

TAFSIR IBN KATHIR

(ABRIDGED)

Volume 10



(Surat At-Taghabun to the end of the Qur'ân)

ABRIDGED BY
A GROUP OF SCHOLARS UNDER THE SUPERVISION OF
SHAYKH SAFIUR-RAHMAN AL-MUBARAKPURI

DARUSSALAM

المصباح المنير في تهذيب



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In the Name of Allâh
The Most Beneficent, the Most Merciful

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Important Guidelines About the Authenticity of the Reports and Quotations in the Tafsīr of Ibn Kathīr

Reports from the Companions of the Messenger of Allāh ﷺ

Reports that are attributed to the companions of Allāh's Messenger ﷺ are commonly used for additional explanation of the meanings of the Qur'ān. As for those quotes that Ibn Kathīr mentions in passing, these quotes may, or may not be authentically attributed to them. Wherever it is mentioned that one of them said something, and that statement contradicts other clearly authentic texts, then such statements can not be held as an evidence against what is known to be authentic. Additional information in this regard is found in the Introduction of Ibn Kathīr.

Incomplete Chains of Narration

The following is a list of common incomplete chains of narrations that Al-Ḥāfiẓ Ibn Kathīr often quotes.

- 'Ali bin Abi Ṭalḥah (Al-Wālibi) reported that Ibn 'Abbās said...
- ('Aṭiyah) Al-'Awfi reported that Ibn 'Abbās said...
- Aḍ-Ḍaḥḥāk from Ibn 'Abbās.
- As-Suddi reported from Abu Mālik and Abu Ṣāliḥ from Ibn 'Abbās, Ibn Mas'ūd and [or] some men among the companions.
- Al-Ḥasan Al-Baṣri reporting from or about the Prophet ﷺ.
- Qatādah reporting from or about the Prophet ﷺ.

All narrations coming from these chains are unauthentic according to the Sciences of *Ḥadīth*. Their meanings, however, may be correct as understood by authentic texts, and for this reason they are commonly referenced.

Reports from the Followers of the Companions and those who Follow them

The following is a list of those who did not see the Prophet

ﷺ, but they report from companions of the Prophet ﷺ, while often they themselves are quoted for *Tafsīr*. Reports that are attributed to them are used as additional support in understanding certain issues by Ibn Kathīr. Such quotes may, or may not be authentically attributed to them. Wherever it is mentioned that one of them said something, and that statement contradicts other clearly authentic texts, then such statements can not be held as evidence against the authentic evidence.

Abu Al-'Āliyah, Sa'īd bin Jubayr, Sa'īd bin Al-Musayib, 'Aṭā' (bin Abi Rabāḥ), 'Aṭā' Al-Khurrāsāni, Muqātil bin Ḥayyan, Ar-Rabī' bin Anas, Ash-Sha'bbi, Qatādah, Mujāhid, 'Ikrimah, Aḍ-Ḍaḥḥak, 'Abdur-Raḥmān bin Zayd bin Aslam (Ibn Zayd), Ibn Jurayj.

Other Scholars After the Companions

The following are some scholars that Ibn Kathīr often quotes from. Since these scholars are not well known to the average English reader, one should beware that their own statements about the Prophet ﷺ, his companions, or circumstances surrounding the Qur'an's revelation, are not to be considered as important as authentically narrated texts.

Wakī', Sufyān Ath-Thawri, Muḥammad bin Isḥāq, Ibn 'Aṭiyyah, Ibn Abi Ḥātim, Ibn Jarīr (Aṭ-Ṭabari).

The *Tafsīr* of *Sūrat At-Taghābun* (Chapter - 64)

Which was revealed in Al-Madīnah or Makkah

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

يُسَبِّحُ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١﴾ هُوَ الَّذِي خَلَقَكُمْ فَمِنكُمْ كَافِرٌ وَمِنكُم مُّؤْمِنٌ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٢﴾ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ وَصَوَّرَكُمْ فَأَحْسَنَ صُوَرَكُمْ وَإِلَيْهِ الْمَصِيرُ ﴿٣﴾ يَعْلَمُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ وَيَعْلَمُ مَا تُسِرُّونَ وَمَا تُعْلِنُونَ وَاللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٤﴾ أَلَمْ يَأْتِكُمْ نَبَأُ الَّذِينَ كَفَرُوا مِن قَبْلُ فَذَاقُوا وَبَالَ أَمْرِهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٥﴾ ذَٰلِكَ بِأَنَّهُ كَانَت تَّأْتِيهِمْ رُسُلُهُم بِالْبَيِّنَاتِ فَقَالُوا أَبَشَرٌ يَهْدُونَنَا فَكَفَرُوا وَتَوَلَّوا وَّاسْتَغْنَى اللَّهُ وَاللَّهُ غَنِيٌّ حَمِيدٌ ﴿٦﴾ زَعَمَ الَّذِينَ كَفَرُوا أَن لَّن يُبْعَثُوا قُلْ بَلَىٰ وَرَبِّي لَتُبْعَثُنَّ ثُمَّ لَتُنَبَّؤُنَّ بِمَا عَمِلْتُمْ وَذَٰلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿٧﴾ فَآمِنُوا بِاللَّهِ وَرَسُولِهِ وَالنُّورِ الَّذِي أَنزَلْنَا وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٨﴾ يَوْمَ يَجْمَعُكُمْ لِيَوْمِ الْجَمْعِ ذَٰلِكَ يَوْمُ التَّغَابُنِ وَمَن يُؤْمِن بِاللَّهِ وَيَعْمَلْ صَالِحًا يُكَفِّرْ عَنْهُ سَيِّئَاتِهِ وَيُدْخِلْهُ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَٰلِكَ الْفَوْزُ الْعَظِيمُ ﴿٩﴾

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

﴿يُسَبِّحُ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١﴾ هُوَ الَّذِي خَلَقَكُمْ فَمِنكُمْ كَافِرٌ وَمِنكُم مُّؤْمِنٌ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٢﴾ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ وَصَوَّرَكُمْ فَأَحْسَنَ صُوَرَكُمْ وَإِلَيْهِ الْمَصِيرُ ﴿٣﴾ يَعْلَمُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ وَيَعْلَمُ مَا تُسِرُّونَ وَمَا تُعْلِنُونَ وَاللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٤﴾﴾

﴾1. Whatsoever is in the heavens and whatsoever is on the earth glorifies Allāh. His is the dominion, and to Him belongs the praise, and He is Able to do all things.﴿

﴾2. He it is Who created you, then some of you are disbelievers and some of you are believers. And Allāh is All-Seer of what you do.﴿

﴾3. He has created the heavens and the earth with truth, and

He shaped you and made good your shapes. And to Him is the return.﴾

﴿*4. He knows what is in the heavens and on earth, and He knows what you conceal and what you reveal. And Allāh is the All-Knower of what is in the breasts.*﴾

Praising Allāh and mentioning His Creation and Knowledge

This is the last *Sūrah* among *Al-Musabbiḥāt.* We mentioned before that all creatures praise the glory of Allāh, their Creator and Owner. Allāh the Exalted said,

﴿لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ﴾

﴿*His is the dominion, and to Him belongs the praise,*﴾

meaning, He is the One Who has control over all creation, the One praised for all He created and decreed. Allāh's statement,

﴿وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ﴾

﴿*and He is Able to do all things.*﴾ means that whatever He wills occurs without resistance, and whatever He does not will, never occurs. Allāh said,

﴿هُوَ الَّذِي خَلَقَكُمْ فَمِنكُمْ كَافِرٌ وَمِنكُم مُّؤْمِنٌ﴾

﴿*He it is Who created you, then some of you are disbelievers and some of you are believers.*﴾

meaning, Allāh created you with these characteristics and He willed that for you. Therefore, there will be believers and disbelievers. Surely, Allāh is the One Who sees those who deserve guidance and those who deserve misguidance. He is the Witness over His servant's deeds and He will completely recompense them. This is why Allāh the Exalted said,

﴿وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ﴾

﴿*And Allāh is All-Seer of what you do.*﴾ Allah said,

﴿خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ﴾

﴿*He has created the heavens and the earth with truth,*﴾ with equity and wisdom,

﴿وَصَوَّرَكُمْ فَأَحْسَنَ صُوَرَكُمْ﴾

﴾and He shaped you and made good your shapes.﴿

He made you in the best shapes and forms. Allāh the Exalted said,

﴿يَٰٓأَيُّهَا ٱلْإِنسَٰنُ مَا غَرَّكَ بِرَبِّكَ ٱلْكَرِيمِ (٦) ٱلَّذِى خَلَقَكَ فَسَوَّىٰكَ فَعَدَلَكَ (٧) فِىٓ أَىِّ صُورَةٍ مَّا شَآءَ رَكَّبَكَ (٨)﴾

﴾O man! What has made you careless about your Lord, the most Generous? Who created you, fashioned you perfectly and gave you due proportion; in whatever form He willed, He put you together.﴿ (82:6-8)

And His saying,

﴿ٱللَّهُ ٱلَّذِى جَعَلَ لَكُمُ ٱلْأَرْضَ قَرَارًا وَٱلسَّمَآءَ بِنَآءً وَصَوَّرَكُمْ فَأَحْسَنَ صُوَرَكُمْ وَرَزَقَكُم مِّنَ ٱلطَّيِّبَٰتِ﴾

﴾Allāh, it is He Who has made for you the earth as a dwelling place and the sky as a canopy, and has given you shape and made your shapes good (looking) and has provided you with good things.﴿ (40:64)

and His saying;

﴿وَإِلَيْهِ ٱلْمَصِيرُ﴾

﴾And to Him is the return.﴿ **means the return and final destination. Allāh then informs of His knowledge of all that there is in the heavens, in the earth and in the souls, He said:**

﴿يَعْلَمُ مَا فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَيَعْلَمُ مَا تُسِرُّونَ وَمَا تُعْلِنُونَ وَٱللَّهُ عَلِيمٌۢ بِذَاتِ ٱلصُّدُورِ (٤)﴾

﴾He knows what is in the heavens and on earth, and He knows what you conceal and what you reveal. And Allāh is the All-Knower of what is in the breasts.﴿

﴿أَلَمْ يَأْتِكُمْ نَبَؤُا۟ ٱلَّذِينَ كَفَرُوا۟ مِن قَبْلُ فَذَاقُوا۟ وَبَالَ أَمْرِهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ (٥) ذَٰلِكَ بِأَنَّهُۥ كَانَت تَّأْتِيهِمْ رُسُلُهُم بِٱلْبَيِّنَٰتِ فَقَالُوٓا۟ أَبَشَرٌ يَهْدُونَنَا فَكَفَرُوا۟ وَتَوَلَّوا۟ وَّٱسْتَغْنَى ٱللَّهُ وَٱللَّهُ غَنِىٌّ حَمِيدٌ (٦)﴾

﴾5. Has not the news reached you of those who disbelieved aforetime? And so they tasted the evil result of their disbelief, and theirs will be a painful torment.﴿

﴾6. That was because there came to them their Messengers with Bayyināt, but they said: "Shall mere men guide us?" So they disbelieved and turned away. But Allāh was not in need. And

Allāh is not in need, Worthy of all praise.﴾

A Warning delivered through mentioning the End of the Disbelieving Nations

Informing about the past nations and the torment and disciplinary lessons that they suffered because of opposing the Messengers and denying the truth. Allāh says;

﴿أَلَمْ يَأْتِكُمْ نَبَؤُا الَّذِينَ كَفَرُوا مِن قَبْلُ﴾

﴾*Has not the news reached you of those who disbelieved aforetime?*﴾

meaning, information about them and what happened to them,

﴿فَذَاقُوا وَبَالَ أَمْرِهِمْ﴾

﴾*And so they tasted the evil result of their disbelief.*﴾

They tasted the evil consequences of their denial and sinful actions. And it refers to the punishment and humiliation they received in the life of the world,

﴿وَلَهُمْ عَذَابٌ أَلِيمٌ﴾

﴾*and theirs will be a painful torment.*﴾ in the Hereafter, added to the torment they received in this life. Allāh explained why;

﴿ذَلِكَ بِأَنَّهُ كَانَت تَّأْتِيهِمْ رُسُلُهُم بِالْبَيِّنَاتِ﴾

﴾*That was because there came to them their Messengers with Bayyināt,*﴾

supporting arguments, evidence, and clear proofs,

﴿فَقَالُوا أَبَشَرٌ يَهْدُونَنَا﴾

﴾*but they said: "Shall mere men guide us?"*﴾

They discounted and dismissed the possibility that the Message would be sent to a human and that their guidance would come by the hands of a man like themselves,

﴿فَكَفَرُوا وَتَوَلَّوا﴾

﴾*So they disbelieved and turned away.*﴾ they denied the truth and turned away from abiding by it,

﴿وَاسْتَغْنَى اللَّهُ﴾

﴾*But Allāh was not in need.*﴿ of them,

﴾وَاللَّهُ غَنِيٌّ حَمِيدٌ﴿

﴾*And Allāh is not need, Worthy of all praise.*﴿

﴾زَعَمَ الَّذِينَ كَفَرُوا أَن لَّن يُبْعَثُوا قُلْ بَلَى وَرَبِّي لَتُبْعَثُنَّ ثُمَّ لَتُنَبَّؤُنَّ بِمَا عَمِلْتُمْ وَذَلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿٧﴾
فَآمِنُوا بِاللَّهِ وَرَسُولِهِ وَالنُّورِ الَّذِي أَنزَلْنَا وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٨﴾ يَوْمَ يَجْمَعُكُمْ لِيَوْمِ الْجَمْعِ ذَلِكَ
يَوْمُ التَّغَابُنِ وَمَن يُؤْمِن بِاللَّهِ وَيَعْمَلْ صَالِحًا يُكَفِّرْ عَنْهُ سَيِّئَاتِهِ وَيُدْخِلْهُ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا
الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ ﴿٩﴾ وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا
أُولَئِكَ أَصْحَابُ النَّارِ خَالِدِينَ فِيهَا وَبِئْسَ الْمَصِيرُ ﴿١٠﴾﴿

﴾*7. The disbelievers pretend that they will never be resurrected. Say: "Yes! By my Lord, you will certainly be resurrected, then you will be informed of what you did; and that is easy for Allāh."*﴿

﴾*8. Therefore, believe in Allāh and His Messenger and in the Light which We have sent down. And Allāh is All-Aware of what you do.*﴿

﴾*9. The Day when He will gather you on the Day of Gathering, that will be the Day of At-Taghābun. And whosoever believes in Allāh and performs righteous deeds, He will expiate from him his sins, and will admit him to Gardens beneath which rivers flow, to dwell therein forever; that will be the great success.*﴿

﴾*10. But those who disbelieved and denied Our Āyāt, they will be the dwellers of the Fire, to dwell therein forever. And worst indeed is that destination.*﴿

Life after Death is True

Allāh the Exalted informs about the disbelievers, idolators and the atheists that they claim that they will not be resurrected,

﴾قُلْ بَلَى وَرَبِّي لَتُبْعَثُنَّ ثُمَّ لَتُنَبَّؤُنَّ بِمَا عَمِلْتُمْ﴿

﴾*Say: "Yes! By my Lord, you will certainly be resurrected, then you will be informed of what you did..."*﴿

meaning, 'you will be informed of all of your actions, whether major or minor, big or small,'

﴿وَذَلِكَ عَلَى ٱللَّهِ يَسِيرٌ﴾

﴿and that is easy for Allāh.﴾ 'resurrecting and recompensing you is easy for Allāh.'

This is the third *Āyah* in which Allāh orders His Messenger ﷺ to swear by His Lord, the Exalted and Most Honored, that Resurrection occurs. The first is in *Sūrah Yūnus*,

﴿وَيَسْتَنۢبِـُٔونَكَ أَحَقٌّ هُوَ قُلْ إِى وَرَبِّىٓ إِنَّهُۥ لَحَقٌّ وَمَآ أَنتُم بِمُعْجِزِينَ ﴿٥٣﴾﴾

﴿And they ask you to inform them: "Is it true?" Say: "Yes! By my Lord! It is the very truth! and you can not escape it!"﴾ (10:53),

The second is in *Sūrah Saba'*,

﴿وَقَالَ ٱلَّذِينَ كَفَرُوا۟ لَا تَأْتِينَا ٱلسَّاعَةُ قُلْ بَلَىٰ وَرَبِّى لَتَأْتِيَنَّكُمْ﴾

﴿Those who disbelieve say: "The hour will not come to us." Say: "Yes, by my Lord, it will come to you..."﴾ (34:3),

and the third is this *Āyah*,

﴿زَعَمَ ٱلَّذِينَ كَفَرُوٓا۟ أَن لَّن يُبْعَثُوا۟ قُلْ بَلَىٰ وَرَبِّى لَتُبْعَثُنَّ ثُمَّ لَتُنَبَّؤُنَّ بِمَا عَمِلْتُمْ وَذَٰلِكَ عَلَى ٱللَّهِ يَسِيرٌ ﴿٧﴾﴾

﴿The disbelievers pretend that they will never be resurrected. Say: "Yes! By my Lord, you will certainly be resurrected, then you will be informed of what you did; and that is easy for Allāh."﴾

Allāh the Exalted said,

﴿فَـَٔامِنُوا۟ بِٱللَّهِ وَرَسُولِهِۦ وَٱلنُّورِ ٱلَّذِىٓ أَنزَلْنَا﴾

﴿Therefore, believe in Allāh and in His Messenger and in the Light which We have sent down.﴾

that is, the Qur'ān,

﴿وَٱللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ﴾

﴿And Allāh is All-Aware of what you do.﴾ none of your deeds ever escapes His knowledge.

The Day of *At-Taghābun*

Allāh said,

﴿يَوْمَ يَجْمَعُكُمْ لِيَوْمِ ٱلْجَمْعِ﴾

﴿The Day when He will gather you on the Day of Gathering,﴾

meaning the Day of Resurrection. This is the Day when the earlier and later generations will all be gathered in one area, a caller would be heard by them all, and one's vision would easily see them all. Allāh said,

﴿ذَٰلِكَ يَوْمٌ مَّجْمُوعٌ لَّهُ ٱلنَّاسُ وَذَٰلِكَ يَوْمٌ مَّشْهُودٌ﴾

﴿That is the Day whereon mankind will be gathered together, that is a Day when all will be present.﴾ (11:103), and,

﴿قُلْ إِنَّ ٱلْأَوَّلِينَ وَٱلْـَٔاخِرِينَ لَمَجْمُوعُونَ إِلَىٰ مِيقَٰتِ يَوْمٍ مَّعْلُومٍ﴾

﴿Say: "(Yes) verily, those of old, and those of later times. All will surely be gathered together for appointed meeting of a known Day."﴾ (56:49-50)

Allāh's statement,

﴿ذَٰلِكَ يَوْمُ ٱلتَّغَابُنِ﴾

﴿that will be the Day of At-Taghābun﴾

Ibn 'Abbās said, "It is one of the names of the Day of Judgement, and that is because the people of Paradise will have gained over the people of the Fire."[1] Qatādah and Mujāhid said similarly.[2]

Muqātil bin Ḥayyān said, "There is no mutual loss and gain greater than these entering Paradise and those being taken to the Fire."

Allāh explained His statement saying;

﴿وَمَن يُؤْمِنۢ بِٱللَّهِ وَيَعْمَلْ صَٰلِحًا يُكَفِّرْ عَنْهُ سَيِّـَٔاتِهِۦ وَيُدْخِلْهُ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَآ أَبَدًا ذَٰلِكَ ٱلْفَوْزُ ٱلْعَظِيمُ وَٱلَّذِينَ كَفَرُوا۟ وَكَذَّبُوا۟ بِـَٔايَٰتِنَآ أُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلنَّارِ خَٰلِدِينَ فِيهَا وَبِئْسَ ٱلْمَصِيرُ﴾

﴿And whosoever believes in Allāh and performs righteous deeds, He will expiate from him his sins, and will admit him to Gardens beneath which rivers flow (Paradise), to dwell therein forever; that will be the great success. But those who disbelieved and denied Our Āyāt, they will be the dwellers of the Fire, to dwell therein forever. And worst indeed is that

[1] Aṭ-Ṭabari 23:420.

[2] Aṭ-Ṭabari 23:419, 420.

destination.﴾

We explained these meanings several times before.

﴿مَا أَصَابَ مِن مُّصِيبَةٍ إِلَّا بِإِذْنِ اللَّهِ وَمَن يُؤْمِن بِاللَّهِ يَهْدِ قَلْبَهُ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١١﴾ وَأَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ فَإِن تَوَلَّيْتُمْ فَإِنَّمَا عَلَىٰ رَسُولِنَا الْبَلَاغُ الْمُبِينُ ﴿١٢﴾ اللَّهُ لَا إِلَٰهَ إِلَّا هُوَ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١٣﴾﴾

﴾11. No calamity occurs, but by the permission of Allāh, and whosoever believes in Allāh, He guides his heart. And Allāh is the All-Knower of everything.﴾

﴾12. Obey Allāh, and obey the Messenger; but if you turn away, then the duty of Our Messenger is only to convey clearly.﴾

﴾13. Allāh! Lā ilāha illā Huwa. And in Allāh therefore let the believers put their trust.﴾

All that occurs to Mankind is by Allāh's Permission

Allāh informs us as He did in *Sūrat Al-Ḥadīd*,

﴿مَا أَصَابَ مِن مُّصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنفُسِكُمْ إِلَّا فِي كِتَابٍ مِّن قَبْلِ أَن نَّبْرَأَهَا إِنَّ ذَٰلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿٢٢﴾﴾

﴾No calamity occurs on the earth or in yourselves but it is inscribed in a record before We bring it into existence. Verily, that is easy for Allāh.﴾ (57:22)

Allāh said here,

﴿مَا أَصَابَ مِن مُّصِيبَةٍ إِلَّا بِإِذْنِ اللَّهِ﴾

﴾No calamity occurs, but by the permission of Allāh,﴾

Ibn 'Abbās said; "By the command of Allāh," meaning from His decree and will.

﴿وَمَن يُؤْمِن بِاللَّهِ يَهْدِ قَلْبَهُ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ﴾

﴾and whosoever believes in Allāh, He guides his heart. And Allāh is the All-Knower of everything.﴾

meaning, whoever suffered an affliction and he knew that it occurred by Allāh's judgement and decree, and he patiently abides, awaiting Allāh's reward, then Allāh guides his heart, and will compensate him for his loss in this life by granting

guidance to his heart and certainty in faith. Allāh will replace whatever he lost for Him with the same or what is better.

'Ali bin Abi Ṭalḥah reported from Ibn 'Abbās,

﴿وَمَن يُؤْمِن بِٱللَّهِ يَهْدِ قَلْبَهُۥ﴾

﴿and whosoever believes in Allāh, He guides his heart.﴾

"Allāh will guide his heart to certainty. Therefore, he will know that what reached him would not have missed him and what has missed him would not have reached him."[1]

There is an agreed upon *Ḥadīth* [that Al-Bukhāri and Muslim collected and] which states,

«عَجَبًا لِلْمُؤْمِنِ لَا يَقْضِي اللهُ لَهُ قَضَاءً إِلَّا كَانَ خَيْرًا لَهُ، إِنْ أَصَابَتْهُ ضَرَّاءُ صَبَرَ فَكَانَ خَيْرًا لَهُ، وَإِنْ أَصَابَتْهُ سَرَّاءُ شَكَرَ فَكَانَ خَيْرًا لَهُ، وَلَيْسَ ذَلِكَ لِأَحَدٍ إِلَّا لِلْمُؤْمِنِ»

«*Amazing is the believer: There is no decree that Allāh writes for him, but is better for him. If an affliction strikes him, he is patient and this is better for him. If a bounty is granted to him, he is thankful and this is better for him. This trait is only for the faithful believer.*»[2]

The Order to obey Allāh and His Messenger ﷺ

Allāh said,

﴿وَأَطِيعُوا ٱللَّهَ وَأَطِيعُوا ٱلرَّسُولَ﴾

﴿*Obey Allāh, and obey the Messenger;*﴾

Allāh commands obedience to Him and to His Messenger ﷺ in all that His legislates and in implementing His orders. Allāh also forbids one from all that His Messenger ﷺ forbids and prohibits. Allāh the Exalted said,

﴿فَإِن تَوَلَّيْتُمْ فَإِنَّمَا عَلَىٰ رَسُولِنَا ٱلْبَلَٰغُ ٱلْمُبِينُ﴾

﴿*but if you turn away, then the duty of Our Messenger is only to convey clearly.*﴾

meaning, 'if you refrain from abiding by the faith, then the Messenger's mission is to convey and your mission is to hear and obey. 'Az-Zuhrī said, "From Allāh comes the Message, its

[1] Aṭ-Ṭabari 23:421.

[2] Muslim 4:2295.

سُورَةُ التَّغَابُن ٥٥٧ الجُزءُ الثَّامِنُ وَالعِشرُون

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ النَّارِ خَالِدِينَ فِيهَا ۖ وَبِئْسَ الْمَصِيرُ ﴿١٠﴾ مَا أَصَابَ مِن مُّصِيبَةٍ إِلَّا بِإِذْنِ اللَّهِ ۗ وَمَن يُؤْمِن بِاللَّهِ يَهْدِ قَلْبَهُ ۚ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١١﴾ وَأَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ ۚ فَإِن تَوَلَّيْتُمْ فَإِنَّمَا عَلَىٰ رَسُولِنَا الْبَلَاغُ الْمُبِينُ ﴿١٢﴾ اللَّهُ لَا إِلَٰهَ إِلَّا هُوَ ۚ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١٣﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّ مِنْ أَزْوَاجِكُمْ وَأَوْلَادِكُمْ عَدُوًّا لَّكُمْ فَاحْذَرُوهُمْ ۚ وَإِن تَعْفُوا وَتَصْفَحُوا وَتَغْفِرُوا فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٤﴾ إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ ۚ وَاللَّهُ عِندَهُ أَجْرٌ عَظِيمٌ ﴿١٥﴾ فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ وَاسْمَعُوا وَأَطِيعُوا وَأَنفِقُوا خَيْرًا لِّأَنفُسِكُمْ ۗ وَمَن يُوقَ شُحَّ نَفْسِهِ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿١٦﴾ إِن تُقْرِضُوا اللَّهَ قَرْضًا حَسَنًا يُضَاعِفْهُ لَكُمْ وَيَغْفِرْ لَكُمْ ۚ وَاللَّهُ شَكُورٌ حَلِيمٌ ﴿١٧﴾ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ الْعَزِيزُ الْحَكِيمُ ﴿١٨﴾

سُورَةُ الطَّلَاق

deliverance is up to the Messenger, and the adherence is up to us."[1]

Tawḥīd

Allah states that He is the One, Whom all creations need and seek, the One other than Whom there is no (true) God.

﴿اللَّهُ لَا إِلَٰهَ إِلَّا هُوَ ۚ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١٣﴾﴾

﴾*Allah! Lā ilāha illā Huwa. And in Allāh therefore let the believers put their trust.*﴿

So, He first informs about *Tawḥīd* and its meaning. The implied meaning is to single Him out for deification, being purely devoted to Him, and relying upon Him, as He said;

﴿رَّبُّ الْمَشْرِقِ وَالْمَغْرِبِ لَا إِلَٰهَ إِلَّا هُوَ فَاتَّخِذْهُ وَكِيلًا ﴿٩﴾﴾

﴾*The Lord of the east and the west; La ilāha illā Huwa. So take Him alone as Trustee.*﴿ (73:9)

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّ مِنْ أَزْوَاجِكُمْ وَأَوْلَادِكُمْ عَدُوًّا لَّكُمْ فَاحْذَرُوهُمْ ۚ وَإِن تَعْفُوا وَتَصْفَحُوا وَتَغْفِرُوا فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٤﴾ إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ ۚ وَاللَّهُ عِندَهُ أَجْرٌ عَظِيمٌ ﴿١٥﴾ فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ وَاسْمَعُوا وَأَطِيعُوا وَأَنفِقُوا خَيْرًا لِّأَنفُسِكُمْ ۗ وَمَن يُوقَ شُحَّ نَفْسِهِ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿١٦﴾ إِن تُقْرِضُوا اللَّهَ قَرْضًا حَسَنًا يُضَاعِفْهُ لَكُمْ وَيَغْفِرْ لَكُمْ ۚ وَاللَّهُ شَكُورٌ حَلِيمٌ ﴿١٧﴾ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ الْعَزِيزُ الْحَكِيمُ ﴿١٨﴾﴾

[1] Al-Bukhārī, in the Book of *Tawḥīd*, chapter 46.

﴾14. O you who believe! Verily, among your wives and your children there are enemies for you; therefore beware of them! But if you pardon (them) and overlook, and forgive, then verily, Allāh is Oft-Forgiving, Most Merciful.﴿

﴾15. Your wealth and your children are only a Fitnah, whereas Allāh! With Him is a great reward.﴿

﴾16. So have Taqwā of Allāh as much as you can; listen and obey, and spend in charity; that is better for yourselves. And whosoever is saved from his own greed, then they are the successful ones.﴿

﴾17. If you lend to Allāh a handsome loan, He will double it for you, and will forgive you. And Allāh is Shakūr, Ḥalīm,﴿

﴾18. All-Knower of the unseen and seen, the Almighty, the All-Wise.﴿

Warning against the *Fitnah* of Spouses and Offspring

Allāh states that some wives and children are enemies to their husbands and fathers, in that they might be busied with them rather than with performing the good deeds. Allāh said in another *Āyah*,

﴿يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تُلْهِكُمْ أَمْوَٰلُكُمْ وَلَآ أَوْلَـٰدُكُمْ عَن ذِكْرِ ٱللَّهِ ۚ وَمَن يَفْعَلْ ذَٰلِكَ فَأُو۟لَـٰٓئِكَ هُمُ ٱلْخَـٰسِرُونَ﴾

﴾O you who believe! Let not your properties or you children divert you from the remembrance of Allāh. And whosoever does that then they are the losers.﴿ (63:9)

Allāh the Exalted said here,

﴿فَٱحْذَرُوهُمْ﴾

﴾therefore, beware of them!﴿ for your religion, according to Ibn Zayd. Mujāhid explained the *Āyah*,

﴿إِنَّ مِنْ أَزْوَٰجِكُمْ وَأَوْلَـٰدِكُمْ عَدُوًّا لَّكُمْ﴾

﴾Verily, among your wives and your children there are enemies for you;﴿

by saying, "They might direct the man to sever his relation or disobey his Lord. The man, who loves his wives and children, might obey them in this case." Ibn Abī Ḥātim recorded that

Ibn 'Abbās said to a man who asked him about this *Āyah*,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّ مِنْ أَزْوَاجِكُمْ وَأَوْلَادِكُمْ عَدُوًّا لَكُمْ فَاحْذَرُوهُمْ﴾

﴿O you who believe! Verily, among your wives and your children there are enemies for you; therefore beware of them!﴾

"There were men who embraced Islam in Makkah and wanted to migrate to Allāh's Messenger ﷺ. However, their wives and children refused to allow them. Later when they joined Allāh's Messenger ﷺ, they found that those who were with him (the Companions) have gained knowledge in the religion, so they were about to punish their wives and children. Allāh the Exalted sent down this *Āyah*,

﴿وَإِنْ تَعْفُوا وَتَصْفَحُوا وَتَغْفِرُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ﴾

﴿But if you pardon (them) and overlook, and forgive, then verily, Allāh is Oft-Forgiving, Most Merciful.﴾"

At-Tirmidhi collected this *Ḥadīth* and said that it is *Ḥasan Ṣaḥīḥ*.[1] Allāh's statement,

﴿إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ وَاللَّهُ عِنْدَهُ أَجْرٌ عَظِيمٌ﴾

﴿Your wealth and your children are only a Fitnah, whereas Allāh! With Him is a great reward.﴾

Allāh said that the wealth and children are a test and trial from Allāh the Exalted for His creatures, so that He knows those who obey Him and those who disobey Him. Allāh's statement,

﴿وَاللَّهُ عِنْدَهُ﴾

﴿whereas Allāh! With Him﴾ meaning, on the Day of Resurrection,

﴿أَجْرٌ عَظِيمٌ﴾

﴿is a great reward.﴾ As Allāh said;

﴿زُيِّنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ وَالْفِضَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ وَالْأَنْعَامِ وَالْحَرْثِ ذَلِكَ مَتَاعُ الْحَيَاةِ الدُّنْيَا وَاللَّهُ عِنْدَهُ حُسْنُ الْمَآبِ﴾

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[1] *Tuḥfat Al-Aḥwadhi* 9:222.

﴿*Beautified for men is the love of things they covet; women children, Qanāṭīr Al-Muqanṭarah*[1] *of gold and silver, branded beautiful horses, cattle and well-tilled land. This is the pleasure of the present world's life; but Allāh has the excellent return with him.*﴾ (3:14), and the *Āyāh* after it.

Imām Aḥmad recorded that Buraydah said, "The Messenger of Allāh ﷺ was giving a speech and Al-Ḥasan and Ḥusayn came in wearing red shirts, walking and tripping. The Messenger ﷺ descended from the *Minbar*, held them and placed them in front of them and said,

«صَدَقَ اللهُ وَرَسُولُهُ إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ، نَظَرْتُ إِلَى هَذَيْنِ الصَّبِيَّيْنِ يَمْشِيَانِ وَيَعْثُرَانِ، فَلَمْ أَصْبِرْ حَتَّى قَطَعْتُ حَدِيثِي وَرَفَعْتُهُمَا»

«*Allāh and His Messenger said the truth,'Verily, your wealth and your children are a Fitnah.' I saw these two boys walking and tripping and could not be patient until I stopped my speech and picked them up.*»"[2]

This was recorded by the *Sunan* compilers, and At-Tirmidhi said, "*Ḥasan Gharīb.*"[3]

The Order for *Taqwā*, as much as One is Capable

Allāh said,

﴿فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ﴾

﴿*So have Taqwā of Allāh as much as you can;*﴾

meaning, as much as you are able and can bear or endure. The Two *Ṣaḥīḥs* recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«إِذَا أَمَرْتُكُمْ بِأَمْرٍ فَأْتُوا مِنْهُ مَا اسْتَطَعْتُمْ، وَمَا نَهَيْتُكُمْ عَنْهُ فَاجْتَنِبُوهُ»

«*When I command you to do something, do as much as you can of it, and whatever I forbid for you, then avoid it.*»[4]

Allāh's statement,

[1] See volume two, the *Tafsīr* of *Sūrah Āl 'Imrān* (3:14).

[2] Aḥmad 5:354.

[3] Abu Dāwud 1:663, *Tuḥfat Al-Aḥwadhi* 10:278, An-Nasā'ī 3:108, Ibn Mājah 2:1190.

[4] *Fatḥ Al-Bārī* 13:264, Muslim 2:975.

﴿وَٱسْمَعُوا۟ وَأَطِيعُوا۟﴾

﴿*listen and obey,*﴾ means, obey what Allāh and His Messenger ﷺ command you to do and do not stray from it to the right or left. Do not utter a statement or make a decision before Allāh and His Messenger ﷺ issue a statement or decision. Do not ignore what you were ordered to do, nor commit what you were forbidden from doing.

Encouraging Charity

Allāh the Exalted said,

﴿وَأَنفِقُوا۟ خَيْرًا لِّأَنفُسِكُمْ﴾

﴿*and spend in charity; that is better for yourselves.*﴾

meaning, give from what Allah has granted you to your relatives, the poor, the needy and the weak. Be kind to Allāh's creatures, just as Allāh was and still is kind with you. This will be better for you in this life and the Hereafter. Otherwise, if you do not do it, it will be worse for you in this life and the Hereafter. Allāh said;

﴿وَمَن يُوقَ شُحَّ نَفْسِهِۦ فَأُو۟لَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ﴾

﴿*And whosoever is saved from his own greed, then they are the successful ones.*﴾

This was explained with a similar *Āyah* in *Sūrat Al-Ḥashr*, where we also mentioned the relevant *Ḥadīths*.[1] Therefore, we do not need to repeat them here, all praise and gratitude is due to Allāh. Allāh the Exalted said,

﴿إِن تُقْرِضُوا۟ ٱللَّهَ قَرْضًا حَسَنًا يُضَٰعِفْهُ لَكُمْ وَيَغْفِرْ لَكُمْ﴾

﴿*If you lend to Allāh a handsome loan, He will double it for you, and will forgive you.*﴾

meaning, whatever you spend, then Allāh will replace it, and on Him will be the reward of whatever you give away in charity.

Allāh considered giving charity as if it is a loan to Him, just as Allāh said in a *Qudsi Ḥadīth*,

[1] See volume nine, the *Tafsīr* of *Sūrat Al Ḥashr* (59:9).

«مَنْ يُقْرِضُ غَيْرَ ظَلُومٍ وَلَا عَدِيمٍ»

«"Who will give a loan to He Who is neither unjust nor poor?"»[1]

This is why Allāh the Exalted said in *Sūrat Al-Baqarah*,

﴿فَيُضَاعِفَهُ لَهُ أَضْعَافًا كَثِيرَةً﴾

﴾*So that He may multiply it to him many times*﴿ (2:245)

Allāh said;

﴿وَيَغْفِرْ لَكُمْ﴾

﴾*and will forgive you.*﴿ meaning, He will erase your mistakes,

﴿وَاللَّهُ شَكُورٌ﴾

﴾*And Allāh is Shakūr*﴿ meaning, He gives abundantly in return for what was little,

﴿حَلِيمٌ﴾

﴾*Halīm*﴿ means, He forgives, pardons, covers and absolves the sins, mistakes, errors and shortcomings,

﴿عَالِمُ الْغَيْبِ وَالشَّهَادَةِ الْعَزِيزُ الْحَكِيمُ﴾

﴾*All-Knower of the unseen and seen, the Almighty, the All-Wise.*﴿ Its explanation has already preceded several times.

This is the end of the *Tafsīr* of *Sūrat At-Taghābun*, all the praise and appreciation is due to Allāh.

[1] Muslim 1:522.

The *Tafsīr* of *Sūrat Aṭ-Ṭalāq* (Chapter - 65)

Which was revealed in Al-Madīnah

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

يَٰٓأَيُّهَا ٱلنَّبِيُّ إِذَا طَلَّقْتُمُ ٱلنِّسَآءَ فَطَلِّقُوهُنَّ لِعِدَّتِهِنَّ وَأَحْصُوا۟ ٱلْعِدَّةَ ۖ وَٱتَّقُوا۟ ٱللَّهَ رَبَّكُمْ ۖ لَا تُخْرِجُوهُنَّ مِنۢ بُيُوتِهِنَّ وَلَا يَخْرُجْنَ إِلَّآ أَن يَأْتِينَ بِفَٰحِشَةٍ مُّبَيِّنَةٍ ۚ وَتِلْكَ حُدُودُ ٱللَّهِ ۚ وَمَن يَتَعَدَّ حُدُودَ ٱللَّهِ فَقَدْ ظَلَمَ نَفْسَهُۥ ۚ لَا تَدْرِى لَعَلَّ ٱللَّهَ يُحْدِثُ بَعْدَ ذَٰلِكَ أَمْرًا ﴿١﴾ فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ فَارِقُوهُنَّ بِمَعْرُوفٍ وَأَشْهِدُوا۟ ذَوَىْ عَدْلٍ مِّنكُمْ وَأَقِيمُوا۟ ٱلشَّهَٰدَةَ لِلَّهِ ۚ ذَٰلِكُمْ يُوعَظُ بِهِۦ مَن كَانَ يُؤْمِنُ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ ۚ وَمَن يَتَّقِ ٱللَّهَ يَجْعَل لَّهُۥ مَخْرَجًا ﴿٢﴾ وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ ۚ وَمَن يَتَوَكَّلْ عَلَى ٱللَّهِ فَهُوَ حَسْبُهُۥٓ ۚ إِنَّ ٱللَّهَ بَٰلِغُ أَمْرِهِۦ ۚ قَدْ جَعَلَ ٱللَّهُ لِكُلِّ شَىْءٍ قَدْرًا ﴿٣﴾ وَٱلَّٰٓـِٔى يَئِسْنَ مِنَ ٱلْمَحِيضِ مِن نِّسَآئِكُمْ إِنِ ٱرْتَبْتُمْ فَعِدَّتُهُنَّ ثَلَٰثَةُ أَشْهُرٍ وَٱلَّٰٓـِٔى لَمْ يَحِضْنَ ۚ وَأُو۟لَٰتُ ٱلْأَحْمَالِ أَجَلُهُنَّ أَن يَضَعْنَ حَمْلَهُنَّ ۚ وَمَن يَتَّقِ ٱللَّهَ يَجْعَل لَّهُۥ مِنْ أَمْرِهِۦ يُسْرًا ﴿٤﴾ ذَٰلِكَ أَمْرُ ٱللَّهِ أَنزَلَهُۥٓ إِلَيْكُمْ ۚ وَمَن يَتَّقِ ٱللَّهَ يُكَفِّرْ عَنْهُ سَيِّـَٔاتِهِۦ وَيُعْظِمْ لَهُۥٓ أَجْرًا ﴿٥﴾

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

﴿يَٰٓأَيُّهَا ٱلنَّبِيُّ إِذَا طَلَّقْتُمُ ٱلنِّسَآءَ فَطَلِّقُوهُنَّ لِعِدَّتِهِنَّ وَأَحْصُوا۟ ٱلْعِدَّةَ ۖ وَٱتَّقُوا۟ ٱللَّهَ رَبَّكُمْ ۖ لَا تُخْرِجُوهُنَّ مِنۢ بُيُوتِهِنَّ وَلَا يَخْرُجْنَ إِلَّآ أَن يَأْتِينَ بِفَٰحِشَةٍ مُّبَيِّنَةٍ ۚ وَتِلْكَ حُدُودُ ٱللَّهِ ۚ وَمَن يَتَعَدَّ حُدُودَ ٱللَّهِ فَقَدْ ظَلَمَ نَفْسَهُۥ ۚ لَا تَدْرِى لَعَلَّ ٱللَّهَ يُحْدِثُ بَعْدَ ذَٰلِكَ أَمْرًا ﴿١﴾﴾

﴿1. O Prophet! When you divorce women, divorce them at their 'Iddah and count their 'Iddah. And have Taqwā of Allāh, your Lord. And turn them not out of their homes nor shall they leave, except in case they are guilty of Fāḥishah Mubayyinah. And those are the set limits of Allāh. And whosoever transgresses the set limits of Allāh, then indeed he has wronged himself. You know not, it may be that Allāh will afterward bring some new thing to pass.﴾

There is a Period during which Divorced Women remain in Their Homes

The Prophet ﷺ was addressed first in this *Āyah*, to honor him, even though his *Ummah* is also being addressed in Allāh's statement,

﴿يَا أَيُّهَا النَّبِيُّ إِذَا طَلَّقْتُمُ النِّسَاءَ فَطَلِّقُوهُنَّ لِعِدَّتِهِنَّ﴾

﴾*O Prophet! When you divorce women, divorce them at their 'Iddah*﴿

Al-Bukhāri recorded that 'Abdullāh bin 'Umar divorced his wife, during the lifetime of Allāh's Messenger ﷺ, while she was menstruating. 'Umar bin Al-Khaṭṭāb mentioned that to Allāh's Messenger ﷺ. Allāh's Messenger became angry and said,

«لِيُرَاجِعْهَا ثُمَّ يُمْسِكْهَا حَتَّى تَطْهُرَ، ثُمَّ تَحِيضَ فَتَطْهُرَ، فَإِنْ بَدَا لَهُ أَنْ يُطَلِّقَهَا فَلْيُطَلِّقْهَا طَاهِرًا قَبْلَ أَنْ يَمَسَّهَا، فَتِلْكَ الْعِدَّةُ الَّتِي أَمَرَ بِهَا اللهُ عَزَّ وَجَلَّ»

«*Order him to take her back and keep her until she is clean from her menses, and then to wait until she gets her next period and becomes clean again. Then, if he wishes to divorce her, he can divorce her when she is clean from her menses, before he has sexual intercourse with her. This is the 'Iddah which Allāh the Exalted and Most Honored has fixed.*»[1]

Al-Bukhari recorded this *Ḥadīth* in several parts of his *Ṣaḥīḥ*. Muslim collected this *Ḥadīth* and his narration uses these words,

«فَتِلْكَ الْعِدَّةُ الَّتِي أَمَرَ اللهُ أَنْ يُطَلَّقَ لَهَا النِّسَاءُ»

«*This is the 'Iddah which Allāh has fixed for the women being divorced.*»[2]

In his *Ṣaḥīḥ*, Muslim has recorded a *Ḥadīth* which is a more appropriate version from a narration of Ibn Jurayj who said that Abu Az-Zubayr informed him that he heard 'Abdur-Raḥmān bin Ayman, the freed slave of 'Azzah, questioning 'Abdullāh bin 'Umar. And Abu Az-Zubayr heard the question, "What about a man who divorces his wife while she is still on her menses?" 'Abdullāh answered, "During the time of Allah's

[1] *Fatḥ Al-Bāri* 8:521.

[2] *Fatḥ Al-Bāri* 9:258, 393; Muslim 2:1094, 1095.

Messenger ﷺ, 'Abdullāh bin 'Umar divorced his wife who was menstruating in the life time of Allāh's Messenger ﷺ. So Allāh's Messenger ﷺ said:

«لِيُرَاجِعْهَا»

«*Let him take her back.*» so she returned and he ﷺ said:

«إِذَا طَهُرَتْ فَلْيُطَلِّقْ أَوْ يُمْسِكْ»

«*When she is pure, then either divorce or keep her.*»

'Abdullāh bin 'Umar said, "Allāh's Messenger ﷺ recited this *Āyah*:

(يأَيُّها النَّبِيُّ إِذا طَلَّقْتُمُ النِّساءَ فَطَلِّقُوهُنَّ فِي قُبُلِ عِدَّتِهِنَّ)

(*O Prophet! When you divorce women, divorce them at their 'Iddah*)[1]

And 'Abdullāh (Ibn Mas'ūd) commented on Allāh's statement,

﴿فَطَلِّقُوهُنَّ لِعِدَّتِهِنَّ﴾

﴾*divorce them at their 'Iddah*﴿ He said, "Purity without intercourse."[2] Similar was reported from Ibn 'Umar, 'Aṭā', Mujāhid, Al-Ḥasan, Ibn Sīrīn, Qatādah, Maymūn bin Mihrān and Muqātil bin Ḥayyān. It is also reported from 'Ikrimah and Aḍ-Ḍaḥḥāk.[3] 'Ali bin Abi Ṭalḥah reported from Ibn 'Abbās about the *Āyah*;

﴿فَطَلِّقُوهُنَّ لِعِدَّتِهِنَّ﴾

﴾*divorce them at their 'Iddah*﴿, "He does not divorce her while she is on her menses nor while she is pure if he has had intercourse during that (purity). Rather, he leaves her until she has her menses and after the menses ends, then he divorces her once."[4] And 'Ikrimah said about

﴿فَطَلِّقُوهُنَّ لِعِدَّتِهِنَّ﴾

﴾*divorce them at their 'Iddah*﴿, "The *'Iddah* is made up of cleanliness and the menstrual period." So he divorces her while it is

[1] Muslim 2:1098.

[2] Aṭ-Ṭabari 23:432.

[3] Aṭ-Ṭabari 23:432-434.

[4] Aṭ-Ṭabari 23:435.

clear that she is pregnant, or he does not due to having sex, or since he does not know if she is pregnant or not.

This is why the scholars said that there are two types of divorce, one that conforms to the *Sunnah* and another innovated.

The divorce that conforms to the *Sunnah* is one where the husband pronounces one divorce to his wife when she is not having her menses and without having had sexual intercourse with her after the menses ended. One could divorce his wife when it is clear that she is pregnant. As for the innovated divorce, it occurs when one divorces his wife when she is having her menses, or after the menses ends, has sexual intercourse with her and then divorces her, even though he does not know if she became pregnant or not. There is a third type of divorce, which is neither a *Sunnah* nor an innovation where one divorces a young wife who has not begun to have menses, the wife who is beyond the age of having menses, and divorcing one's wife before the marriage was consummated.
Allāh said,

﴿وَأَحْصُوا الْعِدَّةَ﴾

﴾*and count their 'Iddah.*﴿ meaning, count for it and know its beginning and end, so that the *'Iddah* does not become prolonged for the woman and she cannot get married again,

﴿وَاتَّقُوا اللَّهَ رَبَّكُمْ﴾

﴾*And have Taqwā of Allāh, your Lord.*﴿ in this matter.

Spending and Housing is up to the Husband during the Revocable *'Iddah* Period

Allāh said,

﴿لَا تُخْرِجُوهُنَّ مِن بُيُوتِهِنَّ وَلَا يَخْرُجْنَ﴾

﴾*And turn them not out of their homes nor shall they leave,*﴿

meaning, during the duration of the *'Iddah*, she has the right to housing from her husband, as long as the *'Iddah* period continues. Therefore, the husband does not have the right to force her out of her house, nor is she allowed to leave his house, because she is still tied to the marriage contract. Allāh said,

﴿إِلَّا أَن يَأْتِينَ بِفَٰحِشَةٍ مُّبَيِّنَةٍ﴾

﴾except in case they are guilty of Fāḥishah Mubayyinah.﴿

meaning that the divorced wife is not to abandon her husband's house unless she commits *Fāḥishah Mubayyinah*, in which case, she vacates her husband's house. For example, *Fāḥishah Mubayyinah* implies adultery, according to 'Abdullāh bin Mas'ūd, Ibn 'Abbās, Sa'īd bin Al-Muṣayyib, Ash-Sha'bi, Al-Ḥasan, Ibn Sīrīn, Mujahid, 'Ikrimah, Sa'īd bin Jubayr, Abu Qilābah, Abu Ṣāliḥ, Aḍ-Ḍaḥḥāk, Zayd bin Aslam, 'Aṭā' Al-Khurāsānī, As-Suddi, Sa'īd bin Hilāl and others.[1] *Fāḥishah Mubayyinah* implies disobeying her husband openly or when she abuses her husband's family in words and actions, according to Ubay bin Ka'b, Ibn 'Abbās, 'Ikrimah and others.[2] Allāh's statement,

﴿وَتِلْكَ حُدُودُ اللَّهِ﴾

﴾And those are the set limits of Allāh.﴿ means, these are from His legislation and prohibitions,

﴿وَمَن يَتَعَدَّ حُدُودَ اللَّهِ﴾

﴾And whosoever transgresses the set limits of Allāh,﴿

meaning, whoever violates these limits, transgresses them and implements anything else besides them,

﴿فَقَدْ ظَلَمَ نَفْسَهُ﴾

﴾then indeed he has wronged himself.﴿ by doing so.

The Wisdom of *'Iddah* at the Husband's House

Allāh said,

﴿لَا تَدْرِى لَعَلَّ اللَّهَ يُحْدِثُ بَعْدَ ذَٰلِكَ أَمْرًا﴾

﴾You know not, it may be that Allāh will afterward bring some new thing to pass.﴿

meaning, We commanded that the divorced wife remains in her husband's house during the *'Iddah* period, so that the

[1] Aṭ-Ṭabari 23:438, Al-Qurṭubi 18:156, *Ad-Durr Al-Manthūr* 8:194.

[2] Aṭ-Ṭabari 23:438.

husband might regret his action and Allāh decides that the husband feels in his heart for the marriage to continue.' This way, returning to his wife will be easier for him.

Az-Zuhrī said that 'Ubaydullāh bin 'Abdullāh said that Fāṭimah bint Qays said about Allāh's statement,

﴿لَا تَدْرِى لَعَلَّ ٱللَّهَ يُحْدِثُ بَعْدَ ذَٰلِكَ أَمْرًا﴾

﴾*You know not, it may be that Allāh will afterward bring some new thing to pass.*﴿

"Taking her back."[1] Similar was said by Ash-Sha'bi, 'Aṭā', Qatādah, Aḍ-Ḍaḥḥāk, Muqātil bin Ḥayyān and Ath-Thawri.[2]

The Irrevocably Divorced Woman does not have a Right to Provisions and Accommodations from the Husband

Here the view of the scholars of the Salaf and those who follow them is that housing is not obligatory in the case of the irrevocably divorced woman. They also relied on the *Ḥadīth* of Fāṭimah bint Qays Al-Fihriyah when her husband Abu 'Amr bin Ḥafṣ divorced her the third and final time. He was away from her in Yemen at the time, and he sent her his decision to divorce her. He also sent some barley with his messenger, but she did not like the amount or method of compensation. He said, "By Allāh I am not obligated to spend upon you." So, she went to Allāh's Messenger ﷺ, who said,

«لَيْسَ لَكِ عَلَيْهِ نَفَقَةٌ»

«*There is no obligation on him to spend on you.*»

Muslim added in his narration,

«وَلَا سُكْنَى»

«*nor housing.*» And he ordered her to finish her *'Iddah* period in the house of Umm Sharīk. He then said,

«تِلْكَ امْرَأَةٌ يَغْشَاهَا أَصْحَابِي، اعْتَدِّي عِنْدَ ابْنِ أُمِّ مَكْتُومٍ، فَإِنَّهُ رَجُلٌ أَعْمَى تَضَعِينَ ثِيَابَكِ»

«*She is a woman my Companions visit. Spend this period in*

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[1] Aṭ-Ṭabari 23:441.

[2] Aṭ-Ṭabari 23:442 Al-Qurṭubi 18:157, *Ad-Durr Al-Manthūr* 8:194.

the house of Ibn Umm Maktūm, for he is a blind man; [he cannot see you if] you take off your garments.»[1]

Imām Aḥmad collected this *Ḥadīth* using another chain of narration. In his narration, the Messenger of Allāh ﷺ said,

«انْظُرِي يَا بِنْتَ آلِ قَيْسٍ إِنَّمَا النَّفَقَةُ وَالسُّكْنَى لِلْمَرْأَةِ عَلَى زَوْجِهَا، مَا كَانَتْ لَهُ عَلَيْهَا رَجْعَةٌ، فَإِذَا لَمْ يَكُنْ لَهُ عَلَيْهَا رَجْعَةٌ فَلَا نَفَقَةَ وَلَا سُكْنَى، اخْرُجِي فَانْزِلِي عَلَى فُلَانَةَ»

«*Look O daughter of the family of Qays! Spending and housing are required from the husband who can return to his wife. So if he does not have the right to return to her, then she does not have the right to spending and housing. So leave his house and go to so-and-so woman.*»

He then said,

«إِنَّهُ يُتَحَدَّثُ إِلَيْهَا، انْزِلِي عَلَى ابْنِ أُمِّ مَكْتُومٍ فَإِنَّهُ أَعْمَى لَا يَرَاكِ»

«*They speak to her. Therefore, go to Ibn Umm Maktūm, for he is a blind man and cannot see you.*»[2]

Abu Al-Qasim Aṭ-Ṭabarāni recorded that 'Āmir Ash-Sha'bi went to Fāṭimah bint Qays, sister of Aḍ-Ḍaḥḥāk bin Qays, from the tribe of Quraysh. Fatimah was married to Abu 'Amr bin Ḥafṣ bin Al-Mughīrah, from Bani Makhzūm. She said, "Abu 'Amr bin Ḥafṣ sent me his decision to divorce me while he was in an army that had gone to Yemen. I asked his friends to provide me with financial provisions and housing. They said, 'He did not send us anything for that, nor did he request it from us.' I went to Allāh's Messenger ﷺ and said to him, 'O Allāh's Messenger! Abu 'Amr bin Ḥafṣ divorced me, and I asked his friends to provide me with spending and housing and they said that he did not send them anything for that.' Allāh's Messenger ﷺ said,

«إِنَّمَا السُّكْنَى وَالنَّفَقَةُ لِلْمَرْأَةِ إِذَا كَانَ لِزَوْجِهَا عَلَيْهَا رَجْعَةٌ، فَإِذَا كَانَتْ لَا تَحِلُّ لَهُ حَتَّى تَنْكِحَ زَوْجًا غَيْرَهُ، فَلَا نَفَقَةَ لَهَا وَلَا سُكْنَى»

«*Spending and housing are required from the husband for his*

[1] Muslim no. 1480.

[2] Aḥmad 6:373.

divorced wife if he can return to her. If she is not permitted for him anymore, until she marries another husband, then he does not have to provide her with spending and housing.»"[1]

An-Nasā'ī also recorded this narration.[2]

﴿فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ فَارِقُوهُنَّ بِمَعْرُوفٍ وَأَشْهِدُوا ذَوَىْ عَدْلٍ مِّنكُمْ وَأَقِيمُوا الشَّهَادَةَ لِلَّهِ ذَٰلِكُمْ يُوعَظُ بِهِ مَن كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَمَن يَتَّقِ اللَّهَ يَجْعَل لَّهُ مَخْرَجًا (٢) وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ وَمَن يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ إِنَّ اللَّهَ بَالِغُ أَمْرِهِ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا (٣)﴾

﴾*2. Then when they are about to attain their term appointed, either take them back in a good manner or part with them in a good manner. And take as witness two just persons from among you. And establish the testimony for Allāh. That will be an admonition given to him who believes in Allāh and the Last Day. And whosoever has Taqwā of Allāh, He will make a way for him to get out.*﴿

﴾*3. And He will provide him from where he never could imagine. And whosoever puts his trust in Allāh, then He will suffice him. Verily, Allāh will accomplish his purpose. Indeed Allāh has set a measure for all things.*﴿

Ordaining Kindness towards Divorced Women

Allāh the Exalted says that when the woman who is in her *'Iddah* nears the end of the *'Iddah* term, the husband must decide to reconcile with her, thus keeping their marriage together,

﴿بِمَعْرُوفٍ﴾

﴾*in a good manner*﴿ while being kind to her in their companionship. Otherwise, he must decide to divorce her on good terms, without abusing, cursing, or admonishing her. To the contrary, he should divorce her on good terms, observing kindness and good manners.

[1] Aṭ-Ṭabarānī in *Al-Kabīr* 24:382.

[2] An-Nasā'ī 6:144.

The Command to have Witnesses for the Return

Allāh said,

﴿وَأَشْهِدُوا ذَوَىْ عَدْلٍ مِّنكُمْ﴾

﴾And take as witness two just persons from among you.﴿

meaning when taking her back, if this is your decision. Abu Dāwud and Ibn Mājah recorded that 'Imrān bin Ḥusayn was asked about a man who divorced his wife and then had sexual intercourse with her, without notifying witnesses of when he divorced her and when he took her back. 'Imrān said, "His divorce and taking her back was in contradiction to the Sunnah. Incorporate the presence of witnesses for divorcing her and taking her back, and do not repeat your conduct."[1] Ibn Jurayj said that 'Aṭā' commented on the *Āyah*,

﴿وَأَشْهِدُوا ذَوَىْ عَدْلٍ مِّنكُمْ﴾

﴾And take as witness two just persons from among you.﴿

"It is not permissible to marry, divorce or take back the divorced wife except with two just witnesses, just as Allāh the Exalted has said, except when there is a valid excuse." Allāh's statement,

﴿ذَٰلِكُمْ يُوعَظُ بِهِۦ مَن كَانَ يُؤْمِنُ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ﴾

﴾That will be an admonition given to him who believes in Allāh and the Last Day.﴿

means, 'this, Our command to you to have witnesses in such cases and to establish the witness, is implemented by those who believe in Allāh and the Last Day.' This legislation is meant to benefit those who fear Allāh's punishment in the Hereafter.

Allāh provides, suffices, and makes a Way out of Every Hardship for Those Who have *Taqwā*

Allāh said,

﴿وَمَن يَتَّقِ ٱللَّهَ يَجْعَل لَّهُۥ مَخْرَجًا ۝ وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ﴾

﴾And whosoever has Taqwā of Allāh, He will make a way for

[1] Abu Dāwud 2:637, Ibn Mājah 1:652.

him to get out. And He will provide him from where he never could imagine.﴿

meaning, whoever has *Taqwā* of Allāh in what He has commanded and avoids what He has forbidden, then Allāh will make a way out for him from every difficulty and will provide for him from resources he never anticipated or thought about.

Ibn Abi Ḥātim recorded that 'Abdullāh bin Mas'ūd said, "The most comprehensive *Āyah* in the Qur'ān is,

﴿إِنَّ ٱللَّهَ يَأْمُرُ بِٱلْعَدْلِ وَٱلْإِحْسَـٰنِ﴾

﴾*Verily, Allāh enjoins Al-'Adl (justice) and Al-Iḥsān (doing good)*﴿ (16:90).

The greatest *Āyah* in the Qur'ān that contains relief is,

﴿وَمَن يَتَّقِ ٱللَّهَ يَجْعَل لَّهُۥ مَخْرَجًا﴾

﴾*And whosoever has Taqwā of Allāh, He will make a way for him to get out.*﴿"

'Ikrimah also commented on the *Āyah*, "Whoever divorces as Allāh commanded him, then Allāh will make a way out for him."[1] Similar was reported from Ibn 'Abbās and Aḍ-Ḍaḥḥāk. 'Abdullāh bin Mas'ūd and Masrūq commented on the *Āyah*,

﴿وَمَن يَتَّقِ ٱللَّهَ يَجْعَل لَّهُۥ مَخْرَجًا﴾

﴾*And whosoever has Taqwā of Allāh, He will make a way for him to get out.*﴿

"It pertains to when one knows that if Allāh wills He gives, and if He wills He deprives,

﴿مِنْ حَيْثُ لَا يَحْتَسِبُ﴾

﴾*from where he never could imagine.*﴿ from resources he did not anticipate"[2] Qatādah said,

﴿وَمَن يَتَّقِ ٱللَّهَ يَجْعَل لَّهُۥ مَخْرَجًا﴾

﴾*And whosoever has Taqwā of Allāh, He will make a way for him to get out.*﴿

"meaning, from every doubt and the horrors experienced at the

[1] Aṭ-Ṭabari 23:446.

[2] Aṭ-Ṭabari 23:445, 446.

time of death,

﴿وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ﴾

﴾*And He will provide him from where he never could imagine*﴿ from where he never thought of or anticipated."[1]

Allāh said,

﴿وَمَن يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ﴾

﴾*And whosoever puts his trust in Allāh, then He will suffice him.*﴿

Imâm Aḥmad recorded that Ibn 'Abbās said that he rode the Prophet's camel while sitting behind the Prophet ﷺ, and the Messenger of Allāh ﷺ said to him,

«يَا غُلَامُ! إِنِّي مُعَلِّمُكَ كَلِمَاتٍ: احْفَظِ اللهَ يَحْفَظْكَ، احْفَظِ اللهَ تَجِدْهُ تُجَاهَكَ، وَإِذَا سَأَلْتَ فَاسْأَلِ اللهَ، وَإِذَا اسْتَعَنْتَ فَاسْتَعِنْ بِاللهِ، وَاعْلَمْ أَنَّ الْأُمَّةَ لَوِ اجْتَمَعُوا عَلَى أَنْ يَنْفَعُوكَ لَمْ يَنْفَعُوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللهُ لَكَ، وَلَوِ اجْتَمَعُوا عَلَى أَنْ يَضُرُّوكَ لَمْ يَضُرُّوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللهُ عَلَيْكَ، رُفِعَتِ الْأَقْلَامُ وَجَفَّتِ الصُّحُفُ»

«*O boy! I will teach you words [so learn them]. Be mindful of Allāh and He will protect you, be mindful of Allāh and He will be on your side. If you ask, ask Allāh, and if you seek help, seek it from Allāh. Know that if the Ummah gather their strength to bring you benefit, they will never bring you benefit, except that which Allāh has decreed for you. Know that if they gather their strength to harm you, they will never harm you, except with that which Allāh has decreed against you. The pens have been raised and the pages are dry.*»[2]

At-Tirmidhi collected this *Ḥadīth* and said: "*Ḥasan Ṣaḥīḥ*."[3]

Allāh's statement,

﴿إِنَّ اللَّهَ بَالِغُ أَمْرِهِ﴾

﴾*Verily, Allāh will accomplish his purpose.*﴿ meaning, Allāh will execute His decisions and judgement that He made for him, in whatever way He wills and chooses,

[1] Aṭ-Ṭabari 23:448.

[2] Aḥmad 1:293.

[3] *Tuḥfat Al-Aḥwadhi* 7:219.

﴿قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا﴾

﴾Indeed Allāh has set a measure for all things.﴿

This is like His saying:

﴿وَكُلُّ شَيْءٍ عِندَهُ بِمِقْدَارٍ﴾

﴾Everything with Him is in (due) proportion.﴿ (13:8)

﴿وَاللَّائِي يَئِسْنَ مِنَ الْمَحِيضِ مِن نِّسَائِكُمْ إِنِ ارْتَبْتُمْ فَعِدَّتُهُنَّ ثَلَاثَةُ أَشْهُرٍ وَاللَّائِي لَمْ يَحِضْنَ وَأُولَاتُ الْأَحْمَالِ أَجَلُهُنَّ أَن يَضَعْنَ حَمْلَهُنَّ وَمَن يَتَّقِ اللَّهَ يَجْعَل لَّهُ مِنْ أَمْرِهِ يُسْرًا ۝ ذَٰلِكَ أَمْرُ اللَّهِ أَنزَلَهُ إِلَيْكُمْ وَمَن يَتَّقِ اللَّهَ يُكَفِّرْ عَنْهُ سَيِّئَاتِهِ وَيُعْظِمْ لَهُ أَجْرًا ۝﴾

﴾4. Those in menopause among your women, for them the 'Iddah, if you have doubt, is three months; and for those who have no courses. And for those who are pregnant, their 'Iddah is until they lay down their burden; and whosoever has Taqwā of Allāh, He will make his matter easy for him.﴿

﴾5. That is the command of Allāh, which He has sent down to you; and whosoever has Taqwā of Allāh, He will expiate from him his sins, and will increase his reward.﴿

The *'Iddah* of Those in Menopause and Those Who do not have Menses

Allāh the Exalted clarifies the waiting period of the woman in menopause. And that is the one whose menstruation has stopped due to her older age. Her *'Iddah* is three months instead of the three monthly cycles for those who menstruate, which is based upon the *Āyah* in (*Sūrat*) *Al-Baqarah*. [see 2:228]

The same for the young, who have not reached the years of menstruation. Their *'Iddah* is three months like those in menopause. This is the meaning of His saying;

﴿وَاللَّائِي لَمْ يَحِضْنَ﴾

﴾and for those who have no courses...﴿ as for His saying;

﴿إِنِ ارْتَبْتُمْ﴾

﴾if you have doubt...﴿ There are two opinions:

First, is the saying of a group of the Salaf, like Mujāhid, Az-

Zuhrī and Ibn Zayd. That is, if they see blood and there is doubt if it was menstrual blood or not.[1] The second, is that if you do not know the ruling in this case, then know that their *'Iddah* is three months. This has been reported from Sa'īd bin Jubayr and it is the view preferred by Ibn Jarīr.[2] And this is the more obvious meaning.

Supporting this view is what is reported[3] from Ubay bin Ka'b that he said, "O Allāh's Messenger! Some women were not mentioned in the Qur'ān, the young, the old and the pregnant." Allāh the Exalted and Most Honored sent down this *Āyah*,

﴿وَٱلَّٰٓـِٔي يَئِسۡنَ مِنَ ٱلۡمَحِيضِ مِن نِّسَآئِكُمۡ إِنِ ٱرۡتَبۡتُمۡ فَعِدَّتُهُنَّ ثَلَٰثَةُ أَشۡهُرٖ وَٱلَّٰٓـِٔي لَمۡ يَحِضۡنَۚ وَأُوْلَٰتُ ٱلۡأَحۡمَالِ أَجَلُهُنَّ أَن يَضَعۡنَ حَمۡلَهُنَّۚ﴾

﴾*Those in menopause among your women, for them the 'Iddah, if you have doubt, is three months; and for those who have no courses. And for those who are pregnant, their 'Iddah is until they lay down their burden.*﴿[4]

Ibn Abi Ḥātim recorded a simpler narration than this one from Ubay bin Ka'b who said, "O Allāh's Messenger! When the *Āyah* in *Sūrat Al-Baqarah* was revealed prescribing the *'Iddah* of divorce, some people in Al-Madīnah said, 'There are still some women whose *'Iddah* has not been mentioned in the Qur'ān. There are the young, the old whose menstruation is discontinued, and the pregnant.' Later on, this *Āyah* was revealed,

﴿وَٱلَّٰٓـِٔي يَئِسۡنَ مِنَ ٱلۡمَحِيضِ مِن نِّسَآئِكُمۡ إِنِ ٱرۡتَبۡتُمۡ فَعِدَّتُهُنَّ ثَلَٰثَةُ أَشۡهُرٖ وَٱلَّٰٓـِٔي لَمۡ يَحِضۡنَۚ﴾

﴾*Those in menopause among your women, for them the 'Iddah, if you have doubt, is three months; and for those who have no courses.*﴿"[5]

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[1] Aṭ-Ṭabari 23:450.

[2] Aṭ-Ṭabari 23:452.

[3] This and the following are reported from him by 'Amr bin Sālim, who it is said did not actually hear from Ubay, rendering the narrations *Mursal*.

[4] Aṭ-Ṭabari 23:451.

[5] Al-Ḥākim 2:492.

'Iddah of Pregnant Women

Allāh's statement,

﴿وَأُوْلَٰتُ ٱلْأَحْمَالِ أَجَلُهُنَّ أَن يَضَعْنَ حَمْلَهُنَّ﴾

﴾*And for those who are pregnant, their 'Iddah is until they lay down their burden;*﴿

Allāh says: the pregnant woman's *'Iddah* ends when she gives birth, whether in the case of divorce or death of the husband, according to the agreement of the majority of scholars of the Salaf and later generations. This is based upon this honorable *Āyah* and what is mentioned in the Prophetic *Sunnah*.

Al-Bukhāri recorded that Abu Salamah said, "A man came to Ibn 'Abbās while Abu Hurayrah was sitting with him and said, 'Give me your verdict regarding a lady who delivered a baby forty days after the death of her husband.' Ibn 'Abbās said,' [Her *'Iddah* period lasts until] the end of the longest among the two prescribed periods.' I recited,

﴿وَأُوْلَٰتُ ٱلْأَحْمَالِ أَجَلُهُنَّ أَن يَضَعْنَ حَمْلَهُنَّ﴾

﴾*For those who are pregnant, their prescribed period is until they deliver their burdens;*﴿

Abu Hurayrah said, 'I agree with my cousin (Abu Salamah).' Then Ibn 'Abbās sent his slave Kurayb to Umm Salamah to ask her. She replied, 'The husband of Subay'ah Al-Aslamiyyah was killed while she was pregnant, and she delivered a baby forty days after his death. Then she received a marriage proposal and Allāh's Messenger ﷺ married her to somebody. Abu As-Sanābil was one of those who proposed to her."[1] Al-Bukhāri collected this short form of the *Hadīth*, which Muslim and other scholars of *Hadīth* collected using its longer form.[2]

Imām Ahmad recorded that Al-Miswar bin Makhramah said, "Subay'ah Al-Aslamiyyah gave birth to a child a few days after the death of her husband. When she finished the postdelivery term, she was proposed to. So she sought the permission of Allāh's Messenger ﷺ for the marriage, and he permitted her to

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[1] *Fath Al-Bāri* 8:521.

[2] *Fath Al-Bāri* 9:379, Muslim 2:1123, *Tuhfat Al-Ahwadhi* 4:375, An-Nasā'ī 6:192.

marry, so she got married."[1] Al-Bukhāri collected this narration, as did Muslim, Abu Dāwud, An-Nasā'ī and Ibn Mājah[2] with a different chain of narration from the *Ḥadīth* of Subay'ah.

Muslim bin Al-Ḥajjāj recorded that 'Ubaydullāh bin 'Abdullāh bin 'Utbah said that his father wrote to 'Umar bin 'Abdullāh bin Al-Arqam Az-Zuhrī, requesting that he go to Subay'ah bint Al-Ḥārith Al-Aslamiyyah to ask her about the matter in question, and about what Allāh's Messenger ﷺ said to her when she sought his verdict.

'Umar bin 'Abdullāh wrote to 'Ubaydullāh bin 'Abdullāh bin 'Utbah informing him that Subay'ah told him that she had been married to Sa'd bin Khawlah, and he was one of those who participated in the battle of Badr. He died during the Farewell Pilgrimage, while she was pregnant.

Soon after his death, she gave birth. When she passed the postnatal term, she beautified herself for those who might propose to her. Abu As-Sanābil bin Ba'kak came to her and said, 'Why do I see you have beautified yourself? Do you wish to remarry? By Allāh, you cannot marry unless four months and ten days have passed."

Subay'ah said, "When he said that, I dressed myself in the evening and went to Allāh's Messenger ﷺ and asked him about his verdict. He gave me a religious verdict that I was allowed to marry after I had given birth to my child, saying I could marry if I wish."[3] This is the narration that Muslim collected. Al-Bukhāri collected this *Ḥadīth* in a shorter form.[4]

Allāh's statement,

﴿وَمَن يَتَّقِ اللَّهَ يَجْعَل لَّهُ مِنْ أَمْرِهِ يُسْرًا﴾

﴾and whosoever has Taqwā of Allāh, He will make his matter easy for him.﴿

means, Allāh will make his matters lenient for him and will

[1] Aḥmad 4:327.

[2] *Fatḥ Al-Bāri* 9:379, 7:360, Abu Dāwud 2:728, An-Nasā'ī 6:190,196, Ibn Mājah 1:654.

[3] Muslim no. 1122.

[4] *Fatḥ Al-Bāri* 9:379.

أَسْكِنُوهُنَّ مِنْ حَيْثُ سَكَنتُم مِّن وُجْدِكُمْ وَلَا تُضَارُّوهُنَّ لِتُضَيِّقُوا
عَلَيْهِنَّ وَإِن كُنَّ أُولَاتِ حَمْلٍ فَأَنفِقُوا عَلَيْهِنَّ حَتَّىٰ يَضَعْنَ حَمْلَهُنَّ
فَإِنْ أَرْضَعْنَ لَكُمْ فَآتُوهُنَّ أُجُورَهُنَّ وَأْتَمِرُوا بَيْنَكُم بِمَعْرُوفٍ وَإِن
تَعَاسَرْتُمْ فَسَتُرْضِعُ لَهُ أُخْرَىٰ ﴿٦﴾ لِيُنفِقْ ذُو سَعَةٍ مِّن سَعَتِهِ
وَمَن قُدِرَ عَلَيْهِ رِزْقُهُ فَلْيُنفِقْ مِمَّا آتَاهُ اللَّهُ لَا يُكَلِّفُ اللَّهُ نَفْسًا
إِلَّا مَا آتَاهَا سَيَجْعَلُ اللَّهُ بَعْدَ عُسْرٍ يُسْرًا ﴿٧﴾ وَكَأَيِّن مِّن قَرْيَةٍ
عَتَتْ عَنْ أَمْرِ رَبِّهَا وَرُسُلِهِ فَحَاسَبْنَاهَا حِسَابًا شَدِيدًا وَعَذَّبْنَاهَا
عَذَابًا نُّكْرًا ﴿٨﴾ فَذَاقَتْ وَبَالَ أَمْرِهَا وَكَانَ عَاقِبَةُ أَمْرِهَا خُسْرًا ﴿٩﴾
أَعَدَّ اللَّهُ لَهُمْ عَذَابًا شَدِيدًا فَاتَّقُوا اللَّهَ يَا أُولِي الْأَلْبَابِ الَّذِينَ آمَنُوا
قَدْ أَنزَلَ اللَّهُ إِلَيْكُمْ ذِكْرًا ﴿١٠﴾ رَّسُولًا يَتْلُو عَلَيْكُمْ آيَاتِ اللَّهِ مُبَيِّنَاتٍ
لِّيُخْرِجَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنَ الظُّلُمَاتِ إِلَى النُّورِ
وَمَن يُؤْمِن بِاللَّهِ وَيَعْمَلْ صَالِحًا يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا
الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا قَدْ أَحْسَنَ اللَّهُ لَهُ رِزْقًا ﴿١١﴾ اللَّهُ الَّذِي خَلَقَ
سَبْعَ سَمَاوَاتٍ وَمِنَ الْأَرْضِ مِثْلَهُنَّ يَتَنَزَّلُ الْأَمْرُ بَيْنَهُنَّ لِتَعْلَمُوا أَنَّ
اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا ﴿١٢﴾

soon bring forth relief and a quick way out,

﴿ذَٰلِكَ أَمْرُ اللَّهِ أَنزَلَهُ إِلَيْكُمْ﴾

﴾*That is the command of Allāh, which He has sent down to you;*﴿

meaning, this is His commandment and legislation that He sent down to you through His Messenger ﷺ,

﴿وَمَن يَتَّقِ اللَّهَ يُكَفِّرْ عَنْهُ سَيِّئَاتِهِ وَيُعْظِمْ لَهُ أَجْرًا﴾

﴾*and whosoever has Taqwā of Allāh, He will expiate from him his sins, and will increase his reward.*﴿

means, Allāh will prevent what he fears and multiply his reward even for the little good he does.

﴿أَسْكِنُوهُنَّ مِنْ حَيْثُ سَكَنتُم مِّن وُجْدِكُمْ وَلَا تُضَارُّوهُنَّ لِتُضَيِّقُوا عَلَيْهِنَّ وَإِن كُنَّ أُولَاتِ حَمْلٍ فَأَنفِقُوا عَلَيْهِنَّ حَتَّىٰ يَضَعْنَ حَمْلَهُنَّ فَإِنْ أَرْضَعْنَ لَكُمْ فَآتُوهُنَّ أُجُورَهُنَّ وَأْتَمِرُوا بَيْنَكُم بِمَعْرُوفٍ وَإِن تَعَاسَرْتُمْ فَسَتُرْضِعُ لَهُ أُخْرَىٰ ﴿٦﴾ لِيُنفِقْ ذُو سَعَةٍ مِّن سَعَتِهِ وَمَن قُدِرَ عَلَيْهِ رِزْقُهُ فَلْيُنفِقْ مِمَّا آتَاهُ اللَّهُ لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا مَا آتَاهَا سَيَجْعَلُ اللَّهُ بَعْدَ عُسْرٍ يُسْرًا ﴿٧﴾﴾

﴾*6. Lodge them where you dwell, according to what you have, and do not harm them so as to suppress them. And if they are pregnant, then spend on them till they lay down their burden. Then if they suckle the children for you, give them their due payment, and let each of you deal with each other in a mannerly way. But if you make difficulties for one another, then some other woman may suckle for him.*﴿

﴾7. Let the rich man spend according to his means; and the man whose resources are restricted, let him spend according to what Allāh has given him. Allāh puts no burden on any person beyond what He has given him. Allāh will grant after hardship, ease.﴿

The Divorced Woman has the Right to Decent Accommodations, what is Reasonable

Allāh the Exalted orders His faithful servants that when one of them divorces his wife, he should provide housing for her until the end of her *'Iddah* period,

﴾أَسْكِنُوهُنَّ مِنْ حَيْثُ سَكَنتُم﴿

﴾Lodge them where you dwell,﴿ means, with you,

﴾مِّن وُجْدِكُمْ﴿

﴾according to what you have,﴿ Ibn 'Abbās, Mujāhid and several others said, it refers to "Your ability."[1] Qatādah said, "If you can only afford to accommodate her in a corner of your house, then do so."[2]

Forbidding Ill-Treatment of Divorced Women

Allah's statement,

﴾وَلَا تُضَآرُّوهُنَّ لِتُضَيِّقُوا عَلَيْهِنَّ﴿

﴾and do not harm them in order to suppress them.﴿

Muqātil bin Ḥayyān said, "meaning, do not annoy her to force her to pay her way out nor expel her from your house." Ath-Thawri said from Manṣūr, from Abu Aḍ-Ḍuḥā:

﴾وَلَا تُضَآرُّوهُنَّ لِتُضَيِّقُوا عَلَيْهِنَّ﴿

﴾and do not harm them in order to suppress them﴿

"He divorces her, and when a few days remain, he takes her back."[3]

[1] Aṭ-Ṭabari 23:457.

[2] *Ad-Durr Al-Manthūr* 8:207.

[3] Al-Qurṭubi 18:168.

The Irrevocable Divorced Pregnant Woman has the Right of Support (Maintenance) from Her Husband until She gives Birth

Allāh said,

﴿وَإِن كُنَّ أُولَٰتِ حَمْلٍ فَأَنفِقُوا عَلَيْهِنَّ حَتَّىٰ يَضَعْنَ حَمْلَهُنَّ﴾

﴾*And if they are pregnant, then spend on them till they lay down their burden.*﴿

This is about the woman who is irrevocably divorced. If she is pregnant, then she is to be spent on her until she lays down her burden. This is supported due to the fact that if she is revocably divorced, the she has then right to receive her support (maintenance) whether she is pregnant or not.

The Divorced Mother may take Compensation for suckling Her Child

Allāh said,

﴿فَإِنْ أَرْضَعْنَ لَكُمْ﴾

﴾*Then if they suckle them for you,*﴿ meaning, when pregnant women give birth and they are irrevocably divorced by the expiration of the *'Iddah*, then at that time they may either suckle the child or not.

But that is only after she nourishes him with the milk, that is the early on milk which the infant's well-being depends upon. Then, if she suckles, she has the right to compensation for it. She is allowed to enter into a contract with the father or his representative in return for whatever payment they agree to. This is why Allāh the Exalted said,

﴿فَإِنْ أَرْضَعْنَ لَكُمْ فَآتُوهُنَّ أُجُورَهُنَّ﴾

﴾*Then if they suckle the children for you, give them their due payment,*﴿

Allāh said,

﴿وَأْتَمِرُوا بَيْنَكُم بِمَعْرُوفٍ﴾

﴾*and let each of you deal with each other in a mannerly way.*﴿ meaning, the affairs of the divorced couple should be managed

in a just way without causing harm to either one of them, just as Allāh the Exalted said in *Sūrat Al-Baqarah*,

﴿لَا تُضَآرَّ وَالِدَةٌ بِوَلَدِهَا وَلَا مَوْلُودٌ لَّهُ بِوَلَدِهِ﴾

﴾*No mother shall be treated unfairly on account of her child, nor father on account of child.*﴿ (2:233) Allah said,

﴿وَإِن تَعَاسَرْتُمْ فَسَتُرْضِعُ لَهُ أُخْرَى﴾

﴾*But if you make difficulties for one another, then some other woman may suckle for him.*﴿

meaning, if the divorced couple disagrees, because the woman asks for an unreasonable fee for suckling their child, and the father refuses to pay the amount or offers an unreasonable amount, he may find another woman to suckle his child. If the mother agrees to accept the amount that was to be paid to the woman who agreed to suckle the child, then she has more right to suckle her own child.

Allāh's statement,

﴿لِيُنفِقْ ذُو سَعَةٍ مِّن سَعَتِهِ﴾

﴾*Let the rich man spend according to his means;*﴿ means, the wealthy father or his representative should spend on the child according to his means,

﴿وَمَن قُدِرَ عَلَيْهِ رِزْقُهُ فَلْيُنفِقْ مِمَّآ ءَاتَاهُ اللَّهُ لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا مَآ ءَاتَاهَا﴾

﴾*and the man whose resources are restricted, let him spend according to what Allāh has given him. Allāh puts no burden on any person beyond what He has given him.*﴿

This is as Allah said,

﴿لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا﴾

﴾*Allāh does not burden a person beyond what He can bear.*﴿ [2:286]

A Story of a Woman who had *Taqwā*

Allāh's statement;

﴿سَيَجْعَلُ اللَّهُ بَعْدَ عُسْرٍ يُسْرًا﴾

﴾*Allāh will grant after hardship, ease.*﴿

This is a sure promise from Him, and indeed, Allāh's promises are true and He never breaks them,

This is an Allāh's saying;

﴿فَإِنَّ مَعَ الْعُسْرِ يُسْرًا ۝ إِنَّ مَعَ الْعُسْرِ يُسْرًا ۝﴾

﴾*Verily, along with every hardship is relief. Verily, along with every hardship is relief.*﴿ [94:5-6]

There is a relevant *Hadīth* that we should mention here. Imām Ahmad recorded that Abu Hurayrah said, "A man and his wife from an earlier generation were poor. Once when the man came back from a journey, he went to his wife saying to her, while feeling hunger and fatigued, 'Do you have anything to eat?' She said, 'Yes, receive the good news of Allāh's provisions.' He again said to her, 'If you have anything to eat, bring it to me.' She said, 'Wait a little longer.' She was awaiting Allah's mercy. When the matter was prolonged, he said to her, 'Get up and bring me whatever you have to eat, because I am real hungry and fatigued.' She said, 'I will. Soon I will open the oven's cover, so do not be hasty.' When he was busy and refrained from insisting for a while, she said to herself, 'I should look in my oven.' So she got up and looked in her oven and found it full of the meat of a lamb, and her mortar and pestle was full of seed grains; it was crushing the seeds on its own. So, she took out what was in the mortar and pestle, after shaking it to remove everything from inside, and also took the meat out that she found in the oven."

Abu Hurayrah added, "By He in Whose Hand is the life of Abu Al-Qāsim (Prophet Muhammad ﷺ)! This is the same statement that Muhammad ﷺ said,

«لَوْ أَخَذَتْ مَا فِي رَحْيَيْهَا وَلَمْ تَنْفُضْهَا [لَطَحَنَتْهَا] إِلَى يَوْمِ الْقِيَامَةِ»

«*Had she taken out what was in her mortar and not emptied it fully by shaking it, it would have continued crushing the seeds until the Day of Resurrection.*»"[1]

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[1] Ahmad 2:421. There is a similar version no. 10663. Both chains have disparaged narrators. Most of the scholars indicated its weakness.

﴿وَكَأَيِّن مِّن قَرْيَةٍ عَتَتْ عَنْ أَمْرِ رَبِّهَا وَرُسُلِهِ فَحَاسَبْنَاهَا حِسَابًا شَدِيدًا وَعَذَّبْنَاهَا عَذَابًا نُّكْرًا (٨) فَذَاقَتْ وَبَالَ أَمْرِهَا وَكَانَ عَاقِبَةُ أَمْرِهَا خُسْرًا (٩) أَعَدَّ اللَّهُ لَهُمْ عَذَابًا شَدِيدًا فَاتَّقُوا اللَّهَ يَا أُولِي الْأَلْبَابِ الَّذِينَ آمَنُوا قَدْ أَنزَلَ اللَّهُ إِلَيْكُمْ ذِكْرًا (١٠) رَّسُولًا يَتْلُو عَلَيْكُمْ آيَاتِ اللَّهِ مُبَيِّنَاتٍ لِّيُخْرِجَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَمَن يُؤْمِن بِاللَّهِ وَيَعْمَلْ صَالِحًا يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا قَدْ أَحْسَنَ اللَّهُ لَهُ رِزْقًا (١١)﴾

﴾8. And many a town revolted against the command of its Lord and His Messengers; and We called it to a severe account, and We shall punish it with a horrible torment.﴿

﴾9. So it tasted the evil result of its affair, and the consequence of its affair was loss.﴿

﴾10. Allāh has prepared for them a severe torment. So have Taqwā of Allāh, O men of understanding, those who believe! Allāh has indeed sent down to you a Reminder.﴿

﴾11. A Messenger, who recites to you the Āyāt of Allāh containing clear explanations, that He may take out those who believe and do righteous good deeds, from the darkness to the light. And whosoever believes in Allāh and performs righteous deeds, He will admit him into Gardens under which rivers flow, to dwell therein forever. Allāh has indeed granted for him an excellent provision.﴿

Punishment for defying Allāh's Commandments

Allāh the Exalted threatens those who defy His commands, deny His Messengers and contradict His legislation, by informing them of the end that earlier nations met who did the same,

﴿وَكَأَيِّن مِّن قَرْيَةٍ عَتَتْ عَنْ أَمْرِ رَبِّهَا وَرُسُلِهِ﴾

﴾And many a town revolted against the command of its Lord and His Messengers;﴿

meaning, they rebelled, rejected and arrogantly refused to obey Allāh and they would not follow His Messengers,

﴿فَحَاسَبْنَاهَا حِسَابًا شَدِيدًا وَعَذَّبْنَاهَا عَذَابًا نُّكْرًا﴾

﴾and We called it to a severe account, and We shall punish it with a horrible torment.﴿

meaning, horrendous and terrifying,

﴿فَذَاقَتْ وَبَالَ أَمْرِهَا﴾

﴾*So it tasted the evil result of its affair,*﴿ meaning, they tasted the evil consequences of defiance and they regretted their actions when regret does not avail,

﴿وَكَانَ عَاقِبَةُ أَمْرِهَا خُسْرًا ۝ أَعَدَّ اللَّهُ لَهُمْ عَذَابًا شَدِيدًا﴾

﴾*and the consequence of its affair was loss. And Allāh has prepared for them a severe torment.*﴿ means, in the Hereafter, added to the torment that was sent down on them in this life. Allāh the Exalted said, after mentioning what happened to the disbelieving nations,

﴿فَاتَّقُوا اللَّهَ يَا أُولِي الْأَلْبَابِ﴾

﴾*So have Taqwā of Allāh, O men of understanding,*﴿

meaning, 'O you who have sound understanding, do not be like them because if you do, you will suffer what they suffered, O people of comprehension,'

﴿الَّذِينَ آمَنُوا﴾

﴾*who believe*﴿ meaning, in Allāh and His Messengers,

﴿قَدْ أَنزَلَ اللَّهُ إِلَيْكُمْ ذِكْرًا﴾

﴾*Allāh has indeed sent down to you a Reminder.*﴿

meaning, this Qur'ān. Allāh also said,

﴿إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ۝﴾

> ﴾*Verily, We, it is We Who have sent down the Dhikr and surely, We will preserve it.*﴿ (15:9)

The Qualities of the Messenger ﷺ

Allāh's statement,

﴿رَسُولًا يَتْلُو عَلَيْكُمْ آيَاتِ اللَّهِ مُبَيِّنَاتٍ﴾

> ﴾*A Messenger, who recites to you the Āyāt of Allāh containing clear explanations,*﴿

Some said that the Messenger is the subject of what is being sent [as a reminder] because the Messenger is the one that

conveys the *Dhikr*. Ibn Jarīr said that what is correct is that the Messenger explains the *Dhikr*.[1] This is why Allāh the Exalted said here,

﴿رَسُولًا يَتْلُوا عَلَيْكُمْ آيَاتِ اللَّهِ مُبَيِّنَاتٍ﴾

﴾A Messenger, who recites to you the Āyāt of Allāh containing clear explanations,﴿

meaning, plain and apparent. The statement of Allāh;

﴿لِيُخْرِجَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنَ الظُّلُمَاتِ إِلَى النُّورِ﴾

﴾that He may take out those who believe and do righteous good deeds, from the darkness to the light.﴿

Allah's is like saying;

﴿كِتَابٌ أَنزَلْنَاهُ إِلَيْكَ لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ﴾

﴾A Book which We have revealed unto you in order that you might lead mankind out of darkness﴿ (14:1), and,

﴿اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ﴾

﴾Allāh is the Guardian of those who believe. He brings them out from darkness into light.﴿ (2:257)

meaning, out of the darkness of disbelief and ignorance into the light of faith and knowledge. Allāh the Exalted called the revelation that He has sent down, light, on account of the guidance that it brings. Allāh also called it *Rūḥ*, in that, it brings life to the hearts,

﴿وَكَذَٰلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا ۚ مَا كُنتَ تَدْرِي مَا الْكِتَابُ وَلَا الْإِيمَانُ وَلَٰكِن جَعَلْنَاهُ نُورًا نَّهْدِي بِهِ مَن نَّشَاءُ مِنْ عِبَادِنَا ۚ وَإِنَّكَ لَتَهْدِي إِلَىٰ صِرَاطٍ مُّسْتَقِيمٍ ﴿٥٢﴾﴾

﴾And thus We have sent to you Rūḥ of our command. You knew not what is the book, nor what is faith? But We have made it a light wherewith we guide whosoever of Our servants We will. And verily, you are indeed guiding to the straight path.﴿ (42:52)

Allāh's statement,

[1] Aṭ-Ṭabari 23:468.

﴿وَمَن يُؤْمِن بِاللَّهِ وَيَعْمَلْ صَالِحًا يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا قَدْ أَحْسَنَ اللَّهُ لَهُ رِزْقًا﴾

﴿*And whosoever believes in Allāh and performs righteous good deeds, He will admit him into Gardens under which rivers flow, to dwell therein forever. Allāh has indeed granted for him an excellent provision.*﴾

was explained several times before, and therefore, we do not need to repeat its explanation here. All the thanks and praises are due to Allāh.

﴿اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ وَمِنَ الْأَرْضِ مِثْلَهُنَّ يَتَنَزَّلُ الْأَمْرُ بَيْنَهُنَّ لِتَعْلَمُوا أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا ﴿١٢﴾﴾

﴿*12. It is Allāh Who has created seven heavens and of the earth the like thereof. His command descends between them, that you may know that Allāh has power over all things, and that Allāh surrounds all things with (His) knowledge.*﴾

Allāh's Perfect Power

Allāh the Exalted asserts His perfect power and infinite greatness, so that the great religion that He has legislated is honored and implemented,

﴿اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ﴾

﴿*It is Allāh Who has created seven heavens*﴾ Allāh said in similar *Āyāt*, like what Prophet Nūḥ said to his people,

﴿أَلَمْ تَرَوْا كَيْفَ خَلَقَ اللَّهُ سَبْعَ سَمَاوَاتٍ طِبَاقًا ﴿١٥﴾﴾

﴿*See you not how Allāh has created the seven heavens one above another?*﴾ (71:15), and,

﴿تُسَبِّحُ لَهُ السَّمَاوَاتُ السَّبْعُ وَالْأَرْضُ وَمَن فِيهِنَّ﴾

﴿*The seven heavens and the earth and all that is therein, glorify him.*﴾ (17:44) Allāh's statement,

﴿وَمِنَ الْأَرْضِ مِثْلَهُنَّ﴾

﴿*and of the earth the like thereof.*﴾ means, He created seven earths. In the Two *Ṣaḥīḥ*s, there is a *Ḥadīth* that states,

«مَنْ ظَلَمَ قِيدَ شِبْرٍ مِنَ الْأَرْضِ طُوِّقَهُ مِنْ سَبْعِ أَرَضِينَ»

«Whoever usurps the land of somebody unjustly, even if it was a mere hand span, then his neck will be encircled with it down to the seven earths.»[1]

And in *Ṣaḥīḥ Al-Bukhārī* the wording is:

«خُسِفَ بِهِ إِلَى سَبْعِ أَرَضِينَ»

«...he will sink down to the seven earths.»[2]

In the beginning of my book, *Al-Bidāyah wan-Nihāyah*, I mentioned the various narrations for this *Ḥadīth* when I narrated the story of the creation of the earth.[3] All the thanks and praise is due to Allāh.

Those who explained this *Ḥadīth* to mean the seven continents have brought an implausible explanation that contradicts the letter of the Qur'ān and the *Ḥadīth* without having proof.

This is the end of the *Tafsīr* of *Sūrat Aṭ-Ṭalaq*, all the thanks and praise is due to Allāh.

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[1] *Fatḥ Al-Bārī* 5:124, Muslim 3:1232.

[2] *Fatḥ Al-Bārī* 5:124.

[3] *Al-Bidāyah wan-Nihāyah* 1:19,20.

The *Tafsīr* of *Sūrat At-Taḥrīm* (Chapter - 66)

Which was revealed in Al-Madīnah

سُورَةُ التَّحْرِيمِ ٥٦٠ الجزء الثامن والعشرون

سُورَةُ التَّحْرِيمِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

يَٰٓأَيُّهَا ٱلنَّبِيُّ لِمَ تُحَرِّمُ مَآ أَحَلَّ ٱللَّهُ لَكَ تَبْتَغِي مَرْضَاتَ أَزْوَٰجِكَ وَٱللَّهُ غَفُورٌ رَّحِيمٌ ﴿١﴾ قَدْ فَرَضَ ٱللَّهُ لَكُمْ تَحِلَّةَ أَيْمَٰنِكُمْ وَٱللَّهُ مَوْلَىٰكُمْ وَهُوَ ٱلْعَلِيمُ ٱلْحَكِيمُ ﴿٢﴾ وَإِذْ أَسَرَّ ٱلنَّبِيُّ إِلَىٰ بَعْضِ أَزْوَٰجِهِۦ حَدِيثًا فَلَمَّا نَبَّأَتْ بِهِۦ وَأَظْهَرَهُ ٱللَّهُ عَلَيْهِ عَرَّفَ بَعْضَهُۥ وَأَعْرَضَ عَنۢ بَعْضٍ فَلَمَّا نَبَّأَهَا بِهِۦ قَالَتْ مَنْ أَنۢبَأَكَ هَٰذَا قَالَ نَبَّأَنِيَ ٱلْعَلِيمُ ٱلْخَبِيرُ ﴿٣﴾ إِن تَتُوبَآ إِلَى ٱللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا وَإِن تَظَٰهَرَا عَلَيْهِ فَإِنَّ ٱللَّهَ هُوَ مَوْلَىٰهُ وَجِبْرِيلُ وَصَٰلِحُ ٱلْمُؤْمِنِينَ وَٱلْمَلَٰٓئِكَةُ بَعْدَ ذَٰلِكَ ظَهِيرٌ ﴿٤﴾ عَسَىٰ رَبُّهُۥٓ إِن طَلَّقَكُنَّ أَن يُبْدِلَهُۥٓ أَزْوَٰجًا خَيْرًا مِّنكُنَّ مُسْلِمَٰتٍ مُّؤْمِنَٰتٍ قَٰنِتَٰتٍ تَٰٓئِبَٰتٍ عَٰبِدَٰتٍ سَٰٓئِحَٰتٍ ثَيِّبَٰتٍ وَأَبْكَارًا ﴿٥﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ قُوٓا۟ أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا ٱلنَّاسُ وَٱلْحِجَارَةُ عَلَيْهَا مَلَٰٓئِكَةٌ غِلَاظٌ شِدَادٌ لَّا يَعْصُونَ ٱللَّهَ مَآ أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ﴿٦﴾ يَٰٓأَيُّهَا ٱلَّذِينَ كَفَرُوا۟ لَا تَعْتَذِرُوا۟ ٱلْيَوْمَ إِنَّمَا تُجْزَوْنَ مَا كُنتُمْ تَعْمَلُونَ ﴿٧﴾

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

﴿يَٰٓأَيُّهَا ٱلنَّبِيُّ لِمَ تُحَرِّمُ مَآ أَحَلَّ ٱللَّهُ لَكَ تَبْتَغِي مَرْضَاتَ أَزْوَٰجِكَ وَٱللَّهُ غَفُورٌ رَّحِيمٌ ﴿١﴾ قَدْ فَرَضَ ٱللَّهُ لَكُمْ تَحِلَّةَ أَيْمَٰنِكُمْ وَٱللَّهُ مَوْلَىٰكُمْ وَهُوَ ٱلْعَلِيمُ ٱلْحَكِيمُ ﴿٢﴾ وَإِذْ أَسَرَّ ٱلنَّبِيُّ إِلَىٰ بَعْضِ أَزْوَٰجِهِۦ حَدِيثًا فَلَمَّا نَبَّأَتْ بِهِۦ وَأَظْهَرَهُ ٱللَّهُ عَلَيْهِ عَرَّفَ بَعْضَهُۥ وَأَعْرَضَ عَنۢ بَعْضٍ فَلَمَّا نَبَّأَهَا بِهِۦ قَالَتْ مَنْ أَنۢبَأَكَ هَٰذَا قَالَ نَبَّأَنِيَ ٱلْعَلِيمُ ٱلْخَبِيرُ ﴿٣﴾ إِن تَتُوبَآ إِلَى ٱللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا وَإِن تَظَٰهَرَا عَلَيْهِ فَإِنَّ ٱللَّهَ هُوَ مَوْلَىٰهُ وَجِبْرِيلُ وَصَٰلِحُ ٱلْمُؤْمِنِينَ وَٱلْمَلَٰٓئِكَةُ بَعْدَ ذَٰلِكَ ظَهِيرٌ ﴿٤﴾ عَسَىٰ رَبُّهُۥٓ إِن طَلَّقَكُنَّ أَن يُبْدِلَهُۥٓ أَزْوَٰجًا خَيْرًا مِّنكُنَّ مُسْلِمَٰتٍ مُّؤْمِنَٰتٍ قَٰنِتَٰتٍ تَٰٓئِبَٰتٍ عَٰبِدَٰتٍ سَٰٓئِحَٰتٍ ثَيِّبَٰتٍ وَأَبْكَارًا ﴿٥﴾﴾

﴾1. *O Prophet! Why do you forbid that which Allāh has allowed to you, seeking to please your wives? And Allāh is Oft-Forgiving, Most Merciful.*﴿

﴾2. *Allāh has already ordained for you (O men) the absolution*

from your oaths. And Allāh is your Protector and He is the All-Knower, the All-Wise.﴿

﴾*3. And (remember) when the Prophet disclosed a matter in confidence to one of his wives, then she told it. And Allāh made it known to him; he informed part thereof and left a part. Then when he told her thereof, she said: "Who told you this?" He said: "The All-Knower, the All-Aware has told me."*﴿

﴾*4. If you two turn in repentance to Allāh, your hearts are indeed so inclined; but if you help one another against him, then verily, Allāh is his Protector, and Jibrīl, and the righteous among the believers; and after that the angels are his helpers.*﴿

﴾*5. Maybe his Lord, if he divorces you, will give him instead of you, wives better than you - submitting, believers, obedient, turning to Allāh in repentance, worshipping Allāh sincerely, Sā'iḥāt, previously married, and virgins.*﴿

Allāh censures His Prophet ﷺ for Prohibiting Himself from what He has allowed for Him

In the Book of Vows, Al-Bukhāri recorded that 'Ubayd bin 'Umayr said that he heard 'Ā'ishah claiming that Allāh's Messenger ﷺ used to stay for a period in the house of Zaynab bint Jaḥsh and drink honey in her house. (She said) "Ḥafṣah and I decided that when the Prophet ﷺ entered upon either of us, we would say, 'I smell *Maghāfir*[1] on you. Have you eaten *Maghāfir*?' When he entered upon one of us, she said that to him. He replied (to her),

«لَا، بَلْ شَرِبْتُ عَسَلًا عِنْدَ زَيْنَبَ بِنْتِ جَحْشٍ وَلَنْ أَعُودَ لَهُ»

«*No, but I drank honey in the house of Zaynab bint Jaḥsh, and I will never drink it again.*»"

Then the following was revealed;

﴾يَا أَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ﴿

﴾*O Prophet! Why do you fobid that which Allāh has allowed to you?*﴿ up to,

﴾إِن تَتُوبَا إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا﴿

[1] The author explains below.

﴾If you both turn in repentance to Allāh, your hearts are indeed so inclined;﴿

in reference to 'Ā'ishah and Ḥafṣah.

﴾وَإِذْ أَسَرَّ ٱلنَّبِيُّ إِلَىٰ بَعْضِ أَزْوَٰجِهِۦ حَدِيثًا﴿

﴾*And (remember) when the Prophet disclosed a matter in confidence to one of his wives,*﴿

which refers to this saying,

«بَلْ شَرِبْتُ عَسَلًا»

«*But I have drunk honey.*» Ibrāhīm bin Mūsā said that Hishām said that it also meant his saying,

«وَلَنْ أَعُودَ لَهُ وَقَدْ حَلَفْتُ فَلَا تُخْبِرِي بِذٰلِكِ أَحَدًا»

«*I will not drink it anymore, I have taken an oath to that. Therefore, do not inform anybody about it.*»[1]

Al-Bukhārī also recorded this *Ḥadīth* in the Book of Divorce;[2] then he said, "*Al-Maghāfīr* is a type of sap, and in *Ar-Rimth* (a type of citrus) its taste is sweet..."

Al-Jawharī said, "The *'Urfuṭ*[3] is a tree of the shrub variety, which secretes *Maghfūr*."

Muslim collected this *Ḥadīth* from 'Ā'ishah in the Book of Divorce in his *Ṣaḥīḥ*, and his wording is the same as Al-Bukhārī in the Book of Vows.[4]

In the Book of Divorce, Al-Bukhārī recorded that 'Ā'ishah said, "Allāh's Messenger ﷺ liked sweets and honey. After performing the *'Aṣr* prayer, he used to visit his wives, going close to them. So he went to Ḥafṣah, daughter of 'Umar, and stayed with her more than his usual stay. I ('Ā'ishah) became jealous and asked about that. It was said to me, 'A woman of her family sent her a small vessel of honey as a gift, and she gave a drink to Allāh's Messenger made from it.' I said, 'By Allāh, we will contrive a plot against him.' I said to Ṣawdah bint Zam'ah, 'When the Messenger visits you and draws close

[1] *Fatḥ Al-Bārī* 11:572.

[2] *Fatḥ Al-Bārī* 9:287.

[3] It appears in a narration that follows.

[4] Muslim 2:1100.

to you, say to him, 'Have you eaten *Maghāfir*?' And when he says to you, 'No', then ask him, 'What is this odor?' He will say to you, 'Ḥafṣah has given me a drink of honey.' Then you should say to him, 'The honeybees might have eaten from *Urfuṭ*, and I will also say the same to him. Ṣafiyyah, you should also say this.' Sawdah later said, 'It was under compulsion that I had decided to state that which you told me; soon, by Allāh, he was standing at my door.' So when Allāh's Messenger ﷺ came near her, she said, 'O Messenger of Allāh! Did you eat *Maghāfir*?' He said, 'No.' She again said, 'Then what is this odor?' He said,

«سَقَتْنِي حَفْصَةُ شَرْبَةَ عَسَلٍ»

«*Ḥafṣah gave me honey to drink.*» She said, 'The honeybees might have eaten from *'Urfuṭ*.'"

'Ā'ishah continued, "When he came to me I said the same to him. He then visited Ṣafiyyah and she also said similar to him. When he again visited Ḥafṣah, she said, 'O Messenger of Allāh, should I not give you that (drink)?' He said,

«لَا حَاجَةَ لِي فِيهِ»

«*I do not need it.*» Sawdah said, 'By Allāh! We have prevented him from drinking honey.' I said to her, 'Keep quiet!'"[1] Muslim also recorded this *Ḥadīth*,[2] but this wording is from Al-Bukhārī.

In the narration of Muslim, 'Ā'ishah said, "The Messenger of Allāh ﷺ used to hate to have a bad odor coming from him"[3] This is why they suggested to him that he ate *Maghāfir*, because it causes a bad odor. When he said,

«بَلْ شَرِبْتُ عَسَلًا»

«*No, I had some honey.*» They said that the bees ate from a tree that is called *Al-'Urfuṭ*, which has *Maghāfir* gum, suggesting that this is the reason behind the bad odor they claimed was coming from him.

The latter narration, collected through 'Urwah from 'Ā'ishah, mentions that it was Ḥafṣah who gave the Prophet ﷺ the honey.

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[1] *Fatḥ Al-Bārī* 9:287.

[2] Muslim 2:1101,1102.

[3] Muslim 2:1102.

In another narration collected from 'Ubayd bin 'Umayr, from 'Ā'ishah, it was Zaynab bint Jaḥsh who gave the honey to the Prophet ﷺ, while 'Ā'ishah and Ḥafṣah were the plotters. Allāh knows best. Some might say that they were two separate incidents. However, it is not likely that the *Āyāt* were revealed about both incidents, if indeed they were two separate incidents. Allāh knows best. A *Ḥadīth* that Imām Aḥmad collected in the *Musnad* mentions that 'Ā'ishah and Ḥafṣah were the plotters. Imām Aḥmad recorded that Ibn 'Abbās said, "I was eager to ask 'Umar about the two ladies among the wives of the Prophet ﷺ, about whom Allāh said,

﴿إِن تَتُوبَآ إِلَى ٱللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا﴾

﴾If you two turn in repentance to Allāh your hearts are indeed so inclined;﴿

Then I performed *Ḥajj* along with 'Umar, and on our way back from *Ḥajj* he went aside (to relieve himself). I also went aside along with him carrying a tumbler of water. When he finished and returned, I poured water on his hands from the tumbler and he performed ablution. I said, 'O Commander of the faithful! Who were the two ladies among the wives of the Prophet ﷺ, to whom Allāh said,

﴿إِن تَتُوبَآ إِلَى ٱللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا﴾

﴾If you two turn in repentance to Allāh your hearts are indeed so inclined﴿?'

'Umar said, 'I am astonished at your question, O Ibn 'Abbās.' " - Az-Zuhrī (a subnarrator) said that 'Umar did not like the question, but he still answered it, saying that they were 'Ā'ishah and Ḥafṣah.

"Then 'Umar went on relating the story and said, 'We, the people of Quraysh, used to have authority over our women. But when we came to live with the Anṣār, we noticed that the Anṣāri women had the upper hand over their men, so our women started acquiring the habits of the Anṣāri women. At that time, I was residing at the house of Umayyah bin Zayd, in Al-'Awālī.[1] Once I got angry with my wife, and she talked back to me; I disliked her answering me back. She said, 'Why

[1] A place on the north-eastern outskirts of Al-Madīnah.

do you dislike me talking back to you? By Allāh, the wives of the Prophet ﷺ talk back to him, and some of them may not speak with him for the whole day, until nightfall.'

Then I went to Ḥafṣah and asked her, 'Do you talk back to Allāh's Messenger?' She said, 'Yes.' I asked, 'Does any of you keep Allāh's Messenger angry all day long, until night?' She replied, 'Yes.' I said, 'Whoever among you does this is a ruined, losing person! Doesn't she fear that Allāh may get angry for the anger of His Messenger and, thus, she will be ruined? Don't ask Allāh's Messenger too many things, and don't retort him in any case. Demand from me whatever you like, and don't be tempted to imitate your neighbor, for she is more beautiful than you, and more beloved to Allāh's Messenger than you.' He meant 'Ā'ishah.

I, and an Anṣāri neighbor of mine used to visit the Prophet ﷺ in turns. He used to go one day, and I another day. When I went I would bring him the news of what had happened that day regarding the revelation and when he went, he used to do the same for me.

In those days it was rumored that the Ghassān (tribe) were preparing their horses to invade us. My companion went and returned to us at night and knocked at my door. I came out to him. He said that a grave thing happened. I asked him, 'What is it? Have Ghassān come?' He replied that it was worse and more serious than that, adding that Allāh's Messenger ﷺ had divorced all his wives. I said, 'Ḥafṣah is a ruined loser! I expected that would happen some day.'

So I dressed myself and I performed the *Ṣubḥ* prayer. I went to Ḥafṣah and found her weeping. I asked her, 'Has Allāh's Messenger divorced all of you?' She replied, 'I don't know. He is there alone in the upper room.' I went to the upper room and asked a black slave of the Prophet ﷺ to ask for his permission to see me, and the boy went in and then came out saying, 'I mentioned you to him and he remained silent.' I then went out and came to the *Minbar* and found a group of people around it and some of them were weeping.

I sat with them for some time, but could not endure the situation. So, I requested to the boy, 'Will you get the permission for 'Umar?' He went in and then came out saying, 'I mentioned you to him, but he did not reply.' So, I went to

Minbar and sat with the people who were sitting by the *Minbar*, but I could not bear the situation, so I went to the boy again and said, 'Will you get the permission for 'Umar?' He went in and brought the same reply as before. When I was leaving, behold, he called me saying, 'Allāh's Messenger has granted you permission.' So, I entered the Prophet's room, greeted him with the *Salām* and saw him lying on a mat without bedding on it, and the mat had left its mark on the body of the Prophet ﷺ.

I said, 'Have you divorced your wives, O Allāh's Messenger?' He raised his eyes to me and replied no. I said, '*Allāhu Akbar.* O Allāh's Messenger! We, the people of Quraysh used to have the upper hand over our women. But when we came to Al-Madīnah, we found a people whose women had the upper hand over them. Our women started learning this behavior from them. Once, I got angry with my wife, and she talked back to me. I disliked that behavior from her and she said, 'Why do you dislike that I talk back to you? By Allāh, the Prophet's wives talk back to him and one of them would ignore him the whole day, until the night.' I said to her, 'Whoever does this among them is the ruined loser! Does she feel safe from Allāh getting angry with her on account of His Messenger's anger? In that case, she would be ruined.' On that the Prophet ﷺ smiled.

I then said, 'O Allāh's Messenger! I went to Ḥafṣah and said to her, 'Do not be tempted to imitate your companion ('Ā'ishah) for she is more beautiful than you and more beloved to the Prophet.' The Prophet ﷺ smiled again. When I saw him smiling, I said, 'Does the Messenger feel calm?' He said, 'Yes.' So, I sat down and cast a glance at the room, and by Allāh, I couldn't see anything of importance, except three hides. I said, 'Invoke Allāh, O Allāh's Messenger, to make your followers prosperous, for the Persians and the Byzantines have been made prosperous and given worldly luxuries, even though they do not worship Allāh.' The Prophet ﷺ sat upright and said,

«أَفِي شَكٍّ أَنْتَ يَا ابْنَ الْخَطَّابِ! أُولَئِكَ قَوْمٌ عُجِّلَتْ لَهُمْ طَيِّبَاتُهُمْ فِي الْحَيَاةِ الدُّنْيَا»

«*O Ibn Al-Khaṭṭāb! Do you have any doubt? These people have been given rewards of their good deeds in this world only.*»

I asked the Prophet ﷺ, 'Please beg Allāh's forgiveness for me.

O Allāh's Messenger.' The Prophet ﷺ swore that he would not go to his wives for one month, because of his severe anger towards them, until Allāh the Exalted and Most Honored censured him."[1] Al-Bukhāri, Muslim, At-Tirmidhi and An-Nasā'ī also collected this *Ḥadīth* using various chains of narration.[2] Al-Bukhāri and Muslim also collected it from Ibn 'Abbās, who said, "For a whole year, I was eager to ask 'Umar bin Al-Khaṭṭāb about an *Āyah*. However, I hesitated out of respect for him. Once, he went on a *Ḥajj* trip and I accompanied him. On our way back, he stopped to relieve himself behind some trees of Arāk. I stopped until he finished and then walked along with him and asked him, 'O Leader of the believers! Who are the two women who helped each other (or plotted) against the Prophet ﷺ?' "[3] This is the narration that Al-Bukhāri collected, while Muslim recorded that Ibn 'Abbās asked, "Who are the two women about whom Allāh the Exalted said,

﴿وَإِن تَظَٰهَرَا عَلَيْهِ﴾

﴾*but if you help one another against him,*﴿?"

'Umar replied, "Ā'ishah and Ḥafṣah."[4] Muslim mentioned the rest of the *Ḥadīth*.

Muslim also recorded that Ibn 'Abbās said that 'Umar bin Al-Khaṭṭāb said to him, "When Allāh's Messenger ﷺ stayed away from his wives, I entered the *Masjid* and found people striking the ground with pebbles. They said, 'Allāh's Messenger has divorced his wives.' That occurred before *Ḥijāb* was commanded. I said to myself, 'I must investigate this news today.' "

So he mentioned the *Ḥadīth* in which he went to 'Ā'ishah and Ḥafṣah and admonished them. He then said, 'I went in and found Rabāḥ, the servant of Allāh's Messenger ﷺ, sitting on a window sill. I called, 'O Rabāḥ, seek permission for me from Allāh's Messenger.' "

He then mentioned the story as we mentioned above. 'Umar continued, "I said, 'O Messenger of Allāh, what trouble do you

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[1] Aḥmad 1:33,34.

[2] *Fatḥ Al-Bārī* 9:187, 5:137, Muslim 2:111, *Tuḥfat Al-Aḥwadhi* 9:224, An-Nasā'ī in *Al-Kubrā* 5:366.

[3] *Fatḥ Al-Bārī* 8:525.

[4] Muslim 2:1108.

feel from your wives? If you have divorced them, verily Allāh is with you, His angels, Jibrīl, Mīkāl, I, Abu Bakr and the rest of believers are with you.'

Often, when I talked, all praise is due to Allāh, I hoped that Allāh would testify to the words that I uttered. And so the *Āyāt* of option[1] was revealed. Allāh said,

﴿عَسَىٰ رَبُّهُۥٓ إِن طَلَّقَكُنَّ أَن يُبْدِلَهُۥٓ أَزْوَٰجًا خَيْرًا مِّنكُنَّ﴾

﴾*Maybe his Lord, if he divorces you, will give him in your place wives better than you,*﴿ and,

﴿وَإِن تَظَٰهَرَا عَلَيْهِ فَإِنَّ ٱللَّهَ هُوَ مَوْلَىٰهُ وَجِبْرِيلُ وَصَٰلِحُ ٱلْمُؤْمِنِينَ ۖ وَٱلْمَلَٰٓئِكَةُ بَعْدَ ذَٰلِكَ ظَهِيرٌ﴾

﴾*but if you help one another against him, then verily, Allāh is his Protector, and Jibrīl, and the righteous among the believers; and after that the angels are his helpers.*﴿

I said, 'Messenger of Allāh, have you divorced them?' He said, 'No.' I stood at the door of the *Masjid* and called out at the top of my voice, 'The Messenger of Allāh has not divorced his wives.' It was on this occasion that this *Āyah* was revealed,

﴿وَإِذَا جَآءَهُمْ أَمْرٌ مِّنَ ٱلْأَمْنِ أَوِ ٱلْخَوْفِ أَذَاعُوا۟ بِهِۦ ۖ وَلَوْ رَدُّوهُ إِلَى ٱلرَّسُولِ وَإِلَىٰٓ أُو۟لِى ٱلْأَمْرِ مِنْهُمْ لَعَلِمَهُ ٱلَّذِينَ يَسْتَنۢبِطُونَهُۥ مِنْهُمْ﴾

﴾*When any matter pertaining to peace or alarm comes to them, they broadcast it; whereas, if they would refer it to the Messenger and those who have been entrusted with authority among them, those of them who are engaged in obtaining intelligence would indeed know (what to do with) it.*﴿(4:83)

It was I who understood (and properly investigated) this matter.'[2]

Similar was said by Sa'īd bin Jubayr, 'Ikrimah, Muqātil bin Ḥayyān, Aḍ-Ḍaḥḥāk and others.[3] The *Āyah*,

﴿وَصَٰلِحُ ٱلْمُؤْمِنِينَ﴾

﴾*and the righteous among the believers;*﴿

refers to Abu Bakr and 'Umar. Al-Ḥasan Al-Baṣri added

[1] Allowing the Prophet ﷺ to choose between divorcing his wives or not.

[2] Muslim 2:1105.

[3] Aṭ-Ṭabari 23:486.

'Uthmān to them. Layth bin Abi Sulaym said from Mujāhid:

﴿وَصَٰلِحُ ٱلْمُؤْمِنِينَ﴾

﴿*and the righteous among the believers;*﴾ includes 'Ali bin Abi Ṭālib also.

Al-Bukhāri recorded that Anas said, " Umar said, 'The wives of the Prophet ﷺ were all jealous for his affection, and I said to them,

﴿عَسَىٰ رَبُّهُۥٓ إِن طَلَّقَكُنَّ أَن يُبْدِلَهُۥٓ أَزْوَٰجًا خَيْرًا مِّنكُنَّ﴾

﴿*Maybe his Lord, if he divorces you, will give him instead of you, wives better than you.*﴾

Thereafter, this *Āyah* was revealed.' "[1] We mentioned before that 'Umar said statements that were confirmed by the Qur'ān, such as about the revelation about *Ḥijāb* [see 33:53] and the captive idolators after the battle of Badr [see 8:67]. 'Umar's suggestion to take the Station of Ibrāhīm as a place for prayer and Allāh revealed this *Āyah*;

﴿وَٱتَّخِذُوا۟ مِن مَّقَامِ إِبْرَٰهِۦمَ مُصَلًّى﴾

﴿*And take you the Maqām (station) of Ibrāhīm as a place of prayer.*﴾ (2:125)

Ibn Abi Ḥātim recorded that Anas said that 'Umar bin Al-Khaṭṭāb said, "I heard news that the Mothers of the faithful had a dispute with the Prophet ﷺ. So I advised them, saying, 'Either stop bothering Allāh's Messenger or Allāh might provide him better wives than you.' When I was talking to the last one among the Mothers of the faithful, she said, 'O 'Umar! Is it that the Messenger of Allāh cannot advise his wives, so that you interfere between him and them?' I stopped upon hearing this from her, but Allāh revealed;

﴿عَسَىٰ رَبُّهُۥٓ إِن طَلَّقَكُنَّ أَن يُبْدِلَهُۥٓ أَزْوَٰجًا خَيْرًا مِّنكُنَّ مُسْلِمَٰتٍ مُّؤْمِنَٰتٍ قَٰنِتَٰتٍ تَٰٓئِبَٰتٍ عَٰبِدَٰتٍ سَٰٓئِحَٰتٍ ثَيِّبَٰتٍ وَأَبْكَارًا﴾

﴿*Maybe his Lord, if he divorces you, will give him instead of you, wives better than you, submitting, believers, obedient, worshipping, Sā'iḥāt, previously married and virgins.*﴾"[2]

[1] *Fatḥ Al-Bāri* 8:528.

[2] Aṭ-Ṭabari 23:488.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ تُوبُوٓا۟ إِلَى ٱللَّهِ تَوْبَةً نَّصُوحًا عَسَىٰ رَبُّكُمْ
أَن يُكَفِّرَ عَنكُمْ سَيِّـَٔاتِكُمْ وَيُدْخِلَكُمْ جَنَّٰتٍ تَجْرِى
مِن تَحْتِهَا ٱلْأَنْهَٰرُ يَوْمَ لَا يُخْزِى ٱللَّهُ ٱلنَّبِىَّ وَٱلَّذِينَ ءَامَنُوا۟
مَعَهُۥ ۖ نُورُهُمْ يَسْعَىٰ بَيْنَ أَيْدِيهِمْ وَبِأَيْمَٰنِهِمْ يَقُولُونَ رَبَّنَآ
أَتْمِمْ لَنَا نُورَنَا وَٱغْفِرْ لَنَآ ۖ إِنَّكَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿٨﴾
يَٰٓأَيُّهَا ٱلنَّبِىُّ جَٰهِدِ ٱلْكُفَّارَ وَٱلْمُنَٰفِقِينَ وَٱغْلُظْ عَلَيْهِمْ ۚ
وَمَأْوَىٰهُمْ جَهَنَّمُ ۖ وَبِئْسَ ٱلْمَصِيرُ ﴿٩﴾ ضَرَبَ ٱللَّهُ مَثَلًا
لِّلَّذِينَ كَفَرُوا۟ ٱمْرَأَتَ نُوحٍ وَٱمْرَأَتَ لُوطٍ ۖ كَانَتَا تَحْتَ
عَبْدَيْنِ مِنْ عِبَادِنَا صَٰلِحَيْنِ فَخَانَتَاهُمَا فَلَمْ يُغْنِيَا عَنْهُمَا
مِنَ ٱللَّهِ شَيْـًٔا وَقِيلَ ٱدْخُلَا ٱلنَّارَ مَعَ ٱلدَّٰخِلِينَ ﴿١٠﴾
وَضَرَبَ ٱللَّهُ مَثَلًا لِّلَّذِينَ ءَامَنُوا۟ ٱمْرَأَتَ فِرْعَوْنَ إِذْ
قَالَتْ رَبِّ ٱبْنِ لِى عِندَكَ بَيْتًا فِى ٱلْجَنَّةِ وَنَجِّنِى مِن فِرْعَوْنَ
وَعَمَلِهِۦ وَنَجِّنِى مِنَ ٱلْقَوْمِ ٱلظَّٰلِمِينَ ﴿١١﴾ وَمَرْيَمَ ٱبْنَتَ
عِمْرَٰنَ ٱلَّتِىٓ أَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا فِيهِ مِن رُّوحِنَا
وَصَدَّقَتْ بِكَلِمَٰتِ رَبِّهَا وَكُتُبِهِۦ وَكَانَتْ مِنَ ٱلْقَٰنِتِينَ ﴿١٢﴾

The wife mentioned here was Umm Salamah, and she is the one who advised 'Umar to stop interfering between the Prophet ﷺ and his wives, as is confirmed in *Ṣaḥīḥ Al-Bukhārī*.[1] Allāh's statement,

﴿مُسْلِمَٰتٍ مُّؤْمِنَٰتٍ قَٰنِتَٰتٍ تَٰٓئِبَٰتٍ عَٰبِدَٰتٍ﴾

﴿*submitting, believers, obedient, turning repentance, worshipping*﴾ is clear in its implications, while,

﴿سَٰٓئِحَٰتٍ﴾

﴿*Sā'iḥāt*﴾ means, fasting, according to Abu Hurayrah, 'Ā'ishah, Ibn 'Abbās, 'Ikrimah, Mujāhid, Sa'īd bin Jubayr, 'Aṭā', Muḥammad bin Ka'b Al-Quraẓi, Abu 'Abdur-Raḥmān As-Sulami, Abu Malik, Ibrahīm An-Nakha'ī, Al-Ḥasan, Qatādah, Aḍ Ḍaḥḥāk, Ar-Rabī' bin Anas, As-Suddi, and others.[2]

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ قُوٓا۟ أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا ٱلنَّاسُ وَٱلْحِجَارَةُ عَلَيْهَا مَلَٰٓئِكَةٌ غِلَاظٌ
شِدَادٌ لَّا يَعْصُونَ ٱللَّهَ مَآ أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ﴿٦﴾ يَٰٓأَيُّهَا ٱلَّذِينَ كَفَرُوا۟ لَا تَعْتَذِرُوا۟ ٱلْيَوْمَ
إِنَّمَا تُجْزَوْنَ مَا كُنتُمْ تَعْمَلُونَ ﴿٧﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ تُوبُوٓا۟ إِلَى ٱللَّهِ تَوْبَةً نَّصُوحًا عَسَىٰ رَبُّكُمْ أَن
يُكَفِّرَ عَنكُمْ سَيِّـَٔاتِكُمْ وَيُدْخِلَكُمْ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ يَوْمَ لَا يُخْزِى ٱللَّهُ ٱلنَّبِىَّ
وَٱلَّذِينَ ءَامَنُوا۟ مَعَهُۥ نُورُهُمْ يَسْعَىٰ بَيْنَ أَيْدِيهِمْ وَبِأَيْمَٰنِهِمْ يَقُولُونَ رَبَّنَآ أَتْمِمْ لَنَا نُورَنَا وَٱغْفِرْ
لَنَآ إِنَّكَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿٨﴾﴾

[1] *Fatḥ Al-Bārī* 8:16.

[2] Aṭ-Ṭabari 23:490, Al-Qurṭubi 18:193, *Ad Durr Al-Manthūr* 8:224.

﴾6. O you who believe! Protect yourselves and your families against a Fire (Hell) whose fuel is men and stones, over which are (appointed) angels stern (and) severe, who disobey not the commands they receive from Allāh, but do that which they are commanded.﴿

﴾7. (It will be said in the Hereafter) O you who disbelieve! Make no excuses this Day! You are being requited only for what you used to do.﴿

﴾8. O you who believe! Turn to Allāh with sincere repentance! It may be that your Lord will expiate from you your sins, and admit you into Gardens under which rivers flow – the Day that Allāh will not disgrace the Prophet and those who believe with him. Their light will run forward before them and in their right hands. They will say: "Our Lord! Keep perfect our light for us and grant us forgiveness. Verily, You are Able to do all things."﴿

Teaching One's Family the Religion and Good Behavior

'Ali bin Abi Ṭalḥah reported from Ibn 'Abbās;

﴿قُوٓا أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا﴾

﴾Protect yourselves and your families against a Fire (Hell)﴿

He said, "Work in the obedience of Allāh, avoid disobedience of Allāh and order your families to remember Allāh, then Allāh will save you from the Fire."[1] Mujāhid also commented on:

﴿قُوٓا أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا﴾

﴾Protect yourselves and your families against a Fire (Hell)﴿

saying, "Have *Taqwā* of Allāh and order your family to have *Taqwā* of Him."[2] Qatādah said, "He commands obedience to Allāh, to not disobey Allāh, he orders his family to obey His orders and helps them to act upon His orders. When one sees disobedience, he stops them and forbids them from doing it."[3] Similar was said by Aḍ-Ḍaḥḥāk and Muqātil; "It is an

[1] Aṭ-Ṭabari 23:491.

[2] Aṭ-Ṭabari 23:492.

[3] Aṭ-Ṭabari 23:492.

obligation for the Muslim to teach his near family members, and his male and female slaves what Allāh has made obligatory for them and what Allāh has forbidden for them."[1]

There is a *Hadīth* that confirms the meaning of this *Āyah*. Aḥmad, Abu Dāwud and At-Tirmidhi recorded that Ar-Rabī' bin Sabrah said that his father said that the Messenger of Allāh ﷺ said,

«مُرُوا الصَّبِيَّ بِالصَّلَاةِ إِذَا بَلَغَ سَبْعَ سِنِينَ، فَإِذَا بَلَغَ عَشْرَ سِنِينَ فَاضْرِبُوهُ عَلَيْهَا»

«*Order the children to pray when they reach the age of seven and when they reach the age of ten, discipline them for (not performing) it.*»

This is the narration that Abu Dāwud collected; At-Tirmidhi said, "This *Hadīth* is *Hasan*."[2]

Fuel for Hell and a Description of its Angels

Allāh said,

﴿وَقُودُهَا النَّاسُ وَالْحِجَارَةُ﴾

﴿*whose fuel is men and stones,*﴾ indicating that the Children of Ādam will be fuel for the Fire that will feed it,

﴿وَالْحِجَارَةُ﴾

﴿*and stones*﴾ in reference to the idols that were worshipped, just as Allāh said in another *Āyah*,

﴿إِنَّكُمْ وَمَا تَعْبُدُونَ مِن دُونِ اللَّهِ حَصَبُ جَهَنَّمَ﴾

﴿*Certainly you and that which you are worshipping now besides Allāh, are (but) fuel for Hell!*﴾ (21:98)

'Abdullāh bin Mas'ūd, Mujāhid, Abu Ja'far Al-Bāqir and As-Suddī said that these are sulfur stones that are more putrid than rotten corpses, according to Mujāhid.[3]

Allāh's statement,

﴿عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ﴾

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[1] Al-Qurṭubi 18:196.

[2] Aḥmad 3:404, Abu Dāwud 1:332, *Tuḥfat Al-Aḥwadhi* 2:445.

[3] Aṭ-Ṭabari 1:381.

﴿*over which are (appointed) angels stern (and) severe,*﴾

means, their nature of behavior is stern, because the mercy has been taken out of their hearts for those who disbelieve in Allāh,

﴿شِدَادٌ﴾

﴿*severe*﴾ meaning, their structure is powerful, strong and frightening,

﴿لَّا يَعْصُونَ ٱللَّهَ مَآ أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ﴾

﴿*who disobey not the commands they receive from Allāh, but do that which they are commanded.*﴾

meaning, whatever Allāh commands them, they rush to obey Him, without delay for even a twinkling of an eye. They are able to fulfill the command; they are called *Az-Zabāniyah*, meaning, the keepers and guards of Hell, may Allāh give us shelter from them.

No Excuse will be accepted from the Disbeliever on the Day of Resurrection

Allāh said,

﴿يَـٰٓأَيُّهَا ٱلَّذِينَ كَفَرُوا۟ لَا تَعْتَذِرُوا۟ ٱلْيَوْمَ إِنَّمَا تُجْزَوْنَ مَا كُنتُمْ تَعْمَلُونَ ﴿٧﴾﴾

﴿*O you who disbelieve! Make no excuses this Day! You are being requited only for what you used to do.*﴾

meaning, on the Day of Resurrection, the disbeliever will be told, "Do not offer any excuse this Day, because it will not be accepted from you; you will only be recompensed for what you used to do. Today, you will receive the punishment for your actions."

Encouraging sincere Repentance

Allāh the Exalted said,

﴿يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ تُوبُوٓا۟ إِلَى ٱللَّهِ تَوْبَةً نَّصُوحًا﴾

﴿*O you who believe! Turn to Allāh with sincere repentance!*﴾

meaning, a true, firm repentance that erases the evil sins that preceded it and mend the shortcoming of the repenting person, encouraging and directing him to quit the evil that he

used to do. Allāh said,

﴿عَسَىٰ رَبُّكُمْ أَن يُكَفِّرَ عَنكُمْ سَيِّـَٔاتِكُمْ وَيُدْخِلَكُمْ جَنَّـٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَـٰرُ﴾

﴾*It may be that your Lord will expiate from you your sins, and admit you into Gardens under which rivers flow*﴿

And when Allāh says, "it may be," it means He shall.

﴿يَوْمَ لَا يُخْزِى ٱللَّهُ ٱلنَّبِىَّ وَٱلَّذِينَ ءَامَنُوا۟ مَعَهُۥ﴾

﴾*the Day that Allāh will not disgrace the Prophet and those who believe with him*﴿

meaning, on the Day of Resurrection, Allāh will not disgrace those who believed in the Prophet ﷺ,

﴿نُورُهُمْ يَسْعَىٰ بَيْنَ أَيْدِيهِمْ وَبِأَيْمَـٰنِهِمْ﴾

﴾*Their light will run forward before them and in their right hands.*﴿

as we explained in *Sūrat Al-Ḥadīd*,[1]

﴿يَقُولُونَ رَبَّنَآ أَتْمِمْ لَنَا نُورَنَا وَٱغْفِرْ لَنَآ ۖ إِنَّكَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ﴾

﴾*They will say: "Our Lord! Keep perfect our light for us and grant us forgiveness. Verily, You are Able to do all things."*﴿

Mujāhid, Aḍ-Ḍaḥḥāk and Al-Ḥasan Al-Baṣri and other said, "This is the statement that the believers will say on the Day of Resurrection, when they witness the light of the hypocrites being extinguished."[2]

Imām Aḥmad recorded that a man from the tribe of Banu Kinānah said, "I prayed behind the Messenger of Allāh ﷺ during the year of the Conquest (of Makkah), and heard him say,

«اللَّهُمَّ لَا تُخْزِنِي يَوْمَ الْقِيَامَةِ»

«*O Allāh! Please, do not disgrace me on the Day of Resurrection.*»"[3]

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[1] See volume nine, the *Tafsīr* of *Sūrat Al-Ḥadīd* (57:12).

[2] Aṭ-Ṭabari 23:496.

[3] Aḥmad 4:234.

﴿يَـٰٓأَيُّهَا ٱلنَّبِىُّ جَـٰهِدِ ٱلْكُفَّارَ وَٱلْمُنَـٰفِقِينَ وَٱغْلُظْ عَلَيْهِمْ ۚ وَمَأْوَىٰهُمْ جَهَنَّمُ ۖ وَبِئْسَ ٱلْمَصِيرُ ﴿٩﴾
ضَرَبَ ٱللَّهُ مَثَلًا لِّلَّذِينَ كَفَرُوا ٱمْرَأَتَ نُوحٍ وَٱمْرَأَتَ لُوطٍ ۖ كَانَتَا تَحْتَ عَبْدَيْنِ مِنْ عِبَادِنَا
صَـٰلِحَيْنِ فَخَانَتَاهُمَا فَلَمْ يُغْنِيَا عَنْهُمَا مِنَ ٱللَّهِ شَيْـًٔا وَقِيلَ ٱدْخُلَا ٱلنَّارَ مَعَ ٱلدَّٰخِلِينَ ﴿١٠﴾﴾

﴾9. O Prophet! Strive hard against the disbelievers and the hypocrites, and be severe against them; their abode will be Hell, and worst indeed is that destination.﴿

﴾10. Allāh sets forth an example for those who disbelieve: the wife of Nūḥ and the wife of Lūṭ. They were under two of our righteous servants, but they both betrayed them. So, they availed them not against Allāh and it was said: "Enter the Fire along with those who enter!"﴿

The Command for *Jihād* against the Disbelievers and the Hypocrites

Allāh the Exalted orders His Messenger ﷺ to perform *Jihād* against the disbelievers and hypocrites, the former with weapons and armaments and the later by establishing Allāh's legislated penal code,

﴿وَٱغْلُظْ عَلَيْهِمْ﴾

﴾*and be severe against them*﴿ meaning, in this life,

﴿وَمَأْوَىٰهُمْ جَهَنَّمُ وَبِئْسَ ٱلْمَصِيرُ﴾

﴾*their abode will be Hell, and worst indeed is that destination.*﴿ that is, in the Hereafter.

The Disbeliever shall never benefit from His Believing Relative on the Day of Resurrection

Allāh the exalted said,

﴿ضَرَبَ ٱللَّهُ مَثَلًا لِّلَّذِينَ كَفَرُوا﴾

﴾*Allāh sets forth an example for those who disbelieve*﴿

meaning, the disbelievers who live together in this life with Muslims, their mixing and mingling with Muslims will not help the disbelievers, nor will it avail them with Allāh, until and unless they gain faith in their hearts. Then Allāh mentioned the parable, saying,

﴿ٱمْرَأَتَ نُوحٍ وَٱمْرَأَتَ لُوطٍ كَانَتَا تَحْتَ عَبْدَيْنِ مِنْ عِبَادِنَا صَٰلِحَيْنِ﴾

﴾*the wife of Nūḥ and the wife of Lūṭ. They were under two of our righteous servants,*﴿

means, they were the wives of two of Allāh's Messengers and were their companions by day and night, eating with them and sleeping with them, as much as any marriage contains of interaction between spouses. However,

﴿فَخَانَتَاهُمَا﴾

﴾*they both betrayed them.*﴿ meaning, in the faith, they did not adhere to the faith sent through their husbands nor accepted their message. Therefore, all the intimate knowledge of their husbands neither helped them nor prevented punishment, hence Allāh's statement,

﴿فَلَمْ يُغْنِيَا عَنْهُمَا مِنَ ٱللَّهِ شَيْـًٔا﴾

﴾*So, they availed them not against Allāh*﴿ means, because their wives were disbelievers,

﴿وَقِيلَ﴾

﴾*and it was said*﴿ meaning, to these wives,

﴿ٱدْخُلَا ٱلنَّارَ مَعَ ٱلدَّٰخِلِينَ﴾

﴾*Enter the Fire along with those who enter!*﴿

The part of the *Āyah* that reads,

﴿فَخَانَتَاهُمَا﴾

﴾*but they both betrayed them*﴿ does not pertain to committing illegal sexual intercourse, but to refusing to accept the religion. Surely, the wives of the Prophets were immune from committing illegal sexual intercourse on account of the honor that Allāh has granted His Prophets, as we explained in *Sūrat An-Nūr.*[1]

Al-'Awfi reported from Ibn 'Abbās, "They betrayed them by not following their religion. The wife of Prophet Nūḥ used to expose his secrets, informing his oppressive people whenever any person embraced the faith with Nūḥ. As for the wife of

[1] This was briefly mentioned in volume seven, in the *Tafsīr* of *Sūrat An-Nūr* (24:26).

Prophet Lūṭ, she used to inform the people of the city (Sodom), who committed the awful sexual act (sodomy), whenever a guest was entertained by her husband."[1] Aḍ-Ḍaḥḥāk reported that Ibn 'Abbās said, "No wife of a Prophet ever committed adultery and fornication. Rather, they betrayed them by refusing to follow their religion."[2] Similar was said by 'Ikrimah, Sa'īd bin Jubayr, Aḍ-Ḍaḥḥāk and others.[3]

﴿وَضَرَبَ ٱللَّهُ مَثَلًا لِّلَّذِينَ ءَامَنُوا۟ ٱمْرَأَتَ فِرْعَوْنَ إِذْ قَالَتْ رَبِّ ٱبْنِ لِى عِندَكَ بَيْتًا فِى ٱلْجَنَّةِ وَنَجِّنِى مِن فِرْعَوْنَ وَعَمَلِهِۦ وَنَجِّنِى مِنَ ٱلْقَوْمِ ٱلظَّٰلِمِينَ ۝١١ وَمَرْيَمَ ٱبْنَتَ عِمْرَٰنَ ٱلَّتِىٓ أَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا فِيهِ مِن رُّوحِنَا وَصَدَّقَتْ بِكَلِمَٰتِ رَبِّهَا وَكُتُبِهِۦ وَكَانَتْ مِنَ ٱلْقَٰنِتِينَ ۝١٢﴾

﴾11. And Allāh has set forth an example for those who believe: the wife of Fir'awn, when she said: "My Lord! Build for me a home with You in Paradise, and save me from Fir'awn and his work, and save me from the people who are wrongdoers.﴿

﴾12. And Maryam, the daughter of 'Imrān who guarded her chastity (private part). And We breathed into it through Our Rūḥ, and she testified to the truth of her Lords Kalimāt, and His Kutub, and she was of the Qānitīn.﴿

The Disbelievers can cause no Harm to the Believers

This is a parable that Allāh made of the believers, in that, if they needed to, their association with the disbelievers will not harm them. Allāh the Exalted said,

﴿لَّا يَتَّخِذِ ٱلْمُؤْمِنُونَ ٱلْكَٰفِرِينَ أَوْلِيَآءَ مِن دُونِ ٱلْمُؤْمِنِينَ ۖ وَمَن يَفْعَلْ ذَٰلِكَ فَلَيْسَ مِنَ ٱللَّهِ فِى شَىْءٍ إِلَّآ أَن تَتَّقُوا۟ مِنْهُمْ تُقَىٰةً﴾

﴾Let not the believers take the disbelievers as protecting friends instead of the believers, and whoever does that, will never be helped by Allāh in any way, except you indeed fear a danger from them.﴿ (3:28)

Qatādah said, "Fir'awn was the most tyrannical among the

[1] Aṭ-Ṭabari 23:498.

[2] Aṭ-Ṭabari 23:498.

[3] Aṭ-Ṭabari 23:498.

people of the earth and the most disbelieving. By Allāh! His wife was not affected by her husband's disbelief, because she obeyed her Lord. Therefore, let it be known that Allāh is the Just Judge Who will not punish anyone except for their own sins."[1]

Ibn Jarīr recorded that Sulaymān said, "The wife of Fir'awn was tortured under the sun and when Fir'awn would finish the torture session, the angels would shade her with their wings. She was shown her house in Paradise."[2]

Ibn Jarīr said that Al-Qāsim bin Abi Bazzah said, "Fir'awn's wife used to ask, 'Who prevailed?' When she was told, 'Musā and Hārūn prevailed', she said, 'I believe in the Lord of Mūsā and Hārun.' Fir'awn sent his aides to her and said to them, 'Find the biggest stone. If she insists on keeping her faith, throw the stone on her, otherwise she is my wife. When they came to her, she looked up to the sky and was able to see her house in Paradise. She persisted on the faith and her soul was then captured. The stone was thrown on her lifeless body."[3] This is the meaning of her statement,

﴿رَبِّ ٱبْنِ لِى عِندَكَ بَيْتًا فِى ٱلْجَنَّةِ وَنَجِّنِى مِن فِرْعَوْنَ وَعَمَلِهِۦ﴾

﴾My Lord! Build for me a home with You in Paradise, and save me from Fir'awn and his work,﴿

means, 'deliver me from him, because I am innocent of his actions,'

﴿وَنَجِّنِى مِنَ ٱلْقَوْمِ ٱلظَّٰلِمِينَ﴾

﴾and save me from the people who are wrongdoers.﴿

Her name was Āsiyah bint Muzāḥim, may Allah be pleased with her.

Allāh said,

﴿وَمَرْيَمَ ٱبْنَتَ عِمْرَٰنَ ٱلَّتِىٓ أَحْصَنَتْ فَرْجَهَا﴾

﴾And Maryam, the daughter of 'Imrān who guarded her chastity (private part).﴿

[1] Aṭ-Ṭabari 23:500.

[2] Aṭ-Ṭabari 23:500.

[3] Aṭ-Ṭabari 23:500. See the section about reports such as this and the previous in the beginning of this book.

meaning, who protected and purified her honor, by being chaste and free of immorality,

﴿فَنَفَخْنَا فِيهِ مِن رُّوحِنَا﴾

﴾*And We breathed into it (private part) through Our Rūḥ,*﴿

meaning, through the angel Jibrīl. Allāh sent the angel Jibrīl to Maryam, and he came to her in the shape of a man in every respect. Allāh commanded him to blow into a gap of her garment and that breath went into her womb through her private part; this is how 'Īsā was conceived. This is why Allāh said here,

﴿فَنَفَخْنَا فِيهِ مِن رُّوحِنَا وَصَدَّقَتْ بِكَلِمَٰتِ رَبِّهَا وَكُتُبِهِۦ﴾

﴾*And We breathed into it through Our Rūḥ, and she testified to the truth of her Lords Kalimāt, and His Kutub,*﴿

meaning His decree and His legislation.

﴿وَكَانَتْ مِنَ ٱلْقَٰنِتِينَ﴾

﴾*and she was of the Qānitīn.*﴿

Imām Aḥmad recorded that Ibn 'Abbās said, "The Messenger of Allāh ﷺ drew four lines on the ground and said,

«أَتَدْرُونَ مَا هَذَا؟»

‹*Do you know what these lines represent?*›

They said, 'Allāh and His Messenger know best.' He ﷺ said,

«أَفْضَلُ نِسَاءِ أَهْلِ الْجَنَّةِ: خَدِيجَةُ بِنْتُ خُوَيْلِدٍ، وَفَاطِمَةُ بِنْتُ مُحَمَّدٍ، وَمَرْيَمُ ابْنَةُ عِمْرَانَ، وَآسِيَةُ بِنْتُ مُزَاحِمٍ امْرَأَةُ فِرْعَوْنَ»

‹*The best among the women of Paradise are Khadījah bint Khuwaylid, Fāṭimah bint Muḥammad, Maryam bint 'Imrān and Āsiyah bint Muzāḥim, wife of Fir'awn.*›[1]

It is confirmed in the Two Ṣaḥīḥs from Abu Mūsā Al-Ash'ari that the Messenger of Allāh ﷺ said,

«كَمُلَ مِنَ الرِّجَالِ كَثِيرٌ وَلَمْ يَكْمُلْ مِنَ النِّسَاءِ إِلَّا آسِيَةُ امْرَأَةُ فِرْعَوْنَ، وَمَرْيَمُ ابْنَةُ عِمْرَانَ، وَخَدِيجَةُ بِنْتُ خُوَيْلِدٍ، وَإِنَّ فَضْلَ عَائِشَةَ عَلَى النِّسَاءِ كَفَضْلِ الثَّرِيدِ عَلَى

[1] Aḥmad 1:293.

سَائِرِ الطَّعَامِ»

«Many men have reached the level of perfection, but none among women have reached this level except Āsiyah – Fir'awn's wife, Maryam–the daughter of 'Imrān, and Khadījah–the daughter of Khuwaylid. And no doubt, the superiority of 'Ā'ishah to other women is like the superiority of Tharīd to other meals.»[1]

In my book, *Al-Bidāyah wan-Nihāyah*,[2] I have mentioned these *Ḥadīths* using their various chains of narration in relating the story of Prophet 'Īsā and his mother Maryam, peace be upon them, all praise be to Allāh.

This is the end of the *Tafsīr* of *Sūrat At-Taḥrīm*, all thanks and praise are due to Allāh.

[1] *Fatḥ Al-Bārī* 6:514, Muslim 4:1886. *Tharīd* is an Arabian dish prepared of broth and bread.

[2] *Al-Bidāyah wan-Nihāyah* 2:61.

The *Tafsīr* of *Sūrat Al-Mulk* (Chapter - 67)

Which was revealed in Makkah

The Virtues of *Sūrat Al-Mulk*

Imām Aḥmad recorded from Abu Hurayrah that Allāh's Messenger ﷺ said,

«إِنَّ سُورَةً فِي الْقُرْآنِ ثَلَاثِينَ آيَةً شَفَعَتْ لِصَاحِبِهَا حَتَّى غُفِرَ لَهُ: ﴿تَبَٰرَكَ ٱلَّذِى بِيَدِهِ ٱلْمُلْكُ﴾»

«Verily, there is a chapter in the Qur'ān which contains thirty Āyāt that will intercede on behalf of its reciter until he is forgiven. (It is): ﴾Blessed be He in Whose Hand is the dominion.﴿»[1]

This *Ḥadīth* was collected by At-Tirmidhi and the four *Sunan* Compilers. At-Tirmidhi said concerning it, "This is a *Ḥasan Ḥadīth*."[2]

At-Ṭabarāni and Al-Ḥāfiẓ Aḍ-Ḍiyā' Al-Maqdisi both recorded from Anas that the Messenger of Allāh ﷺ said,

«سُورَةٌ فِي الْقُرْآنِ خَاصَمَتْ عَنْ صَاحِبِهَا حَتَّى أَدْخَلَتْهُ الْجَنَّةَ: ﴿تَبَٰرَكَ ٱلَّذِى بِيَدِهِ ٱلْمُلْكُ﴾»

«There is a chapter of the Qur'ān that will argue on behalf of its reciter until it causes him to enter into Paradise. (It is): ﴾Blessed be He in Whose Hand is the dominion.﴿»[3]

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

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[1] Aḥmad 2:321.

[2] Abu Dāwud 2:119, *Tuḥfat Al-Aḥwadhi* 8:200, An-Nasā'ī in *Al-Kubrā* 6:496, and Ibn Mājah 2:1244.

[3] Aṭ-Ṭabarāni in *Al-Awsaṭ* 4:391.

﴿تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ (١) الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَهُوَ الْعَزِيزُ الْغَفُورُ (٢) الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ طِبَاقًا مَا تَرَى فِي خَلْقِ الرَّحْمَنِ مِنْ تَفَاوُتٍ فَارْجِعِ الْبَصَرَ هَلْ تَرَى مِنْ فُطُورٍ (٣) ثُمَّ ارْجِعِ الْبَصَرَ كَرَّتَيْنِ يَنْقَلِبْ إِلَيْكَ الْبَصَرُ خَاسِئًا وَهُوَ حَسِيرٌ (٤) وَلَقَدْ زَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ وَجَعَلْنَاهَا رُجُومًا لِلشَّيَاطِينِ وَأَعْتَدْنَا لَهُمْ عَذَابَ السَّعِيرِ (٥)﴾

﴾1. Blessed be He in Whose Hand is the dominion; and He is Able to do all things.﴿

﴾2. Who has created death and life that He may test you which of you is best in deed. And He is the Almighty, the Oft-Forgiving;﴿

﴾3. Who has created the seven heavens one above the other; you can see no fault in the creation of the Most Gracious. Then look again. Can you see any rifts?﴿

﴾4. Then look again and yet again, your sight will return to you Khāsi', and worn out.﴿

﴾5. And indeed We have adorned the nearest heaven with lamps, and We have made such lamps (as) missiles to drive away the Shayāṭīn, and have prepared for them the torment of the blazing Fire.﴿

Glorification of Allāh and mentioning the Creation of Death, Life, the Heavens and the Stars

Allāh the Exalted glorifies His Noble Self and informs that the dominion is in His Hand. This means that He deals with all of His creatures however He wishes and there is none who can reverse His decree. He is not questioned concerning what He does because of His force, His wisdom and His justice. For this reason Allāh says,

﴿وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ﴾

﴾and He is Able to do all things.﴿

Then Allāh says,

﴿الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ﴾

﴾*Who has created death and life*﴿ Those who say that death is an existing creation use this *Āyah* as a proof because it is something that has been created. This *Āyah* means that He brought creation into existence from nothing in order to test the creatures. He examines them to see which of them will be best in deeds. This is similar to Allāh's statement,

﴿كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنتُمْ أَمْوَاتًا فَأَحْيَاكُمْ﴾

﴾*How can you disbelieve in Allāh? Seeing that you were dead and He gave you life.*﴿ (2:28)

In this *Āyah* Allāh named the first stage, which is non-existence, "death." Then he named the origin or beginning of existence, "life." This is why Allāh says,

﴿ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ﴾

﴾*Then He will give death, then again will bring you to life (on the Day of Resurrection)*﴿ (2:28).

Concerning Allāh's statement,

﴿لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا﴾

﴾*He may test you which of you is best in deed.*﴿

it means best in deeds. This is as Muḥammad bin 'Ajlān said. It should be noted that Allāh did not say "which of you does the most deeds." Allāh then says,

﴿وَهُوَ الْعَزِيزُ الْغَفُورُ﴾

﴾*And He is the Almighty, the Oft-Forgiving.*﴿

This means that He is the Almighty, the Most Great, the Most Powerful and the Most Honorable. However, along with this He is Most Forgiving to whoever turns to Him in repentance and seeks His pardon after having disobeyed Him and opposed His commandment. Even though Allāh is Almighty, He also forgives, shows mercy, pardons and excuses. Then Allāh says,

﴿الَّذِى خَلَقَ سَبْعَ سَمَاوَاتٍ طِبَاقًا﴾

﴾*Who has created the seven heavens one above the other;*﴿

meaning stacked one on top of the other. Are they connected

to each other, meaning that they are in elevated ascension, some of them being stacked above others, or separated with space between them? There are two views concerning this, and the most correct opinion seems to be the latter as is proven in the *Ḥadīth* of *Isrā'* (the Prophet's Night Journey) and other narrations.

Concerning Allāh's statement,

﴿مَّا تَرَىٰ فِى خَلْقِ ٱلرَّحْمَٰنِ مِن تَفَٰوُتٍ﴾

﴾*you can see no fault in the creation of the Most Gracious.*﴿

means, it (the creation) is done in a flawless manner, and these are connected with each other so as to forms a straight level, having no disunion, conflict, inconsistency, deficiency, flaw or defect. This is the reason that Allāh says,

﴿فَٱرْجِعِ ٱلْبَصَرَ هَلْ تَرَىٰ مِن فُطُورٍ﴾

﴾*Then look again. Can you see any rifts?*﴿

meaning, look at the sky and pay close attention to it. Do you see any flaw, deficiency, defect or rifts in it? Ibn 'Abbās, Mujāhid, Aḍ-Ḍaḥḥāk, Ath-Thawri and others said concerning Allāh's statement,

﴿فَٱرْجِعِ ٱلْبَصَرَ هَلْ تَرَىٰ مِن فُطُورٍ﴾

﴾*Then look again. Can you see any rifts?*﴿ that it means cracks.[1] As-Suddi said that,

﴿هَلْ تَرَىٰ مِن فُطُورٍ﴾

﴾*Can you see any rifts?*﴿ means any tears.[2] Qatādah said,

﴿هَلْ تَرَىٰ مِن فُطُورٍ﴾

﴾*Can you see any rifts?*﴿ means, 'do you see any defects O Son of Ādam (mankind)?'

In reference to Allāh's statement,

﴿ثُمَّ ٱرْجِعِ ٱلْبَصَرَ كَرَّتَيْنِ﴾

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[1] *Ad-Durr Al-Manthūr* 8:235, Al-Qurṭubi 18:209, and Aṭ-Ṭabari 23:507.

[2] Al-Qurṭubi 18:209.

﴾*Then look again and yet again,*﴿

Qatādah said, "It means (look) twice."

﴾يَنقَلِبْ إِلَيْكَ ٱلْبَصَرُ خَاسِئًا﴿

﴾*your sight will return to you Khāsi',*﴿

Ibn 'Abbās said that *Khāsi'* means humiliated.[1] Mujāhid and Qatādah both said that it means despised.[2]

﴾وَهُوَ حَسِيرٌ﴿

﴾*and worn out.*﴿

Ibn 'Abbās said that this means it will be exhausted.[3] Mujāhid, Qatādah and As-Suddi all said that it means broken down fatigue that comes from weakness. Thus, the *Āyah* means that if you continuously looked, no matter how much you look, your sight will return to you.

﴾خَاسِئًا﴿

﴾*Khāsi'*﴿

due to the inability to see any flaw or defect (in Allah's creation).

﴾وَهُوَ حَسِيرٌ﴿

﴾*and worn out.*﴿

meaning, exhausted and broken down feebleness due to the great amount of repeated looking without being able to detect any deficiency. Then, after Allāh negated any deficiency in the creation of the heavens, He explains their perfection and beauty. He says,

﴾وَلَقَدْ زَيَّنَّا ٱلسَّمَآءَ ٱلدُّنْيَا بِمَصَٰبِيحَ﴿

﴾*And indeed We have adorned the nearest heaven with lamps,*﴿

This refers to the stars which have been placed in the heavens, some moving and some stationary.

[1] Aṭ-Ṭabari 23:507.

[2] Aṭ Ṭabari 23:507.

[3] *Ad-Durr Al-Manthūr* 8:235.

In Allāh's statement,

﴿وَجَعَلْنَٰهَا رُجُومًا لِّلشَّيَٰطِينِ﴾

﴿*and We have made them (as) missiles to drive away the Shayāṭīn,*﴾

The pronoun *'them'* in His statement, *"and We have made them"* is the same type of statement as the stars being referred to as lamps. This does not mean that they are actually missiles, because the stars in the sky are not thrown. Rather, it is the meteors beneath them that are thrown and they are taken from the stars. And Allāh knows best.
Concerning Allāh's statement,

﴿وَأَعْتَدْنَا لَهُمْ عَذَابَ ٱلسَّعِيرِ﴾

﴿*and We have prepared for them the torment of the blazing Fire.*﴾

means, 'We have made this disgrace for the devils in this life and We have prepared for them the torment of the blazing Fire in the Hereafter.' This is as Allāh said in the beginning of *Sūrat Aṣ-Ṣaffāt*,

﴿إِنَّا زَيَّنَّا ٱلسَّمَآءَ ٱلدُّنْيَا بِزِينَةٍ ٱلْكَوَاكِبِ ﴿٦﴾ وَحِفْظًا مِّن كُلِّ شَيْطَٰنٍ مَّارِدٍ ﴿٧﴾ لَّا يَسَّمَّعُونَ إِلَى ٱلْمَلَإِ ٱلْأَعْلَىٰ وَيُقْذَفُونَ مِن كُلِّ جَانِبٍ ﴿٨﴾ دُحُورًا وَلَهُمْ عَذَابٌ وَاصِبٌ ﴿٩﴾ إِلَّا مَنْ خَطِفَ ٱلْخَطْفَةَ فَأَتْبَعَهُۥ شِهَابٌ ثَاقِبٌ ﴿١٠﴾﴾

﴿*Verily, We have adorned the near heaven with the stars (for beauty). And to guard against every rebellious devil. They cannot listen to the higher group (angels) for they are pelted from every side. Outcast, and theirs is a constant (or painful) torment. Except such as snatch away something by stealing, and they are pursued by a flaming fire of piercing brightness.*﴾ [37:6-7]

Qatādah said, "These stars were only created for three purposes: Allāh created them as adornment for the heaven (sky), as missiles for the devils and as signs for navigation. Therefore, whoever seeks to interpret any other meanings for them other than these, then verily he has spoken with his own opinion, he has lost his portion and burdened himself with that which he has no knowledge of." Ibn Jarīr and Ibn Abi


سورة الملك ٥٦٢

سُورَةُ المُلْكِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ۝١ الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَهُوَ الْعَزِيزُ الْغَفُورُ ۝٢ الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ طِبَاقًا مَّا تَرَىٰ فِي خَلْقِ الرَّحْمَٰنِ مِن تَفَاوُتٍ فَارْجِعِ الْبَصَرَ هَلْ تَرَىٰ مِن فُطُورٍ ۝٣ ثُمَّ ارْجِعِ الْبَصَرَ كَرَّتَيْنِ يَنقَلِبْ إِلَيْكَ الْبَصَرُ خَاسِئًا وَهُوَ حَسِيرٌ ۝٤ وَلَقَدْ زَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ وَجَعَلْنَاهَا رُجُومًا لِّلشَّيَاطِينِ وَأَعْتَدْنَا لَهُمْ عَذَابَ السَّعِيرِ ۝٥ وَلِلَّذِينَ كَفَرُوا بِرَبِّهِمْ عَذَابُ جَهَنَّمَ وَبِئْسَ الْمَصِيرُ ۝٦ إِذَا أُلْقُوا فِيهَا سَمِعُوا لَهَا شَهِيقًا وَهِيَ تَفُورُ ۝٧ تَكَادُ تَمَيَّزُ مِنَ الْغَيْظِ كُلَّمَا أُلْقِيَ فِيهَا فَوْجٌ سَأَلَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ نَذِيرٌ ۝٨ قَالُوا بَلَىٰ قَدْ جَاءَنَا نَذِيرٌ فَكَذَّبْنَا وَقُلْنَا مَا نَزَّلَ اللَّهُ مِن شَيْءٍ إِنْ أَنتُمْ إِلَّا فِي ضَلَالٍ كَبِيرٍ ۝٩ وَقَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ السَّعِيرِ ۝١٠ فَاعْتَرَفُوا بِذَنبِهِمْ فَسُحْقًا لِّأَصْحَابِ السَّعِيرِ ۝١١ إِنَّ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ لَهُم مَّغْفِرَةٌ وَأَجْرٌ كَبِيرٌ ۝١٢

Hātim both recorded this statement.[1]

﴿وَلِلَّذِينَ كَفَرُوا بِرَبِّهِمْ عَذَابُ جَهَنَّمَ وَبِئْسَ الْمَصِيرُ ۝٦ إِذَا أُلْقُوا فِيهَا سَمِعُوا لَهَا شَهِيقًا وَهِيَ تَفُورُ ۝٧ تَكَادُ تَمَيَّزُ مِنَ الْغَيْظِ كُلَّمَا أُلْقِيَ فِيهَا فَوْجٌ سَأَلَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ نَذِيرٌ ۝٨ قَالُوا بَلَىٰ قَدْ جَاءَنَا نَذِيرٌ فَكَذَّبْنَا وَقُلْنَا مَا نَزَّلَ اللَّهُ مِن شَيْءٍ إِنْ أَنتُمْ إِلَّا فِي ضَلَالٍ كَبِيرٍ ۝٩ وَقَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ السَّعِيرِ ۝١٠ فَاعْتَرَفُوا بِذَنبِهِمْ فَسُحْقًا لِّأَصْحَابِ السَّعِيرِ ۝١١﴾

﴾6. And for those who disbelieve in their Lord is the torment of Hell, and worst indeed is that destination.﴿

﴾7. When they are cast therein, they will hear its Shahīq while it is simmering.﴿

﴾8. It almost bursts up with fury. Every time a group is cast therein, its keepers will ask: "Did no warner come to you?"﴿

﴾9. They will say: "Yes, indeed a warner did come to us, but we rejected him and said: 'Allāh never sent down anything; you are only in great error.'"﴿

﴾10. And they will say: "Had we but listened or used our intelligence, we would not have been among the dwellers of the blazing Fire!"﴿

﴾11. Then they will confess their sin. So, away with the dwellers of the blazing Fire!﴿

[1] Aṭ-Ṭabari 23:508.

The Description of Hell and Those Who will enter into it

Allāh the Exalted says,

﴿وَ﴾

❴*and*❵ meaning, 'and We have prepared,'

﴿لِلَّذِينَ كَفَرُوا بِرَبِّهِمْ عَذَابُ جَهَنَّمَ وَبِئْسَ الْمَصِيرُ﴾

> ❴*for those who disbelieve in their Lord is the torment of Hell, and worst indeed is that destination.*❵

This means that this will be the worst end and a terrible destiny.

﴿إِذَا أُلْقُوا فِيهَا سَمِعُوا لَهَا شَهِيقًا﴾

❴*When they are cast therein, they will hear its Shahīq*❵

Ibn Jarīr said, "This means the sound of shouting." [1]

﴿وَهِيَ تَفُورُ﴾

❴*while it is simmering.*❵ Ath-Thawrī said, "It will boil them just as a small number of seeds are boiled in a lot of water."

Then Allāh says,

﴿تَكَادُ تَمَيَّزُ مِنَ الْغَيْظِ﴾

❴*It almost bursts up with fury.*❵ meaning, some parts of it almost break apart from other parts due to the severity of its rage and anger with them.

﴿كُلَّمَا أُلْقِيَ فِيهَا فَوْجٌ سَأَلَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ نَذِيرٌ ﴿٨﴾ قَالُوا بَلَى قَدْ جَاءَنَا نَذِيرٌ فَكَذَّبْنَا وَقُلْنَا مَا نَزَّلَ اللَّهُ مِنْ شَيْءٍ إِنْ أَنْتُمْ إِلَّا فِي ضَلَالٍ كَبِيرٍ ﴿٩﴾﴾

> ❴*Every time a group is cast therein, its keepers will ask: "Did no warner come to you?" They will say: "Yes, indeed a warner did come to us, but we rejected him and said: 'Allāh never sent down anything; you are only in great error.' "*❵

In these *Āyāt* Allāh reminds of His justice in dealing with His creatures and that He does not punish anyone until the proof has been established against them and a Messenger has been sent to them. This is similar to Allāh's statement,

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[1] Aṭ-Ṭabarī 23:508.

﴿وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ رَسُولًا﴾

﴿And We never punish until We have sent a Messenger.﴾ [17:15]

Allāh also says,

﴿حَتَّىٰٓ إِذَا جَآءُوهَا فُتِحَتْ أَبْوَٰبُهَا وَقَالَ لَهُمْ خَزَنَتُهَآ أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنكُمْ يَتْلُونَ عَلَيْكُمْ ءَايَٰتِ رَبِّكُمْ وَيُنذِرُونَكُمْ لِقَآءَ يَوْمِكُمْ هَٰذَا قَالُوا۟ بَلَىٰ وَلَٰكِنْ حَقَّتْ كَلِمَةُ ٱلْعَذَابِ عَلَى ٱلْكَٰفِرِينَ﴾

﴿till when they reach it, the gates thereof will be opened. And its keepers will say, "Did not the Messengers come to you from yourselves, reciting to you the Āyāt of your Lord, and warning you of the meeting of this Day of yours?" They will say: "Yes," but the Word of torment has been justified against the disbelievers!"﴾ [39:71]

Thus, they have no recourse but to blame themselves and they will feel remorseful when such remorse will be of no benefit to them. They will say,

﴿لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِىٓ أَصْحَٰبِ ٱلسَّعِيرِ﴾

﴿Had we but listened or used our intelligence, we would not have been among the dwellers of the blazing Fire!﴾

meaning, 'if we would have benefited from our intellects or listened to the truth that Allah revealed, we would not have been disbelieving in Allāh and misguided about Him. But we did not have understanding to comprehend what the Messengers came with, and we did not have the intelligence to guide us to following them.' Allāh then says,

﴿فَٱعْتَرَفُوا۟ بِذَنۢبِهِمْ فَسُحْقًا لِّأَصْحَٰبِ ٱلسَّعِيرِ﴾

﴿Then they will confess their sin. So, away with the dwellers of the blazing Fire!﴾

Imam Aḥmad recorded from Abu Al-Bakhtari Aṭ-Tā'ī that he heard from one of the Companions that the Messenger of Allāh ﷺ said,

«لَنْ يَهْلِكَ النَّاسُ حَتَّى يُعْذِرُوا مِنْ أَنْفُسِهِمْ»

«The people will not be destroyed until they themselves confess

their guilt.»[1]

﴿إِنَّ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ لَهُم مَّغْفِرَةٌ وَأَجْرٌ كَبِيرٌ ﴿١٢﴾ وَأَسِرُّوا قَوْلَكُمْ أَوِ اجْهَرُوا بِهِ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿١٣﴾ أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ ﴿١٤﴾ هُوَ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ ذَلُولًا فَامْشُوا فِي مَنَاكِبِهَا وَكُلُوا مِن رِّزْقِهِ وَإِلَيْهِ النُّشُورُ ﴿١٥﴾﴾

﴾*12. Verily, those who fear their Lord unseen, theirs will be forgiveness and a great reward.*﴿

﴾*13. And whether you keep your talk secret or disclose it, verily, He is the All-Knower of what is in the breasts.*﴿

﴾*14. Should not He Who has created know? And He is the Most Kind and Courteous, All-Aware.*﴿

﴾*15. He it is Who has made the earth subservient to you; so walk in the paths thereof and eat of His provision. And to Him will be the resurrection.*﴿

The Reward of those Who fear their Lord unseen

Allāh informs of he who fears standing before his Lord, being frightened about matters between himself and Allāh when he is not in the presence of other people. So he refrains from disobedience and he performs acts of obedience when no one sees him except Allāh. Allāh mentions that this person will have forgiveness and a great reward. This means that his sins will be remitted and he will be rewarded abundantly. This is similar to what has been confirmed in the Two *Ṣaḥīḥs*,

«سَبْعَةٌ يُظِلُّهُمُ اللهُ تَعَالَى فِي ظِلِّ عَرْشِهِ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ»

«*There are seven people whom Allāh the Exalted will shade in the shade of His Throne on the Day when there will be no shade except its shade.*»

Then he mentioned that among those people are:

«دَعَتْهُ امْرَأَةٌ ذَاتُ مَنْصِبٍ وَجَمَالٍ فَقَالَ: إِنِّي أَخَافُ اللهَ، وَرَجُلًا تَصَدَّقَ بِصَدَقَةٍ فَأَخْفَاهَا حَتَّى لَا تَعْلَمَ شِمَالُهُ مَا تُنْفِقُ يَمِينُهُ»

«*A man who is tempted by a beautiful woman of high social status, but he says: 'Verily, I fear Allāh.' Another person from*

[1] Aḥmad 5:293.

among them is a man who gives charity and he conceals it so that his left hand does not know what his right hand spent.[1]

Then He says, while informing that He is aware of the innermost conscience and secrets,

﴿وَأَسِرُّوا قَوْلَكُمْ أَوِ اجْهَرُوا بِهِ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿١٣﴾﴾

﴾*And whether you keep your talk secret or disclose it, verily, He is the All-Knower of what is in the breasts.*﴿

meaning, that which occurs in the hearts (ideas, thoughts, etc.).

﴿أَلَا يَعْلَمُ مَنْ خَلَقَ﴾

﴾*Should not He Who has created know?*﴿

This means, 'doesn't the Creator know?'

﴿وَهُوَ اللَّطِيفُ الْخَبِيرُ﴾

﴾*And He is the Most Kind and Courteous, All-Aware (of everything).*﴿

Allāh's Favor of subjugating the Earth to His Servants

Then Allāh mentions His favor to His creation in subjugating the earth to them, and making it subservient to them. This is by His making it a stable abode and dwelling place. He placed in it mountains and caused water springs to gush forth from it. He fashioned pathways, and placed useful things in it and places fertile for the growth of fruit and vegetation. Allāh says,

﴿هُوَ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ ذَلُولًا فَامْشُوا فِي مَنَاكِبِهَا﴾

﴾*He it is Who has made the earth subservient to you; so walk in the paths thereof*﴿

meaning, travel wherever you wish throughout its regions and frequent its countrysides and all the areas of its domain in your various journeys to seek earnings and trade. And know that your efforts will not benefit you anything unless Allāh makes matters easy for you. Allāh continues to say,

﴿وَكُلُوا مِنْ رِزْقِهِ﴾

[1] *Fath Al-Bāri* 2:168, and Muslim 2:715.

﴾and eat of His provision.﴿

Thus, striving by using the means (to attain something) does not negate the necessity of depending upon Allāh (*At-Tawakkul*). This is similar to what Imām Aḥmad recorded from 'Umar bin Al-Khaṭṭāb, that he heard the Messenger of Allāh ﷺ say,

«لَوْ أَنَّكُمْ تَتَوَكَّلُونَ عَلَى اللهِ حَقَّ تَوَكُّلِهِ، لَرَزَقَكُمْ كَمَا يَرْزُقُ الطَّيْرَ، تَغْدُو خِمَاصًا وَتَرُوحُ بِطَانًا»

«If you would trust in Allāh as He truly should be trusted in, He would surely provide for you as He provides for the birds. They set out in the morning with empty stomachs and return in the evening with full stomachs.»[1]

At-Tirmidhi, An-Nasā'ī and Ibn Mājah all recorded this *Ḥadīth*. At-Tirmidhi said, "*Ḥasan Ṣaḥīḥ*." [2] So this confirms that the bird searches morning and evening for its sustenance while depending upon Allāh. For He is the Subduer, the Controller and the One Who causes everything.

﴿وَإِلَيْهِ ٱلنُّشُورُ﴾

﴾*And to Him will be the resurrection.*﴿

meaning, the place of return on the Day of Judgement. Ibn 'Abbās, Mujāhid, As-Suddi and Qatādah all said that *Manākibihā* (its paths) means its outermost borders, its roads and its regions.[3]

﴿ءَأَمِنتُم مَّن فِي ٱلسَّمَآءِ أَن يَخْسِفَ بِكُمُ ٱلْأَرْضَ فَإِذَا هِيَ تَمُورُ ﴿١٦﴾ أَمْ أَمِنتُم مَّن فِي ٱلسَّمَآءِ أَن يُرْسِلَ عَلَيْكُمْ حَاصِبًا فَسَتَعْلَمُونَ كَيْفَ نَذِيرِ ﴿١٧﴾ وَلَقَدْ كَذَّبَ ٱلَّذِينَ مِن قَبْلِهِمْ فَكَيْفَ كَانَ نَكِيرِ ﴿١٨﴾ أَوَلَمْ يَرَوْا إِلَى ٱلطَّيْرِ فَوْقَهُمْ صَٰٓفَّٰتٍ وَيَقْبِضْنَ مَا يُمْسِكُهُنَّ إِلَّا ٱلرَّحْمَٰنُ إِنَّهُۥ بِكُلِّ شَيْءٍ بَصِيرٌ ﴿١٩﴾﴾

﴾*16. Do you feel secure that He, Who is over the heaven, will not cause the earth to sink with you, and then it should quake?*﴿

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[1] Aḥmad 1:52.

[2] *Tuḥfat Al-Aḥwadhi* 8:8, An-Nasā'ī in *Al-Kubrā*, the book of *Ar-Raqā'iq*, *Tuḥfat Al-Ashrāf* 8:79, and Ibn Mājah 2:1394.

[3] Aṭ-Ṭabari 23:512, and Al-Qurṭubi 18:215.

﴾*17. Or do you feel secure that He, Who is over the heaven, will not send against you a Ḥāṣib? Then you shall know how has been My warning.*﴿

﴾*18. And indeed those before them rejected, then how terrible was My reproach?*﴿

﴾*19. Do they not see the birds above them, spreading out their wings and folding them in? None upholds them except the Most Gracious. Verily, He is the All-Seer of everything.*﴿

How can You feel Secure against the Punishment of Allāh while He is Able to seize You however He wills?

This is another indication of His gentleness and His mercy with His creatures. He is able to punish them because some of them disbelieve in Him and worship others besides Him, yet He is forbearing, He pardons, and He gives respite for an appointed time without hastening. This is as He says,

﴿وَلَوْ يُؤَاخِذُ اللَّهُ النَّاسَ بِمَا كَسَبُوا مَا تَرَكَ عَلَى ظَهْرِهَا مِن دَآبَّةٍ وَلَـٰكِن يُؤَخِّرُهُمْ إِلَىٰٓ أَجَلٍ مُّسَمًّى فَإِذَا جَآءَ أَجَلُهُمْ فَإِنَّ اللَّهَ كَانَ بِعِبَادِهِ بَصِيرًا﴾

﴾*And if Allāh were to punish men for that which they earned, He would not leave a moving creature on the surface of the earth; but He gives them respite to an appointed term: and when their term comes, then verily, Allāh is Ever All-Seer of His servants.*﴿ [35:45]

Here Allāh says,

﴿ءَأَمِنتُم مَّن فِى السَّمَآءِ أَن يَخْسِفَ بِكُمُ الْأَرْضَ فَإِذَا هِىَ تَمُورُ﴾

﴾*Do you feel secure that He, Who is over the heaven, will not cause the earth to sink with you, and then it should quake?*﴿

meaning, that it would move back and forth, and be disrupted.

﴿أَمْ أَمِنتُم مَّن فِى السَّمَآءِ أَن يُرْسِلَ عَلَيْكُمْ حَـٰصِبًا﴾

﴾*Or do you feel secure that He, Who is over the heaven, will not send against you a Ḥāṣib?*﴿

meaning, a wind containing gravel that will strike you, as Allāh says in another *Āyah*,

﴿أَفَأَمِنتُمْ أَن يَخْسِفَ بِكُمْ جَانِبَ ٱلْبَرِّ أَوْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا ثُمَّ لَا تَجِدُوا۟ لَكُمْ وَكِيلًا﴾

﴾Do you then feel secure that He will not cause a side of the land to swallow you up, or that He will not send against you a violent sandstorm? Then, you shall find no trustee.﴿ [17:68]

And similarly, here Allāh threatens them with His statement,

﴿فَسَتَعْلَمُونَ كَيْفَ نَذِيرِ﴾

﴾Then you shall know how has been My warning.﴿

meaning, 'how is My admonition and what will happen to those who disregard and reject it.' Then Allāh says,

﴿وَلَقَدْ كَذَّبَ ٱلَّذِينَ مِن قَبْلِهِمْ﴾

﴾And indeed those before them rejected,﴿

meaning, from the previous nations and the old generations that have passed. Then Allāh says,

﴿فَكَيْفَ كَانَ نَكِيرِ﴾

﴾then how terrible was My reproach?﴿

meaning, 'how was My rebuke of them and my punishment of them.' Meaning, it was great, severe and painful.

The flight of Birds is by the Power of Allāh and it is a Proof that He sees everything small and large

Allāh says,

﴿أَوَلَمْ يَرَوْا۟ إِلَى ٱلطَّيْرِ فَوْقَهُمْ صَٰٓفَّٰتٍ وَيَقْبِضْنَ﴾

﴾Do they not see the birds above them, spreading out their wings and folding them in?﴿

meaning, sometimes they spread their wings out in the wind (gliding) and other times they gather and spread (flapping) the wings in flight

﴿مَا يُمْسِكُهُنَّ﴾

﴾None upholds them﴿ meaning, in the air,

وَأَسِرُّوا قَوْلَكُمْ أَوِ ٱجْهَرُوا بِهِۦٓ ۖ إِنَّهُۥ عَلِيمٌۢ بِذَاتِ ٱلصُّدُورِ ﴿١٣﴾ أَلَا
يَعْلَمُ مَنْ خَلَقَ وَهُوَ ٱللَّطِيفُ ٱلْخَبِيرُ ﴿١٤﴾ هُوَ ٱلَّذِى جَعَلَ لَكُمُ
ٱلْأَرْضَ ذَلُولًا فَٱمْشُوا فِى مَنَاكِبِهَا وَكُلُوا مِن رِّزْقِهِۦ ۖ وَإِلَيْهِ ٱلنُّشُورُ
﴿١٥﴾ ءَأَمِنتُم مَّن فِى ٱلسَّمَآءِ أَن يَخْسِفَ بِكُمُ ٱلْأَرْضَ فَإِذَا هِىَ
تَمُورُ ﴿١٦﴾ أَمْ أَمِنتُم مَّن فِى ٱلسَّمَآءِ أَن يُرْسِلَ عَلَيْكُمْ حَاصِبًا ۖ
فَسَتَعْلَمُونَ كَيْفَ نَذِيرِ ﴿١٧﴾ وَلَقَدْ كَذَّبَ ٱلَّذِينَ مِن قَبْلِهِمْ فَكَيْفَ
كَانَ نَكِيرِ ﴿١٨﴾ أَوَلَمْ يَرَوْا إِلَى ٱلطَّيْرِ فَوْقَهُمْ صَٰٓفَّٰتٍ وَيَقْبِضْنَ ۚ مَا
يُمْسِكُهُنَّ إِلَّا ٱلرَّحْمَٰنُ ۚ إِنَّهُۥ بِكُلِّ شَىْءٍۭ بَصِيرٌ ﴿١٩﴾ أَمَّنْ هَٰذَا ٱلَّذِى
هُوَ جُندٌ لَّكُمْ يَنصُرُكُم مِّن دُونِ ٱلرَّحْمَٰنِ ۚ إِنِ ٱلْكَٰفِرُونَ إِلَّا فِى غُرُورٍ
﴿٢٠﴾ أَمَّنْ هَٰذَا ٱلَّذِى يَرْزُقُكُمْ إِنْ أَمْسَكَ رِزْقَهُۥ ۚ بَل لَّجُّوا فِى عُتُوٍّ
وَنُفُورٍ ﴿٢١﴾ أَفَمَن يَمْشِى مُكِبًّا عَلَىٰ وَجْهِهِۦٓ أَهْدَىٰٓ أَمَّن يَمْشِى سَوِيًّا
عَلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ﴿٢٢﴾ قُلْ هُوَ ٱلَّذِىٓ أَنشَأَكُمْ وَجَعَلَ لَكُمُ ٱلسَّمْعَ
وَٱلْأَبْصَٰرَ وَٱلْأَفْـِٔدَةَ ۖ قَلِيلًا مَّا تَشْكُرُونَ ﴿٢٣﴾ قُلْ هُوَ ٱلَّذِى ذَرَأَكُمْ
فِى ٱلْأَرْضِ وَإِلَيْهِ تُحْشَرُونَ ﴿٢٤﴾ وَيَقُولُونَ مَتَىٰ هَٰذَا ٱلْوَعْدُ إِن كُنتُمْ
صَٰدِقِينَ ﴿٢٥﴾ قُلْ إِنَّمَا ٱلْعِلْمُ عِندَ ٱللَّهِ وَإِنَّمَآ أَنَا۠ نَذِيرٌ مُّبِينٌ ﴿٢٦﴾

﴿إِلَّا ٱلرَّحْمَٰنُ﴾

﴾*except the Most Gracious.*﴿ meaning, Allah holds them up in the air by subjecting the air to them out of His mercy and His gentleness.

﴿إِنَّهُۥ بِكُلِّ شَىْءٍۭ بَصِيرٌ﴾

﴾*Verily, He is the All-Seer of everything.*﴿ means, with what is beneficial and suitable for all of His creatures. This is similar to His statement,

﴿أَلَمْ يَرَوْا إِلَى ٱلطَّيْرِ مُسَخَّرَٰتٍ فِى جَوِّ ٱلسَّمَآءِ مَا يُمْسِكُهُنَّ إِلَّا ٱللَّهُ ۗ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿٧٩﴾﴾

﴾*Do they not see the birds held in the midst of the sky? None upholds them but Allāh. Verily, in this are clear Āyāt for people who believe.*﴿ [24:79]

﴿أَمَّنْ هَٰذَا ٱلَّذِى هُوَ جُندٌ لَّكُمْ يَنصُرُكُم مِّن دُونِ ٱلرَّحْمَٰنِ ۚ إِنِ ٱلْكَٰفِرُونَ إِلَّا فِى غُرُورٍ ﴿٢٠﴾ أَمَّنْ هَٰذَا ٱلَّذِى يَرْزُقُكُمْ إِنْ أَمْسَكَ رِزْقَهُۥ ۚ بَل لَّجُّوا فِى عُتُوٍّ وَنُفُورٍ ﴿٢١﴾ أَفَمَن يَمْشِى مُكِبًّا عَلَىٰ وَجْهِهِۦٓ أَهْدَىٰٓ أَمَّن يَمْشِى سَوِيًّا عَلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ﴿٢٢﴾ قُلْ هُوَ ٱلَّذِىٓ أَنشَأَكُمْ وَجَعَلَ لَكُمُ ٱلسَّمْعَ وَٱلْأَبْصَٰرَ وَٱلْأَفْـِٔدَةَ ۖ قَلِيلًا مَّا تَشْكُرُونَ ﴿٢٣﴾ قُلْ هُوَ ٱلَّذِى ذَرَأَكُمْ فِى ٱلْأَرْضِ وَإِلَيْهِ تُحْشَرُونَ ﴿٢٤﴾ وَيَقُولُونَ مَتَىٰ هَٰذَا ٱلْوَعْدُ إِن كُنتُمْ صَٰدِقِينَ ﴿٢٥﴾ قُلْ إِنَّمَا ٱلْعِلْمُ عِندَ ٱللَّهِ وَإِنَّمَآ أَنَا۠ نَذِيرٌ مُّبِينٌ ﴿٢٦﴾ فَلَمَّا رَأَوْهُ زُلْفَةً سِيٓـَٔتْ وُجُوهُ ٱلَّذِينَ كَفَرُوا وَقِيلَ هَٰذَا ٱلَّذِى كُنتُم بِهِۦ تَدَّعُونَ ﴿٢٧﴾﴾

﴾*20. Who is it besides the Most Gracious that can be an army to you to help you? The disbelievers are in nothing but*

delusion.﴾

﴾*21. Who is it that can provide for you if He should withhold His provision? Nay, but they continue to be in pride, and flee.*﴾

﴾*22. Is he who walks prone on his face, more rightly guided, or he who walks upright on a straight path?*﴾

﴾*23. Say: "It is He Who has created you, and endowed you with hearing and seeing, and hearts. Little thanks you give."*﴾

﴾*24. Say: "It is He Who has created you on the earth, and to Him shall you be gathered."*﴾

﴾*25. They say: "When will this promise come to pass, if you are telling the truth?"*﴾

﴾*26. Say: "The knowledge is with Allāh only, and I am only a plain warner."*﴾

﴾*27. But when they will see it approaching, the faces of those who disbelieve will be sad and grievous, and it will be said: "This is what you were calling for!"*﴾

No One will help You and No One can grant Sustenance except for Allāh

Allāh addresses the idolators who worship others besides Him, seeking help and sustenance from them. Allāh rebukes them for what they believe, and He informs them that they will not attain that which they hope for. Allâh says,

﴿أَمَّنْ هَٰذَا ٱلَّذِى هُوَ جُندٌ لَّكُمْ يَنصُرُكُم مِّن دُونِ ٱلرَّحْمَٰنِ﴾

﴾*Who is it besides the Most Gracious that can be an army to you to help?*﴾

meaning, there is no protector or helper for you besides Him. This is the reason that Allāh says,

﴿إِنِ ٱلْكَٰفِرُونَ إِلَّا فِى غُرُورٍ﴾

﴾*The disbelievers are in nothing but delusion.*﴾

Then Allāh says,

﴿أَمَّنْ هَٰذَا ٱلَّذِى يَرْزُقُكُمْ إِنْ أَمْسَكَ رِزْقَهُۥ﴾

﴾*Who is it that can provide for you if He should withhold His provision?*﴾

meaning, who is it that can provide for you if Allāh cuts off your sustenance? There is no one who gives, withholds, creates, provides and helps other than Allāh alone, Who has no partner. This proves that they know this, yet they still worship others besides Him. Thus, Allāh says,

﴿بَل لَّجُّوا﴾

﴾*Nay, but they continue*﴿ meaning, they persist in their transgression, lying and misguidance.

﴿فِى عُتُوٍّ وَنُفُورٍ﴾

﴾*to be in pride, and flee.*﴿ meaning, they continue in obstinance, arrogance and fleeing away from the truth. They do not listen to it nor do they follow it.

The Parable of the Disbeliever and the Believer

Then Allāh says,

﴿أَفَمَن يَمْشِى مُكِبًّا عَلَىٰ وَجْهِهِۦٓ أَهْدَىٰٓ أَمَّن يَمْشِى سَوِيًّا عَلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ﴿٢٢﴾﴾

> ﴾*Is he who walks prone on his face, more rightly guided, or he who walks upright on a straight path?*﴿

This is a parable which Allāh made of the believer and the disbeliever. So the condition of the disbeliever is like one who walks prone on his face. This is like a person walking bent over on his face (with his head down) instead of walking upright. This person does not know where he is going or how. Rather, he is lost, astray and confused. Is this person more guided,

﴿أَمَّن يَمْشِى سَوِيًّا﴾

﴾*or he who walks upright*﴿ meaning, he who stands erect.

﴿عَلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ﴾

﴾*on a straight path?*﴿ meaning, this person who walks upright is on a clear path, and he is straight within himself while his path is straight as well. This is their likeness in this world, and their likeness will be the same in the Hereafter. So the believer will be gathered (on the Day of Judgement) walking upright upon the straight path and the vast and spacious Paradise will be opened up for him. However, the disbeliever will be gathered

walking down on his face to the Hellfire.

﴿احْشُرُوا الَّذِينَ ظَلَمُوا وَأَزْوَاجَهُمْ وَمَا كَانُوا يَعْبُدُونَ ۝ مِن دُونِ اللَّهِ فَاهْدُوهُمْ إِلَىٰ صِرَاطِ الْجَحِيمِ ۝﴾

﴾*Assemble those who did wrong, together with their companions and what they used to worship instead of Allāh, and lead them on to the way of flaming Fire.*﴿ (37:22,23)

"Companions" here means those like them. Imam Aḥmad recorded from Anas bin Mālik that it was said, "O Messenger of Allah! How will the people be gathered on their faces?" So the Prophet ﷺ replied,

«أَلَيْسَ الَّذِي أَمْشَاهُمْ عَلَى أَرْجُلِهِمْ قَادِرًا عَلَى أَنْ يُمْشِيَهُمْ عَلَى وُجُوهِهِمْ»

«*Is not He who made them to walk on their legs able to make them walk on their faces?"*»[1]

This *Ḥadīth* is also recorded in the Two *Ṣaḥīḥs*.[2]

Allāh's Power to create and It being an Evidence of the Final Abode

Allāh says,

﴿قُلْ هُوَ الَّذِي أَنشَأَكُمْ﴾

﴾*Say it is He Who has created you,*﴿ meaning, He initiated your creation after you were not even a thing worth mentioning (i.e., nothing). Then He says,

﴿وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ﴾

﴾*and endowed you with hearing and seeing, and hearts.*﴿ meaning, intellects and powers of reasoning.

﴿قَلِيلًا مَّا تَشْكُرُونَ﴾

﴾*Little thanks you give.*﴿ meaning, how little you use these abilities that Allāh has blessed you with to obey Him, to act according to His commandments, and avoid His prohibitions.

﴿قُلْ هُوَ الَّذِي ذَرَأَكُمْ فِي الْأَرْضِ﴾

﴾*Say: "It is He Who has created you on the earth..."*﴿

meaning, He has spread and distributed you all througout the

[1] Aḥmad 3:167.

[2] *Fatḥ Al-Bāri* 6:350, and Muslim 4:2161.

various regions and areas of the earth with your differing languages, colors, shapes, appearances and forms.

﴿وَإِلَيْهِ تُحْشَرُونَ﴾

﴾and to Him shall you be gathered.﴿

meaning, you all will come together after this separation and division. He will gather you all just as He separated you and He will bring you back again just as He originated you. Then while informing of the disbelievers who reject the final return, and doubt concerning its real occurrence, Allāh said;

﴿وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِن كُنتُمْ صَادِقِينَ﴾

﴾They say: "When will this promise come to pass if you are telling the truth?"﴿

meaning, 'when will this gathering after separation that you are informing us of, occur?'

﴿قُلْ إِنَّمَا الْعِلْمُ عِندَ اللَّهِ﴾

﴾Say: "The knowledge is with Allāh only..."﴿

meaning, 'no one knows the time of the Day of Judgement exactly except Allāh, but He has commanded me to inform you that it is real and it will definitely occur, so beware of it.'

﴿وَإِنَّمَا أَنَا نَذِيرٌ مُّبِينٌ﴾

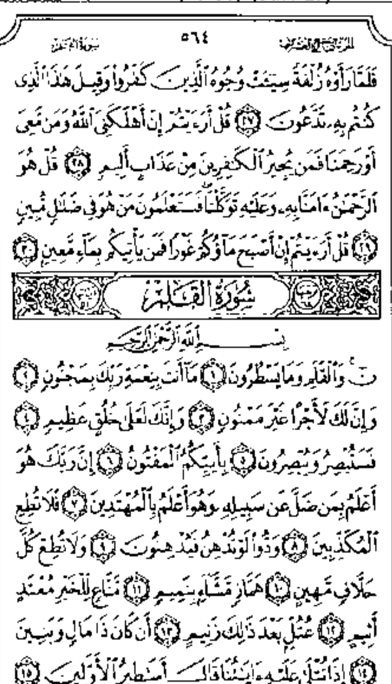
﴾and I am only a plain warner.﴿

meaning, 'I am only obligated to convey, and verily I have performed my duty (of conveying) towards you.' Then Allāh says,

﴿فَلَمَّا رَأَوْهُ زُلْفَةً سِيئَتْ وُجُوهُ الَّذِينَ كَفَرُوا﴾

﴾But when they will see it approaching, the faces of those who disbelieve will be sad and grievous.﴿

means, when the Day of Judgement begins, and the disbelievers witness it, and they see that the matter has drawn close, because everything that is to occur will occur, even if it takes a long time. So, when what they denied occurs, it will grieve them because they will know what is awaiting them there (in Hell) of the worst evil. This means that it will surround them and Allāh will command what they were not


الجزء التاسع والعشرون ٥٦٤ سورة القلم

فَلَمَّا رَأَوْهُ زُلْفَةً سِيٓـَٔتْ وُجُوهُ ٱلَّذِينَ كَفَرُوا۟ وَقِيلَ هَٰذَا ٱلَّذِى كُنتُم بِهِۦ تَدَّعُونَ ﴿٢٧﴾ قُلْ أَرَءَيْتُمْ إِنْ أَهْلَكَنِىَ ٱللَّهُ وَمَن مَّعِىَ أَوْ رَحِمَنَا فَمَن يُجِيرُ ٱلْكَٰفِرِينَ مِنْ عَذَابٍ أَلِيمٍ ﴿٢٨﴾ قُلْ هُوَ ٱلرَّحْمَٰنُ ءَامَنَّا بِهِۦ وَعَلَيْهِ تَوَكَّلْنَا فَسَتَعْلَمُونَ مَنْ هُوَ فِى ضَلَٰلٍ مُّبِينٍ ﴿٢٩﴾ قُلْ أَرَءَيْتُمْ إِنْ أَصْبَحَ مَآؤُكُمْ غَوْرًا فَمَن يَأْتِيكُم بِمَآءٍ مَّعِينٍ ﴿٣٠﴾

سُورَةُ القَلَمِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

نٓ ۚ وَٱلْقَلَمِ وَمَا يَسْطُرُونَ ﴿١﴾ مَآ أَنتَ بِنِعْمَةِ رَبِّكَ بِمَجْنُونٍ ﴿٢﴾ وَإِنَّ لَكَ لَأَجْرًا غَيْرَ مَمْنُونٍ ﴿٣﴾ وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ ﴿٤﴾ فَسَتُبْصِرُ وَيُبْصِرُونَ ﴿٥﴾ بِأَييِّكُمُ ٱلْمَفْتُونُ ﴿٦﴾ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَن ضَلَّ عَن سَبِيلِهِۦ وَهُوَ أَعْلَمُ بِٱلْمُهْتَدِينَ ﴿٧﴾ فَلَا تُطِعِ ٱلْمُكَذِّبِينَ ﴿٨﴾ وَدُّوا۟ لَوْ تُدْهِنُ فَيُدْهِنُونَ ﴿٩﴾ وَلَا تُطِعْ كُلَّ حَلَّافٍ مَّهِينٍ ﴿١٠﴾ هَمَّازٍ مَّشَّآءٍۭ بِنَمِيمٍ ﴿١١﴾ مَّنَّاعٍ لِّلْخَيْرِ مُعْتَدٍ أَثِيمٍ ﴿١٢﴾ عُتُلٍّۭ بَعْدَ ذَٰلِكَ زَنِيمٍ ﴿١٣﴾ أَن كَانَ ذَا مَالٍ وَبَنِينَ ﴿١٤﴾ إِذَا تُتْلَىٰ عَلَيْهِ ءَايَٰتُنَا قَالَ أَسَٰطِيرُ ٱلْأَوَّلِينَ ﴿١٥﴾

able to reckon or fully comprehend to come to them.

﴿وَبَدَا لَهُم مِّنَ اللَّهِ مَا لَمْ يَكُونُوا يَحْتَسِبُونَ ۝ وَبَدَا لَهُمْ سَيِّئَاتُ مَا كَسَبُوا وَحَاقَ بِهِم مَّا كَانُوا بِهِ يَسْتَهْزِءُونَ ۝﴾

﴾*and there will become apparent to them from Allāh what they had not been reckoning. And the evils of that which they earned will become apparent to them, and that which they used to mock at will encircle them.*﴿ (39:47,48)

This is why it will be said to them in order to scold and reprimand them,

﴿هَٰذَا الَّذِي كُنتُم بِهِ تَدَّعُونَ﴾

﴾*This is what you were calling for!*﴿ meaning, that you were seeking to hasten.

﴿قُلْ أَرَءَيْتُمْ إِنْ أَهْلَكَنِيَ اللَّهُ وَمَن مَّعِيَ أَوْ رَحِمَنَا فَمَن يُجِيرُ الْكَافِرِينَ مِنْ عَذَابٍ أَلِيمٍ ۝ قُلْ هُوَ الرَّحْمَٰنُ آمَنَّا بِهِ وَعَلَيْهِ تَوَكَّلْنَا فَسَتَعْلَمُونَ مَنْ هُوَ فِي ضَلَالٍ مُّبِينٍ ۝ قُلْ أَرَءَيْتُمْ إِنْ أَصْبَحَ مَاؤُكُمْ غَوْرًا فَمَن يَأْتِيكُم بِمَاءٍ مَّعِينٍ ۝﴾

﴾*28. Say: "Tell me! If Allāh destroys me, and those with me, or He bestows His mercy on us - who can save the disbelievers from a painful torment?"*﴿

﴾*29. Say: "He is the Most Gracious, in Him we believe, and upon Him we rely. So, you will come to know who it is that is in manifest error."*﴿

﴾*30. Say: "Tell me! If (all) your water were to sink away, who*

then can supply you with flowing water?"﴾

The Death of the Believer will not save the Disbeliever, so let Him reflect upon His Deliverance

Allah says,

﴿قُلْ﴾

﴿*say*﴾ 'O Muḥammad to these idolators who are associating partners with Allāh and denying His favors,'

﴿أَرَءَيْتُمْ إِنْ أَهْلَكَنِيَ ٱللَّهُ وَمَن مَّعِيَ أَوْ رَحِمَنَا فَمَن يُجِيرُ ٱلْكَـٰفِرِينَ مِنْ عَذَابٍ أَلِيمٍ﴾

﴿*Tell me! If Allāh destroys me, and those with me, or He bestows His mercy on us - who can save the disbelievers from a painful torment?*﴾

meaning, 'save yourselves, for verily, there is nothing that can rescue you from Allāh except repentance, turning to Him for forgiveness and returning to His religion. Your hopes that torment and exemplary punishment will strike us, will not benefit you. Whether Allāh punishes us or has mercy on us, there is no escaping from Allāh's punishment and painful torment that you will suffer.' Then Allāh says,

﴿قُلْ هُوَ ٱلرَّحْمَـٰنُ ءَامَنَّا بِهِۦ وَعَلَيْهِ تَوَكَّلْنَا﴾

﴿*Say: "He is the Most Gracious, in Him we believe, and upon Him we rely.*﴾

meaning, 'we believe in the Lord of all that exists, the Most Gracious, the Most Merciful, and upon Him we rely in all of our affairs.' This is as Allāh says,

﴿فَٱعْبُدْهُ وَتَوَكَّلْ عَلَيْهِ﴾

﴿*So worship Him and rely upon Him.*﴾ (11:123)

Thus, Allāh continues saying,

﴿فَسَتَعْلَمُونَ مَنْ هُوَ فِى ضَلَـٰلٍ مُّبِينٍ﴾

﴿*So, you will come to know who it is that is in manifest error.*﴾

meaning, 'between Us and you, and to whom the final end (ultimate victory) will be for in this life and in the Hereafter.'

Reminding of Allāh's Blessing by the springing of Water and the Threat of It being taken away

Demonstrating how merciful He is to His creatures, Allāh says;

﴿قُلْ أَرَءَيْتُمْ إِنْ أَصْبَحَ مَآؤُكُمْ غَوْرًا﴾

﴾*Say: "Tell me! If your water were to sink away..."*﴿

meaning, if it were to go away, disappearing into the lowest depths of the earth, then it would not be reachable with iron axes nor strong arms. *'Ghā'ir'* (sinking) as used here in the *Āyah*, is the opposite of springing forth. This is why Allāh says,

﴿فَمَن يَأْتِيكُم بِمَآءٍ مَّعِينٍ﴾

﴾*who then can supply you with flowing water?*﴿

meaning, springing forth, flowing, running upon the face of the earth. This means that no one is able to do this except Allāh. So, it is merely out of His favor and His grace that He causes water to spring forth for you, and He makes it run to the various regions of the earth in an amount that is suitable for the needs of servants, be it little or abundant. So Allāh's is all the praise and thanks.

This is the end of the *Tafsīr* of *Sūrat Al-Mulk* and all praise and thanks are due to Allāh.

The *Tafsīr* of *Sūrah Nūn*[1] (Chapter - 68)

Which was revealed in Makkah

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

﴿نٓ وَالْقَلَمِ وَمَا يَسْطُرُونَ ﴿١﴾ مَآ أَنتَ بِنِعْمَةِ رَبِّكَ بِمَجْنُونٍ ﴿٢﴾ وَإِنَّ لَكَ لَأَجْرًا غَيْرَ مَمْنُونٍ ﴿٣﴾ وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ ﴿٤﴾ فَسَتُبْصِرُ وَيُبْصِرُونَ ﴿٥﴾ بِأَييِّكُمُ الْمَفْتُونُ ﴿٦﴾ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَن ضَلَّ عَن سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿٧﴾﴾

﴾*1. Nūn. By the pen and by what they Yasṭur.*﴿

﴾*2. You, by the grace of your Lord, are not insane.*﴿

﴾*3. And verily, for you will be reward that is not Mamnūn.*﴿

﴾*4. And verily, you are on an exalted character.*﴿

﴾*5. You will see, and they will see,*﴿

﴾*6. Which of you is afflicted with madness.*﴿

﴾*7. Verily, your Lord is the best Knower of him who has gone astray from His path, and He is the best Knower of those who are guided.*﴿

We have already discussed the special letters of the Arabic alphabet at the beginning of *Sūrat Al-Baqarah*. Thus, Allāh's saying,

﴾نٓ﴿

﴾*Nūn*﴿, is like Allāh's saying,

﴾صٓ﴿

﴾*Ṣād*﴿, and Allāh's saying,

[1] Also called *Sūrat Al-Qalam*.

﴿قٓ﴾

﴿*Qāf*﴾, and similar to them from the individual letters that appear at the beginning of Qur'ānic chapters. This has been discussed at length previously and there is no need to repeat it here.

The Explanation of the Pen

Concerning Allāh's statement,

﴿وَٱلْقَلَمِ﴾

﴿*By the pen*﴾ The apparent meaning is that this refers to the actual pen that is used to write. This is like Allāh's saying,

﴿ٱقْرَأْ وَرَبُّكَ ٱلْأَكْرَمُ ۝ ٱلَّذِى عَلَّمَ بِٱلْقَلَمِ ۝ عَلَّمَ ٱلْإِنسَـٰنَ مَا لَمْ يَعْلَمْ ۝﴾

> ﴿*Read! And your Lord is the Most Generous. Who has taught by the pen. He has taught man that which he knew not.*﴾ (96:3-5)

Therefore, this statement is Allāh's swearing and alerting His creatures to what He has favored them with by teaching them the skill of writing, through which knowledge is attained. Thus, Allāh continues by saying,

﴿وَمَا يَسْطُرُونَ﴾

﴿*and by what they Yasṭur.*﴾ Ibn 'Abbās, Mujāhid and Qatādah all said that this means, "what they write."[1] As-Suddi said, "The angels and the deeds of the servants they record."

Others said, "Rather, what is meant here is the pen which Allāh caused to write the decree when He wrote the decrees of all creation, and this took place fifty-thousand years before He created the heavens and the earth." For this, they present *Ḥadīths* that have been reported about the Pen.

Ibn Abi Ḥātim recorded from Al-Walīd bin 'Ubādah bin Aṣ-Ṣāmit that he said, "My father called for me when he was dying and he said to me: 'Verily, I heard the Messenger of Allāh ﷺ say,

«إِنَّ أَوَّلَ مَا خَلَقَ اللهُ الْقَلَمَ فَقَالَ لَهُ: اكْتُبْ، قَالَ: يَا رَبِّ وَمَا أَكْتُبُ؟ قَالَ: اكْتُبِ الْقَدَرَ وَمَا هُوَ كَائِنٌ إِلَى الْأَبَدِ»

[1] Aṭ-Ṭabari 23:527, 528.

«*Verily, the first of what Allāh created was the Pen, and He said to it: "Write." The Pen said: "O my Lord, what shall I write?" He said: "Write the decree and whatever will throughout eternity."*»[1]

This *Hadīth* has been recorded by Imām Aḥmad through various routes of transmission.[2] At-Tirmidhi also recorded it from a *Hadīth* of Abu Dāwud Aṭ-Ṭayālisī and he (At-Tirmidhi) said about it, "*Ḥasan Ṣaḥīḥ, Gharīb.*"[3]

Swearing by the Pen refers to the Greatness of the Prophet ﷺ

Allāh says,

﴿مَآ أَنتَ بِنِعْمَةِ رَبِّكَ بِمَجْنُونٍ ۝٢﴾

﴾*You, by the grace of your Lord, are not insane.*﴿

meaning – and all praise is due to Allāh – 'you are not crazy as the ignorant among your people claim. They are those who deny the guidance and the clear truth that you have come with. Therefore, they attribute madness to you because of it.'

﴿وَإِنَّ لَكَ لَأَجْرًا غَيْرَ مَمْنُونٍ ۝٣﴾

﴾*And verily, for you will be reward that is not Mamnūn.*﴿

meaning, 'for you is the great reward, and abundant blessings which will never be cut off or perish, because you conveyed the Message of your Lord to creation, and you were patient with their abuse.' The meaning of:

﴿غَيْرَ مَمْنُونٍ﴾

﴾*not Mamnūn*﴿ is that it will not be cut off. This is similar to Allāh's statement,

﴿عَطَآءً غَيْرَ مَجْذُوذٍ ۝١٠٨﴾

﴾*a gift without an end.*﴿ (11:108)

and His statement,

﴿فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ۝٦﴾

[1] Aṭ-Ṭabari 23:526.

[2] Aḥmad 5:317.

[3] *Tuḥfat Al-Aḥwadhi* 9:232.

﴾Then they shall have a reward without end.﴿ (95:6)

Mujāhid said,

﴿غَيْرُ مَمْنُونٍ﴾

﴾Without *Mamnūn*﴿ means "Without reckoning."[1] And this refers back to what we have said before.

The Explanation of the Statement: "Verily, You are on an Exalted Character."

Concerning Allāh's statement,

﴿وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ﴾

﴾And verily, you are on an exalted (standard of) character.﴿

Al-'Awfi reported from Ibn 'Abbās, "Verily, you are on a great religion, and it is Islām."[2] Likewise said Mujāhid, Abu Mālik, As-Suddi and Ar-Rabī' bin Anas.[3] Aḍ-Ḍaḥḥāk and Ibn Zayd also said this.[4] Sa'īd bin Abi 'Arūbah reported from Qatādah that he said concerning Allāh's statement,

﴿وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ﴾

﴾And verily, you are on an exalted (standard of) character.﴿

"It has been mentioned to us that Sa'd bin Hishām asked 'Ā'ishah about the character of the Messenger of Allāh ﷺ, so she replied: 'Have you not read the Qur'ān?' Sa'd said: 'Of course.' Then she said: 'Verily, the character of the Messenger of Allāh ﷺ was the Qur'ān.' "[5] 'Abdur-Razzāq recorded similar to this[6] and Imām Muslim recorded it in his *Ṣaḥīḥ* on the authority of Qatādah in its full length.[7]

This means that he would act according to the commands and the prohibition in the Qur'ān. His nature and character were patterned according to the Qur'ān, and he abandoned his

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[1] Aṭ-Ṭabari 23:528.

[2] Aṭ-Ṭabari 23:529.

[3] Aṭ-Ṭabari 23:529, and *Ad-Durr Al-Manthūr* 8:243.

[4] Aṭ-Ṭabari 23:530.

[5] Aṭ-Ṭabari 23:529.

[6] 'Abdur-Razzāq 3:307.

[7] Muslim 1:513.

natural disposition (i.e., the carnal nature). So whatever the Qur'ān commanded, he did it, and whatever it forbade, he avoided it. Along with this, Allāh gave him the exalted character, which included the qualities of modesty, kindness, bravery, pardoning, gentleness and every other good characteristic.

This is like that which has been confirmed in the Two *Ṣaḥīḥs* that Anas said, "I served the Messenger of Allāh ﷺ for ten years, and he never said a word of displeasure to me (*Uff*), nor did he ever say to me concerning something I had done: 'Why did you do that?' And he never said to me concerning something I had not done: 'Why didn't you do this?' He had the best character, and I never touched any silk or anything else that was softer than the palm of the Messenger of Allāh ﷺ. And I never smelled any musk or perfume that had a better fragrance than the sweat of the Messenger of Allāh."[1]

Imām Al-Bukhāri recorded that Al-Barā' said, "The Messenger of Allāh ﷺ had the most handsome face of all the people, and he had the best behavior of all of the people. And he was not tall, nor was he short."[2]

The *Ḥadīths* concerning this matter are numerous. Abu 'Īsā At-Tirmidhi has a complete book on this subject called *Kitāb Ash-Shamā'il*.

Imām Aḥmad recorded that 'Ā'ishah said, "The Messenger of Allāh ﷺ never struck a servant of his with his hand, nor did he ever hit a woman. He never hit anything with his hand, except for when he was fighting *Jihād* in the cause of Allāh. And he was never given the option between two things except that the most beloved of the two to him was the easiest of them, as long as it did not involve sin. If it did involve sin, then he stayed farther away from sin than any of the people. He would not avenge himself concerning anything that was done to him, except if the limits of Allāh were transgressed. Then, in that case he would avenge for the sake of Allāh."[3]

Imām Aḥmad also recorded from Abu Hurayrah that the Messenger of Allāh ﷺ said,

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[1] *Fatḥ Al-Bāri* 10:471, and Muslim 4:1814.

[2] *Fatḥ Al-Bāri* 6:652.

[3] Aḥmad 6:232. Similar with Muslim 7:80.

«إِنَّمَا بُعِثْتُ لِأُتَمِّمَ صَالِحَ الْأَخْلَاقِ»

«*I have only been sent to perfect righteous behavior.*»

Aḥmad was alone in recording this *Ḥadīth*.[1]

In reference to Allāh's statement,

﴿فَسَتُبْصِرُ وَيُبْصِرُونَ ۝ بِأَييِّكُمُ الْمَفْتُونُ ۝﴾

﴿*You will see, and they will see, which of you is afflicted with madness.*﴾

then it means, 'you will know, O Muḥammad – and those who oppose you and reject you, will know – who is insane and misguided among you.' This is like Allāh's statement,

﴿سَيَعْلَمُونَ غَدًا مَّنِ الْكَذَّابُ الْأَشِرُ ۝﴾

﴿*Tomorrow they will come to know who is the liar, the insolent one!*﴾ (54:26)

Allāh also says,

﴿وَإِنَّا أَوْ إِيَّاكُمْ لَعَلَىٰ هُدًى أَوْ فِى ضَلَٰلٍ مُّبِينٍ ۝﴾

﴿*And verily (either) we or you are rightly guided or in plain error.*﴾ (34:24)

Ibn Jurayj reported from Ibn 'Abbās, it means "You will know and they will know on the Day of Judgement."[2] Al-'Awfi reported from Ibn 'Abbās;

﴿بِأَييِّكُمُ الْمَفْتُونُ﴾

﴿*Which of you is Maftūn (afflicted with madness).*﴾

means which of you is crazy.[3] This was also said by Mujāhid and others as well.[4] The literal meaning of *Maftūn* is one who has been charmed or lured away from the truth and has strayed from it.

Thus, the entire statement means, 'so you will know and they will know,' or 'you will be informed and they will be informed, as to which of you is afflicted with madness.' And

[1] Aḥmad 2:381.

[2] Al-Qurṭubi 18:229.

[3] Aṭ-Ṭabari 23:531.

[4] Aṭ-Ṭabari 23:530.

Allāh knows best. Then Allāh says,

﴿إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَن ضَلَّ عَن سَبِيلِهِۦ وَهُوَ أَعْلَمُ بِٱلْمُهْتَدِينَ﴾

﴾Verily, your Lord is the best Knower of him who has gone astray from His path, and He is the best Knower of those who are guided.﴿

meaning, 'He knows which of the two groups are truly guided among you, and He knows the party that is astray from the truth.'

﴿فَلَا تُطِعِ ٱلْمُكَذِّبِينَ ﴿٨﴾ وَدُّوا۟ لَوْ تُدْهِنُ فَيُدْهِنُونَ ﴿٩﴾ وَلَا تُطِعْ كُلَّ حَلَّافٍ مَّهِينٍ ﴿١٠﴾ هَمَّازٍ مَّشَّآءٍۭ بِنَمِيمٍ ﴿١١﴾ مَّنَّاعٍ لِّلْخَيْرِ مُعْتَدٍ أَثِيمٍ ﴿١٢﴾ عُتُلٍّۭ بَعْدَ ذَٰلِكَ زَنِيمٍ ﴿١٣﴾ أَن كَانَ ذَا مَالٍ وَبَنِينَ ﴿١٤﴾ إِذَا تُتْلَىٰ عَلَيْهِ ءَايَٰتُنَا قَالَ أَسَٰطِيرُ ٱلْأَوَّلِينَ ﴿١٥﴾ سَنَسِمُهُۥ عَلَى ٱلْخُرْطُومِ ﴿١٦﴾﴾

﴾8. So, do not obey the deniers.﴿

﴾9. They wish that you should compromise with them, so they (too) would compromise with you.﴿

﴾10. And do not obey every Ḥallāf Mahīn.﴿

﴾11. A Hammāz, going about with Namīm,﴿

﴾12. Hinderer of the good, transgressor, sinful,﴿

﴾13. 'Utul, and moreover Zanīm.﴿

﴾14. (He was so) because he had wealth and children.﴿

﴾15. When Our Āyāt are recited to him, he says: "Tales of the men of old!"﴿

﴾16. We shall brand him on the snout (nose)!﴿

Prohibition of giving in to the Pressure of the Disbelievers and Their Suggestions, and that They like to meet in the Middle of the Path

Allāh says, 'just as We have favored you and given you the upright legislation and great (standard of) character,'

﴿فَلَا تُطِعِ ٱلْمُكَذِّبِينَ ﴿٨﴾ وَدُّوا۟ لَوْ تُدْهِنُ فَيُدْهِنُونَ ﴿٩﴾﴾

﴾So, do not obey the deniers. They wish that you should compromise with them, so they (too) would compromise with you.﴿

Ibn 'Abbās said, "That you would permit them (their idolatry)

and they also would permit you (to practice your religion)."[1] Mujāhid said,

﴿وَدُّوا لَوْ تُدْهِنُ فَيُدْهِنُونَ ﴿٩﴾﴾

﴾*They wish that you should compromise with them, so they (too) would compromise with you.*﴿

"This means that you should be quiet about their gods and abandon the truth that you are upon."[2] Then Allāh says,

﴿وَلَا تُطِعْ كُلَّ حَلَّافٍ مَّهِينٍ ﴿١٠﴾﴾

﴾*And do not obey every Ḥallāf (one who swears much) Mahīn (liar or worthless person).*﴿

This is because the liar, due to his weakness and his disgracefulness, only seeks protection in his false oaths which he boldly swears to while using Allāh's Names, and he uses them (false oaths) all the time and out of place (i.e., unnecessarily). Ibn 'Abbās said, "*Al-Mahīn* means the liar."[3]

Then Allāh says,

﴿هَمَّازٍ﴾

﴾*A Hammāz,*﴿ Ibn 'Abbās and Qatādah both said, "This is slander."[4]

﴿مَّشَّآءٍ بِنَمِيمٍ﴾

﴾*going about with Namīm,*﴿ This refers to the one who goes around among people instigating discord between them and carrying tales in order to corrupt relations between people when they are good and pleasant. It is confirmed in the Two *Ṣaḥīḥs* that Mujāhid reported from Ṭāwus that Ibn 'Abbās said, "The Messenger of Allāh ﷺ once passed by two graves and he said,

«إِنَّهُمَا لَيُعَذَّبَانِ وَمَا يُعَذَّبَانِ فِي كَبِيرٍ، أَمَّا أَحَدُهُمَا فَكَانَ لَا يَسْتَتِرُ مِنَ الْبَوْلِ، وَأَمَّا الْآخَرُ فَكَانَ يَمْشِي بِالنَّمِيمَةِ»

«*Verily, these two are being punished, and they are not being*

[1] Aṭ-Ṭabarī 23:533.

[2] Aṭ-Ṭabarī 23:533.

[3] Aṭ-Ṭabarī 23:533.

[4] Aṭ-Ṭabarī 23:534.

punished for something major. One of them was not careful about protecting himself from urine (when relieving himself). The other one used to spread Namīmah.»" [1]

This *Hadīth* has been recorded by the Group in their books through routes of transmission that are all on the authority of Mujāhid.[2]

Imām Aḥmad recorded that Ḥudhayfah said, "I heard the Messenger of Allāh ﷺ saying,

«لا يَدْخُلُ الْجَنَّةَ قَتَّاتٌ»

«*The slanderer will not enter into Paradise.*»"[3]

This *Hadīth* has been reported by the Group except for Ibn Mājah.[4]

Concerning Allāh's statement,

﴿مَنَّاعٍ لِّلْخَيْرِ مُعْتَدٍ أَثِيمٍ﴾

﴾*Hinderer of good, transgressor, sinful,*﴿ it means, he refuses to give and withholds that which he has of good.

﴿مُعْتَدٍ﴾

﴾*transgressor,*﴿ this means, in attaining that which Allāh has made permissible for him, he exceeds the legislated bounds.

﴿أَثِيمٍ﴾

﴾*sinful,*﴿ meaning, he delves into the forbidden things. Concerning Allāh's statement,

﴿عُتُلٍّ بَعْدَ ذَٰلِكَ زَنِيمٍ﴾

﴾*'Utul, and moreover Zanīm.*﴿

'Utul means one who is cruel, harsh, strong, greedy and stingy. Imām Aḥmad recorded from Al-Ḥārithah bin Wahb that the Messenger of Allāh ﷺ said,

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[1] *Fatḥ Al-Bārī* 1:358, and Muslim 1:240.

[2] Abu Dāwud 1:25, *Tuḥfat Al-Aḥwadhī* 1:232, An-Nasā'ī 1:28 and 4:412, *Al-Kubrā* 6:496, and Ibn Mājah 1:125.

[3] Aḥmad 5:382.

[4] *Fatḥ Al-Bārī* 10:487, Muslim 1:101, Abu Dāwud 5:190, *Tuḥfat Al-Aḥwadhī* 6:172, and An-Nasā'ī in *Al-Kubrā* 6:496.

«أَلَا أُنَبِّئُكُمْ بِأَهْلِ الْجَنَّةِ؟ كُلُّ ضَعِيفٍ مُتَضَعَّفٍ لَوْ أَقْسَمَ عَلَى اللهِ لَأَبَرَّهُ. أَلَا أُنَبِّئُكُمْ بِأَهْلِ النَّارِ؟ كُلُّ عُتُلٍّ جَوَّاظٍ مُسْتَكْبِرٍ»

«Shall I inform you of the people of Paradise? (They will be) every weak and oppressed person. When he swears by Allāh, he fulfills his oath. Shall I inform you of the people of the Fire? Every 'Utul (cruel person), Jawwāẓ and arrogant person.»[1]

Al-Wakī' said, "It *('Utul)* is every *Jawwāẓ, Ja'ẓari* and arrogant person." Both Al-Bukhāri and Muslim recorded this in their Two *Ṣaḥīḥs*, as well as the rest of the Group, except for Abu Dāwud. All of its routes of transmission are by way of Sufyān Ath-Thawri and Shu'bah who both reported it from Sa'īd bin Khālid.[2]

The scholars of Arabic language have said that *Ja'ẓari* means rude and harsh, while *Jawwāẓ* means greedy and stingy.

Concerning the word *Zanīm*, Al-Bukhāri recorded from Ibn 'Abbās that he said concerning the *Āyah*,

﴿عُتُلٍّ بَعْدَ ذَٰلِكَ زَنِيمٍ﴾

﴾'Utul (cruel), and moreover Zanīm.﴿

"A man from the Quraysh who stands out among them like the sheep that has had a piece of its ear cut off."[3] The meaning of this is that he is famous for his evil just as a sheep that has a piece of its ear cut off stands out among its sister sheep. In the Arabic language the *Zanīm* is a person who is adopted among a group of people (i.e., he is not truly of them). Ibn Jarīr and others among the Imāms have said this. Concerning Allāh's statement,

﴿أَن كَانَ ذَا مَالٍ وَبَنِينَ ۝ إِذَا تُتْلَىٰ عَلَيْهِ ءَايَٰتُنَا قَالَ أَسَٰطِيرُ ٱلْأَوَّلِينَ﴾

﴾(He was so) because he had wealth and children. When Our Āyāt are recited to him, he says: "Tales of the men of old!"﴿

Allāh is saying, 'this is how he responds to the favors that

[1] Aḥmad 5:306.

[2] *Fatḥ Al-Bāri* 8:530, Muslim 4:2190, *Tuḥfat Al-Aḥwadhi* 7:331, An-Nasā'i in *Al-Kubrā* 6:497, and Ibn Mājah 2:1378.

[3] Al-Bukhāri no. 4917.

Allāh has bestowed upon him of wealth and children, by disbelieving in Allāh's *Āyāt* and turning away from them while claiming that they are a lie that has been taken from the tales of the ancients.' This is similar to Allāh's statement,

﴿ذَرْنِى وَمَنْ خَلَقْتُ وَحِيداً - وَجَعَلْتُ لَهُ مَالاً مَّمْدُوداً - وَبَنِينَ شُهُوداً - وَمَهَّدتُّ لَهُ تَمْهِيداً - ثُمَّ يَطْمَعُ أَنْ أَزِيدَ - كَلاَّ إِنَّهُ كَانَ لآيَـتِنَا عَنِيداً - سَأُرْهِقُهُ صَعُوداً - إِنَّهُ فَكَّرَ وَقَدَّرَ - فَقُتِلَ كَيْفَ قَدَّرَ - ثُمَّ قُتِلَ كَيْفَ قَدَّرَ - ثُمَّ نَظَرَ - ثُمَّ عَبَسَ وَبَسَرَ - ثُمَّ أَدْبَرَ وَاسْتَكْبَرَ - فَقَالَ إِنْ هَـذَآ إِلاَّ سِحْرٌ يُؤْثَرُ - إِنْ هَـذَآ إِلاَّ قَوْلُ الْبَشَرِ - سَأُصْلِيهِ سَقَرَ - وَمَآ أَدْرَاكَ مَا سَقَرُ - لاَ تُبْقِى وَلاَ تَذَرُ - لَوَّاحَةٌ لِّلْبَشَرِ - عَلَيْهَا تِسْعَةَ عَشَرَ﴾

﴿*Leave Me alone (to deal) with whom I created lonely (without any wealth and children etc.). And then granted him resources in abundance. And children to be by his side. And made life smooth and comfortable for him. After all that he desires that I should give more. Nay! Verily, he has been opposing Our Āyāt. I shall oblige him to face a severe torment! Verily, he thought and plotted. So let him be cursed, how he plotted! And once more let him be cursed, how he plotted! Then he thought. Then he frowned and he looked in a bad tempered way. Then he turned back, and was proud. Then he said: "This is nothing but magic from that of old, this is nothing but the word of a human being!" I will cast him into Hellfire. And what will make you know what Hellfire is? It spares not (any sinner), nor does it leave (anything unburned)! Burning and blackening the skins! Over it are nineteen (angels as keepers of Hell).*﴾ [74:11-30]

Then Allāh said here,

﴿سَنَسِمُهُ عَلَى الْخُرْطُومِ﴾

﴿*We shall brand him on the snout!*﴾

Ibn Jarīr said, "We will make his matter clear and evident so that they will know him and he will not be hidden from them, just as the branding mark on the snouts (of animals)."[1]

Others have said,

﴿سَنَسِمُهُ﴾

[1] Aṭ-Ṭabarī 23:541.

سَنَسِمُهُۥ عَلَى ٱلْخُرْطُومِ ﴿١٦﴾ إِنَّا بَلَوْنَٰهُمْ كَمَا بَلَوْنَآ أَصْحَٰبَ ٱلْجَنَّةِ إِذْ أَقْسَمُوا۟
لَيَصْرِمُنَّهَا مُصْبِحِينَ ﴿١٧﴾ وَلَا يَسْتَثْنُونَ ﴿١٨﴾ فَطَافَ عَلَيْهَا طَآئِفٌ مِّن رَّبِّكَ
وَهُمْ نَآئِمُونَ ﴿١٩﴾ فَأَصْبَحَتْ كَٱلصَّرِيمِ ﴿٢٠﴾ فَتَنَادَوْا۟ مُصْبِحِينَ ﴿٢١﴾ أَنِ
ٱغْدُوا۟ عَلَىٰ حَرْثِكُمْ إِن كُنتُمْ صَٰرِمِينَ ﴿٢٢﴾ فَٱنطَلَقُوا۟ وَهُمْ يَتَخَٰفَتُونَ ﴿٢٣﴾
أَن لَّا يَدْخُلَنَّهَا ٱلْيَوْمَ عَلَيْكُم مِّسْكِينٌ ﴿٢٤﴾ وَغَدَوْا۟ عَلَىٰ حَرْدٍ قَٰدِرِينَ ﴿٢٥﴾ فَلَمَّا
رَأَوْهَا قَالُوٓا۟ إِنَّا لَضَآلُّونَ ﴿٢٦﴾ بَلْ نَحْنُ مَحْرُومُونَ ﴿٢٧﴾ قَالَ أَوْسَطُهُمْ أَلَمْ أَقُل
لَّكُمْ لَوْلَا تُسَبِّحُونَ ﴿٢٨﴾ قَالُوا۟ سُبْحَٰنَ رَبِّنَآ إِنَّا كُنَّا ظَٰلِمِينَ ﴿٢٩﴾ فَأَقْبَلَ
بَعْضُهُمْ عَلَىٰ بَعْضٍ يَتَلَٰوَمُونَ ﴿٣٠﴾ قَالُوا۟ يَٰوَيْلَنَآ إِنَّا كُنَّا طَٰغِينَ ﴿٣١﴾ عَسَىٰ
رَبُّنَآ أَن يُبْدِلَنَا خَيْرًا مِّنْهَآ إِنَّآ إِلَىٰ رَبِّنَا رَٰغِبُونَ ﴿٣٢﴾ كَذَٰلِكَ ٱلْعَذَابُ وَلَعَذَابُ
ٱلْءَاخِرَةِ أَكْبَرُ لَوْ كَانُوا۟ يَعْلَمُونَ ﴿٣٣﴾ إِنَّ لِلْمُتَّقِينَ عِندَ رَبِّهِمْ جَنَّٰتِ ٱلنَّعِيمِ
﴿٣٤﴾ أَفَنَجْعَلُ ٱلْمُسْلِمِينَ كَٱلْمُجْرِمِينَ ﴿٣٥﴾ مَا لَكُمْ كَيْفَ تَحْكُمُونَ ﴿٣٦﴾ أَمْ
لَكُمْ كِتَٰبٌ فِيهِ تَدْرُسُونَ ﴿٣٧﴾ إِنَّ لَكُمْ فِيهِ لَمَا تَخَيَّرُونَ ﴿٣٨﴾ أَمْ لَكُمْ أَيْمَٰنٌ
عَلَيْنَا بَٰلِغَةٌ إِلَىٰ يَوْمِ ٱلْقِيَٰمَةِ ۙ إِنَّ لَكُمْ لَمَا تَحْكُمُونَ ﴿٣٩﴾ سَلْهُمْ أَيُّهُم
بِذَٰلِكَ زَعِيمٌ ﴿٤٠﴾ أَمْ لَهُمْ شُرَكَآءُ فَلْيَأْتُوا۟ بِشُرَكَآئِهِمْ إِن كَانُوا۟ صَٰدِقِينَ ﴿٤١﴾
يَوْمَ يُكْشَفُ عَن سَاقٍ وَيُدْعَوْنَ إِلَى ٱلسُّجُودِ فَلَا يَسْتَطِيعُونَ ﴿٤٢﴾

❴*We shall brand him*❵ This is the mark of the people of the Hell-fire; meaning, 'We will blacken his face on the Day of Judgement,' and the face has been referred to here as snout.

❴إِنَّا بَلَوْنَٰهُمْ كَمَا بَلَوْنَآ أَصْحَٰبَ ٱلْجَنَّةِ إِذْ أَقْسَمُوا۟ لَيَصْرِمُنَّهَا مُصْبِحِينَ ﴿١٧﴾ وَلَا يَسْتَثْنُونَ ﴿١٨﴾ فَطَافَ عَلَيْهَا طَآئِفٌ مِّن رَّبِّكَ وَهُمْ نَآئِمُونَ ﴿١٩﴾ فَأَصْبَحَتْ كَٱلصَّرِيمِ ﴿٢٠﴾ فَتَنَادَوْا۟ مُصْبِحِينَ ﴿٢١﴾ أَنِ ٱغْدُوا۟ عَلَىٰ حَرْثِكُمْ إِن كُنتُمْ صَٰرِمِينَ ﴿٢٢﴾ فَٱنطَلَقُوا۟ وَهُمْ يَتَخَٰفَتُونَ ﴿٢٣﴾ أَن لَّا يَدْخُلَنَّهَا ٱلْيَوْمَ عَلَيْكُم مِّسْكِينٌ ﴿٢٤﴾ وَغَدَوْا۟ عَلَىٰ حَرْدٍ قَٰدِرِينَ ﴿٢٥﴾ فَلَمَّا رَأَوْهَا قَالُوٓا۟ إِنَّا لَضَآلُّونَ ﴿٢٦﴾ بَلْ نَحْنُ مَحْرُومُونَ ﴿٢٧﴾ قَالَ أَوْسَطُهُمْ أَلَمْ أَقُل لَّكُمْ لَوْلَا تُسَبِّحُونَ ﴿٢٨﴾ قَالُوا۟ سُبْحَٰنَ رَبِّنَآ إِنَّا كُنَّا ظَٰلِمِينَ ﴿٢٩﴾ فَأَقْبَلَ بَعْضُهُمْ عَلَىٰ بَعْضٍ يَتَلَٰوَمُونَ ﴿٣٠﴾ قَالُوا۟ يَٰوَيْلَنَآ إِنَّا كُنَّا طَٰغِينَ ﴿٣١﴾ عَسَىٰ رَبُّنَآ أَن يُبْدِلَنَا خَيْرًا مِّنْهَآ إِنَّآ إِلَىٰ رَبِّنَا رَٰغِبُونَ ﴿٣٢﴾ كَذَٰلِكَ ٱلْعَذَابُ وَلَعَذَابُ ٱلْءَاخِرَةِ أَكْبَرُ لَوْ كَانُوا۟ يَعْلَمُونَ ﴿٣٣﴾❵

❴*17. Verily, We have tried them as We tried the People of the Garden, when they swore to pluck the fruits in the morning,*❵

❴*18. Without (saying: "If Allāh wills.")*❵

❴*19. Then there passed over it a Ṭā'if from your Lord while they were asleep.*❵

❴*20. So by the morning, it became like Aṣ-Ṣarīm.*❵

❴*21. Then they called out (one to another as soon) as the morning broke.*❵

❴*22. Saying: "Go to your tilth in the morning, if you would*

pluck (the fruits)."﴾

﴿*23. So they departed, and they were whispering:*﴾

﴿*24. "No poor person shall enter upon you into it today."*﴾

﴿*25. And they went in the morning with Ḥard Qādirīn.*﴾

﴿*26. But when they saw it, they said: "Verily, we have gone astray."*﴾

﴿*27. "Nay! Indeed we are deprived!"*﴾

﴿*28. The Awsaṭ among them said; "Did I not tell you, 'Why do you not Tusabbiḥūn.' "*﴾

﴿*29. They said: "Glory to Our Lord! Verily, we have been wrongdoers."*﴾

﴿*30. Then they turned one against another, blaming.*﴾

﴿*31. They said: "Woe to us! Verily, we were Ṭāghīn."*﴾

﴿*32. "We hope that our Lord will give us in exchange better than it. Truly, we hope in our Lord."*﴾

﴿*33. Such is the punishment, but truly, the punishment of the Hereafter is greater if they but knew.*﴾

A Parable of the Removal of the Earnings of the Disbelievers

This is a parable that Allāh made of the behavior of the Quraysh disbelievers with the great mercy, and tremendous favors He granted them. The mercy and favor of sending of Muḥammad ﷺ to them. But they met him with denial, rejection and opposition. Therefore Allāh says,

﴿إِنَّا بَلَوْنَاهُمْ﴾

﴿*Verily, We have tried them*﴾ meaning, 'We have tested them.'

﴿كَمَا بَلَوْنَا أَصْحَابَ الْجَنَّةِ﴾

﴿*as We tried the People of the Garden,*﴾

This refers to a garden containing different types of fruits and vegetation.

﴿إِذْ أَقْسَمُوا لَيَصْرِمُنَّهَا مُصْبِحِينَ﴾

﴿*when they swore to pluck the fruits of the (garden) in the morning,*﴾

meaning, they vowed between themselves during the night that they would pluck the fruit of the garden in the morning so that poor and the beggars would not know what they were doing. In this way they would be able to keep its fruit for themselves and not give any of it in charity.

﴿وَلَا يَسْتَثْنُونَ﴾

﴾Without (saying: "If Allāh wills.")﴿

meaning their vow that they made. Therefore, Allāh broke their vow. He then said,

﴿فَطَافَ عَلَيْهَا طَائِفٌ مِّن رَّبِّكَ وَهُمْ نَائِمُونَ﴾

﴾Then there passed over it a Ṭā'if from your Lord while they were asleep.﴿

meaning, it was afflicted with some heavenly destruction.

﴿فَأَصْبَحَتْ كَالصَّرِيمِ﴾

﴾So by the morning it became like Aṣ-Ṣarīm.﴿

Ibn 'Abbās said, "Like the dark night."[1] Ath-Thawrī and As-Suddī both said, "Like the crop when it is harvested withered and dry."

﴿فَتَنَادَوْا مُصْبِحِينَ﴾

﴾Then they called out (one to another as soon) as the morning broke.﴿

meaning, when it was (early) morning time they called each other so that they could go together to pick the harvest or cut it (its fruits). Then Allāh said,

﴿أَنِ اغْدُوا عَلَىٰ حَرْثِكُمْ إِن كُنتُمْ صَارِمِينَ﴾

﴾(Saying:) "Go to your tilth in the morning, if you would pluck (the fruits)."﴿

meaning, 'if you want to pluck your harvest fruit.'

﴿فَانطَلَقُوا وَهُمْ يَتَخَافَتُونَ﴾

﴾So they departed, and they were whispering:﴿

meaning, they spoke privately about what they were doing so

[1] Aṭ-Ṭabarī 23:544.

that no one could hear what they were saying. Then Allāh, the All-Knower of secrets and private discussions, explained what they were saying in private. He said,

﴿فَانطَلَقُوا وَهُمْ يَتَخَافَتُونَ ﴿٢٣﴾ أَن لَّا يَدْخُلَنَّهَا الْيَوْمَ عَلَيْكُم مِّسْكِينٌ ﴿٢٤﴾﴾

﴾*So they departed, and they were whispering: "No poor person shall enter upon you into it today."*﴿

meaning, some of them said to others, "Do not allow any poor person to enter upon you in it (the garden) today." Allāh then said,

﴿وَغَدَوْا عَلَىٰ حَرْدٍ﴾

﴾*And they went in the morning with Ḥard*﴿ meaning, with strength and power.

﴿قَادِرِينَ﴾

﴾*Qādirīn*﴿ meaning, they thought they had power to do what they claimed and what they were desiring.

﴿فَلَمَّا رَأَوْهَا قَالُوا إِنَّا لَضَالُّونَ ﴿٢٦﴾﴾

﴾*But when they saw it, they said: "Verily, we have gone astray."*﴿ meaning, when they arrived at it and came upon it, and it was in the condition which Allāh changed from that luster, brilliance and abundance of fruit, to being black, gloomy and void of any benefit. They believed that they had been mistaken in the path they took in walking to it. This is why they said,

﴿إِنَّا لَضَالُّونَ﴾

﴾*Verily, we have gone astray.*﴿ meaning, 'we have walked down a path other than the one we were seeking to reach it.' This was said by Ibn 'Abbās and others. Then they changed their minds and realized with certainty that it was actually the correct path. Then they said,

﴿بَلْ نَحْنُ مَحْرُومُونَ ﴿٢٧﴾﴾

﴾*Nay! Indeed we are deprived (of the fruits)!*﴿

meaning, 'nay, this is it, but we have no portion and no share (of harvest).'

﴿قَالَ أَوْسَطُهُمْ﴾

❴*The Awsaṭ among them said,*❵ Ibn 'Abbās, Mujāhid, Sa'īd bin Jubayr, 'Ikrimah, Muḥammad bin Ka'b, Ar-Rabī' bin Anas, Aḍ-Ḍaḥḥak and Qatādah all said, "This means the most just of them and the best of them."[1]

﴿أَلَمْ أَقُل لَّكُمْ لَوْلَا تُسَبِّحُونَ﴾

❴*Did I not tell you, 'Why do you not Tusabbiḥūn?'*❵

Mujāhid, As-Suddi and Ibn Jurayj all said that,

﴿لَوْلَا تُسَبِّحُونَ﴾

❴*Why do you not Tusabbiḥūn?*❵ this means "why do you not say, 'If Allāh wills?' "[2] As-Suddi said, "Their making exception due to the will of Allāh in that time was by glorifying Allāh (*Tasbīḥ*)." Ibn Jarīr said, "It is a person's saying, 'If Allāh wills.' "[3] It has also been said that it means that the best of them said to them, "Did I not tell you, why don't you glorify Allāh and thank Him for what He has given you and favored you with?"

﴿قَالُوا سُبْحَانَ رَبِّنَا إِنَّا كُنَّا ظَالِمِينَ ۝٢٩﴾

❴*They said: "Glory to Our Lord! Verily, we have been wrongdoers."*❵

They became obedient when it was of no benefit to them, and they were remorseful and confessed when it was not of any use. Then they said,

﴿إِنَّا كُنَّا ظَالِمِينَ ۝٢٩ فَأَقْبَلَ بَعْضُهُمْ عَلَىٰ بَعْضٍ يَتَلَاوَمُونَ ۝٣٠﴾

❴*"...Verily, we have been wrongdoers." Then they turned one against another, blaming.*❵

meaning, they started blaming each other for what they had resolved to do, preventing the poor people from receiving their right of the harvested fruit. Thus, their response to each other was only to confess their error and sin.

﴿قَالُوا يَا وَيْلَنَا إِنَّا كُنَّا طَاغِينَ ۝٣١﴾

❴*They said: "Woe to us! Verily, we were Ṭāghīn."*❵

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[1] Aṭ-Ṭabari 23:550.

[2] Aṭ-Ṭabari 23:551, and *Ad-Durr Al-Manthūr* 8:253.

[3] Aṭ-Ṭabari 23:550.

meaning, 'we have transgressed, trespassed, violated and exceeded the bounds until what this happened to us.'

﴿عَسَىٰ رَبُّنَا أَن يُبْدِلَنَا خَيْرًا مِّنْهَا إِنَّا إِلَىٰ رَبِّنَا رَاغِبُونَ ﴿٣٢﴾﴾

﴾We hope that our Lord will give us in exchange better than it. Truly, we hope in our Lord.﴿

It has been said, "They were hoping for something better in exchange in this life." It has also been said, "They were hoping for its reward in the abode of the Hereafter." And Allāh knows best. Some of the Salaf mentioned that these people were from Yemen. Sa'īd bin Jubayr said, "They were from a village that was called Ḍarawān which was six miles from Ṣan'ā' (in Yemen)." It has also been said, "They were from the people of Ethiopia whose father had left them this garden, and they were from the People of the Book. Their father used to handle the garden in a good way. Whatever he reaped from it he would put it back into the garden as it needed, and he would save some of it as food for his dependants for the year, and he would give away the excess in charity. Then, when he died, and his children inherited the garden they said, 'Verily, our father was foolish for giving some of this garden's harvest to the poor. If we prevent them from it, then we will have more.' So when they made up their minds to do this they were punished with what was contrary to their plan. Allāh took away all of what they possessed of wealth, gain and charity. Nothing remained for them." Allāh then says,

﴿كَذَٰلِكَ الْعَذَابُ﴾

﴾*Such is the punishment,*﴿ meaning, such is the punishment of whoever opposes the command of Allāh, is stingy with what Allāh has given him and favored him with, withholds the right of the poor and needy, and responds to Allāh's blessings upon him with ungratefulness (or disbelief).

﴿وَلَعَذَابُ الْآخِرَةِ أَكْبَرُ لَوْ كَانُوا يَعْلَمُونَ ﴿٣٣﴾﴾

﴾but truly, the punishment of the Hereafter is greater if they but knew.﴿

meaning, this is the punishment in this life, as you have heard, and the punishment of the Hereafter is even harder.

﴿إِنَّ لِلْمُتَّقِينَ عِندَ رَبِّهِمْ جَنَّٰتِ ٱلنَّعِيمِ (٣٤) أَفَنَجْعَلُ ٱلْمُسْلِمِينَ كَٱلْمُجْرِمِينَ (٣٥) مَا لَكُمْ كَيْفَ تَحْكُمُونَ (٣٦) أَمْ لَكُمْ كِتَٰبٌ فِيهِ تَدْرُسُونَ (٣٧) إِنَّ لَكُمْ فِيهِ لَمَا تَخَيَّرُونَ (٣٨) أَمْ لَكُمْ أَيْمَٰنٌ عَلَيْنَا بَٰلِغَةٌ إِلَىٰ يَوْمِ ٱلْقِيَٰمَةِ إِنَّ لَكُمْ لَمَا تَحْكُمُونَ (٣٩) سَلْهُمْ أَيُّهُم بِذَٰلِكَ زَعِيمٌ (٤٠) أَمْ لَهُمْ شُرَكَآءُ فَلْيَأْتُوا۟ بِشُرَكَآئِهِمْ إِن كَانُوا۟ صَٰدِقِينَ (٤١)﴾

﴾34. Verily, for those who have Taqwā are Gardens of Delight with their Lord.﴿

﴾35. Shall We then treat the Muslims like the criminals?﴿

﴾36. What is the matter with you? How judge you?﴿

﴾37. Or have you a Book wherein you learn,﴿

﴾38. That you shall therein have all that you choose?﴿

﴾39. Or have you oaths from Us, lasting until the Day of Judgement, that yours will be what you judge?﴿

﴾40. Ask them, which of them will stand as surety for that!﴿

﴾41. Or have they "partners"? Then let them bring their "partners" if they are truthful!﴿

The Reward of Those Who have *Taqwā* and that They will not be treated like the Criminals

After Allāh mentions the situation of the people of the worldly garden and the wrath they suffered when they disobeyed Allāh and opposed His command, He then explains that whoever has *Taqwā* of Him, then they will have Gardens of Delight in the Hereafter that will never end. These Gardens will last forever and their pleasures will never cease. Allāh says,

﴿أَفَنَجْعَلُ ٱلْمُسْلِمِينَ كَٱلْمُجْرِمِينَ (٣٥)﴾

﴾Shall We then treat the Muslims like the criminals?﴿

meaning, 'should We deal equally between them in terms of recompense?' Nay, by the Lord of the heaven and the earth, surely not! Thus, Allāh says,

﴿مَا لَكُمْ كَيْفَ تَحْكُمُونَ (٣٦)﴾

﴾What is the matter with you? How do you judge?﴿

meaning, 'how can you think that?' Then He says,

﴿أَمْ لَكُمْ كِتَٰبٌ فِيهِ تَدْرُسُونَ (٣٧) إِنَّ لَكُمْ فِيهِ لَمَا تَخَيَّرُونَ (٣٨)﴾

﴾*Or have you a Book wherein you learn that you shall therein have all that you choose?*﴿

Allāh is saying in this, 'is there in your hands a Book that has been sent down from heaven that you study, memorize and pass on to each other, the latter generations conveying it from the generations of old? Do you have such a Book, containing definite laws, as you claim?'

﴿إِنَّ لَكُمْ فِيهِ لَمَا تَخَيَّرُونَ (٣٨) أَمْ لَكُمْ أَيْمَانٌ عَلَيْنَا بَالِغَةٌ إِلَىٰ يَوْمِ الْقِيَامَةِ إِنَّ لَكُمْ لَمَا تَحْكُمُونَ (٣٩)﴾

﴾*That you shall therein have all that you choose? Or have you oaths from Us, lasting until the Day of Judgement, that yours will be what you judge?*﴿

meaning, 'do you have covenants and confirmed agreements with Us?'

﴿إِنَّ لَكُمْ لَمَا تَحْكُمُونَ﴾

﴾*that yours will be what you judge?*﴿ meaning, 'that you will attain all that you want and desire.'

﴿سَلْهُمْ أَيُّهُم بِذَٰلِكَ زَعِيمٌ (٤٠)﴾

﴾*Ask them, which of them will stand as surety for that!*﴿ meaning, say to them, "Who is the sponsor to guarantee this?" Ibn 'Abbās said that it means, "Which of them will be a guarantor for that."[1]

﴿أَمْ لَهُمْ شُرَكَاءُ﴾

﴾*Or have they "partners"?*﴿ meaning, 'do they have idols and rivals gods (besides Allāh)?'

﴿فَلْيَأْتُوا بِشُرَكَائِهِمْ إِن كَانُوا صَادِقِينَ﴾

﴾*Then let them bring their "partners" if they are truthful!*﴿

﴿يَوْمَ يُكْشَفُ عَن سَاقٍ وَيُدْعَوْنَ إِلَى السُّجُودِ فَلَا يَسْتَطِيعُونَ (٤٢) خَاشِعَةً أَبْصَارُهُمْ تَرْهَقُهُمْ ذِلَّةٌ وَقَدْ كَانُوا يُدْعَوْنَ إِلَى السُّجُودِ وَهُمْ سَالِمُونَ (٤٣) فَذَرْنِي وَمَن يُكَذِّبُ بِهَٰذَا الْحَدِيثِ سَنَسْتَدْرِجُهُم مِّنْ حَيْثُ لَا يَعْلَمُونَ (٤٤) وَأُمْلِي لَهُمْ إِنَّ كَيْدِي مَتِينٌ (٤٥) أَمْ تَسْأَلُهُمْ أَجْرًا فَهُم مِّن مَّغْرَمٍ مُّثْقَلُونَ (٤٦) أَمْ عِندَهُمُ الْغَيْبُ فَهُمْ يَكْتُبُونَ (٤٧)﴾

[1] Aṭ-Ṭabarī 23:554.

﴾42. The Day when the Shin shall be laid bare and they shall be called to prostrate themselves, but they shall not be able to do so.﴿

﴾43. Their eyes will be cast down and ignominy will cover them; they used to be called to prostrate themselves, while they were.﴿

﴾44. Then leave Me alone with whoever denies this narration. We shall punish them gradually from directions they perceive not.﴿

﴾45. And I will grant them a respite. Verily, My plan is strong.﴿

﴾46. Or is it that you ask them a wage, so that they are heavily burdened with debt?﴿

﴾47. Or that the Unseen is in their hands, so that they can write it down?﴿

The Terror of the Day of Judgement

After Allāh mentions that those who have *Taqwā*, will have Gardens of Delight with their Lord, He explains when this will be, and its actual occurrence. He says,

﴾يَوْمَ يُكْشَفُ عَن سَاقٍ وَيُدْعَوْنَ إِلَى ٱلسُّجُودِ فَلَا يَسْتَطِيعُونَ﴿

﴾The Day when the Shin shall be laid bare and they shall be called to prostrate themselves, but they shall not be able to do so.﴿

meaning, the Day of Judgement and the horrors, earthquakes, trials, tests and great matters that will occur during it.

Al-Bukhāri recorded that Abu Sa'id Al-Khudri said that he heard the Prophet ﷺ saying,

«يَكْشِفُ رَبُّنَا عَنْ سَاقِهِ، فَيَسْجُدُ لَهُ كُلُّ مُؤْمِنٍ وَمُؤْمِنَةٍ، وَيَبْقَى مَنْ كَانَ يَسْجُدُ فِي الدُّنْيَا رِيَاءً وَسُمْعَةً، فَيَذْهَبُ لِيَسْجُدَ، فَيَعُودُ ظَهْرُهُ طَبَقًا وَاحِدًا»

«Our Lord will reveal His Shin, and every believing male and female will prostrate to Him. The only people who will remain standing are those who prostrated in the worldly life only to be seen and heard (showing off). This type of person will try to prostrate at that time, but his back will made to be one stiff

plate (the bone will not bend or flex)."

This *Hadīth* was recorded in the Two *Ṣaḥīḥs* and other books from different routes of transmission with various wordings. It is a long *Hadīth* that is very popular.[1]

Concerning Allāh's statement,

﴿خَـٰشِعَةً أَبْصَـٰرُهُمْ تَرْهَقُهُمْ ذِلَّةٌ﴾

﴾*Their eyes will be cast down and ignominy will cover them;*﴿

means, in the final abode, due to their crimes and arrogance in the worldly life. Thus they will be punished with the opposite of what they did. When they were called to prostrate in the worldly life, they refused to do so even though they were healthy and secure. Therefore, they will be punished with the lack of ability to do so in the Hereafter. When the Almighty Lord makes Himself visible (before the believers), then the believers will fall down in prostration to Him, but no one of the disbelievers and hypocrites will be able to prostrate. rather, their backs will become one plate. Everytime one of them attempts to prostrate, he will bow his neck but will not be able to prostrate. This is just like in the life of this world, when these people were in opposition to what the believers were doing.

For Whoever denies the Qur'ān

Then Allāh says,

﴿فَذَرْنِى وَمَن يُكَذِّبُ بِهَـٰذَا ٱلْحَدِيثِ﴾

﴾*Then leave Me alone with such as belie this narration.*﴿

meaning, the Qur'ān. This is a sever threat which means, 'leave Me alone with this person; I know about him and how I will gradually punish him and increase him in his falsehood. I am giving him respite for a while, then I will seize him with a mighty and powerful punishment.' Thus, Allāh says,

﴿سَنَسْتَدْرِجُهُم مِّنْ حَيْثُ لَا يَعْلَمُونَ﴾

﴾*We shall punish them gradually from directions they perceive not.*﴿

meaning, and they will not even be aware of it. Rather, they

[1] *Fatḥ Al-Bārī* 8:531, 532, and Muslim 1:167.

will believe that it is a noble blessing from Allāh, but really the same matter is actually a form of humiliation (for them). This is similar to Allāh's statement,

﴿أَيَحْسَبُونَ أَنَّمَا نُمِدُّهُم بِهِۦ مِن مَّالٍ وَبَنِينَ ۝ نُسَارِعُ لَهُمْ فِى ٱلْخَيْرَٰتِ ۚ بَل لَّا يَشْعُرُونَ ۝﴾

﴾*Do they think that in wealth and children with which We expand them, We hasten unto them with good things. Nay, but they perceive not.*﴿ (23:55,56)

Allāh also said,

﴿فَلَمَّا نَسُوا۟ مَا ذُكِّرُوا۟ بِهِۦ فَتَحْنَا عَلَيْهِمْ أَبْوَٰبَ كُلِّ شَىْءٍ حَتَّىٰٓ إِذَا فَرِحُوا۟ بِمَآ أُوتُوٓا۟ أَخَذْنَٰهُم بَغْتَةً فَإِذَا هُم مُّبْلِسُونَ ۝﴾

﴾*So, when they forgot that which they had been reminded, We opened for them the gates of everything, until in the midst of their enjoyment in that which they were given, all of a sudden, We punished them, and lo! They were plunged into destruction with deep regrets and sorrows.*﴿

Therefore, Allāh says here,

﴿وَأُمْلِى لَهُمْ ۚ إِنَّ كَيْدِى مَتِينٌ ۝﴾

﴾*And I will grant them a respite. Verily, My plan is strong.*﴿

meaning, 'I will delay them, give them respite and extend their time. Yet, this is My plan, and My plot against them.' Thus, Allāh says,

﴿إِنَّ كَيْدِى مَتِينٌ﴾

﴾*Verily, My plan is strong.*﴿

meaning, 'great against whoever opposes My command, rejects My Messengers and dares to disobey Me.'

In the Two *Sahīhs* it is recorded from the Messenger of Allāh ﷺ that he said,

«إِنَّ اللهَ تَعَالَى لَيُمْلِي لِلظَّالِمِ حَتَّى إِذَا أَخَذَهُ لَمْ يُفْلِتْهُ»

«*Verily Allāh the Exalted gives respite to the wrongdoer until He seizes him and he will not be able to escape Him.*»

Then he recited,

﴿وَكَذَٰلِكَ أَخْذُ رَبِّكَ إِذَآ أَخَذَ ٱلْقُرَىٰ وَهِىَ ظَٰلِمَةٌ ۚ إِنَّ أَخْذَهُۥٓ أَلِيمٌ شَدِيدٌ ۝﴾

خَٰشِعَةً أَبْصَٰرُهُمْ تَرْهَقُهُمْ ذِلَّةٌ وَقَدْ كَانُوا يُدْعَوْنَ إِلَى ٱلسُّجُودِ وَهُمْ سَٰلِمُونَ
﴿٤٣﴾ فَذَرْنِى وَمَن يُكَذِّبُ بِهَٰذَا ٱلْحَدِيثِ سَنَسْتَدْرِجُهُم مِّنْ حَيْثُ
لَا يَعْلَمُونَ ﴿٤٤﴾ وَأُمْلِى لَهُمْ إِنَّ كَيْدِى مَتِينٌ ﴿٤٥﴾ أَمْ تَسْـَٔلُهُمْ أَجْرًا فَهُم
مِّن مَّغْرَمٍ مُّثْقَلُونَ ﴿٤٦﴾ أَمْ عِندَهُمُ ٱلْغَيْبُ فَهُمْ يَكْتُبُونَ ﴿٤٧﴾ فَٱصْبِرْ
لِحُكْمِ رَبِّكَ وَلَا تَكُن كَصَاحِبِ ٱلْحُوتِ إِذْ نَادَىٰ وَهُوَ مَكْظُومٌ ﴿٤٨﴾ لَّوْلَآ
أَن تَدَٰرَكَهُۥ نِعْمَةٌ مِّن رَّبِّهِۦ لَنُبِذَ بِٱلْعَرَآءِ وَهُوَ مَذْمُومٌ ﴿٤٩﴾ فَٱجْتَبَٰهُ رَبُّهُۥ
فَجَعَلَهُۥ مِنَ ٱلصَّٰلِحِينَ ﴿٥٠﴾ وَإِن يَكَادُ ٱلَّذِينَ كَفَرُوا لَيُزْلِقُونَكَ بِأَبْصَٰرِهِمْ
لَمَّا سَمِعُوا ٱلذِّكْرَ وَيَقُولُونَ إِنَّهُۥ لَمَجْنُونٌ ﴿٥١﴾ وَمَا هُوَ إِلَّا ذِكْرٌ لِّلْعَٰلَمِينَ ﴿٥٢﴾

سُورَةُ ٱلْحَاقَّةِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

ٱلْحَآقَّةُ ﴿١﴾ مَا ٱلْحَآقَّةُ ﴿٢﴾ وَمَآ أَدْرَىٰكَ مَا ٱلْحَآقَّةُ ﴿٣﴾ كَذَّبَتْ ثَمُودُ
وَعَادٌۢ بِٱلْقَارِعَةِ ﴿٤﴾ فَأَمَّا ثَمُودُ فَأُهْلِكُوا بِٱلطَّاغِيَةِ ﴿٥﴾ وَأَمَّا
عَادٌ فَأُهْلِكُوا بِرِيحٍ صَرْصَرٍ عَاتِيَةٍ ﴿٦﴾ سَخَّرَهَا عَلَيْهِمْ
سَبْعَ لَيَالٍ وَثَمَٰنِيَةَ أَيَّامٍ حُسُومًا فَتَرَى ٱلْقَوْمَ فِيهَا صَرْعَىٰ
كَأَنَّهُمْ أَعْجَازُ نَخْلٍ خَاوِيَةٍ ﴿٧﴾ فَهَلْ تَرَىٰ لَهُم مِّنۢ بَاقِيَةٍ ﴿٨﴾

﴾Such is the punishment of your Lord when He seizes the towns while they are doing wrong. Verily, His punishment is painful (and) severe.﴿ (11:102)[1]

In reference to Allāh's statement,

﴾أَمْ تَسْـَٔلُهُمْ أَجْرًا فَهُم مِّن مَّغْرَمٍ مُّثْقَلُونَ ﴿٤٦﴾ أَمْ عِندَهُمُ ٱلْغَيْبُ فَهُمْ يَكْتُبُونَ ﴿٤٧﴾﴿

﴾Or is it that you ask them for a wage, so that they are heavily burdened with debt? Or that the Unseen is in their hands, so that they can write it down?﴿ the explanation of these two *Ayāt* preceded in *Sūrat At-Ṭūr*.[2] The meaning of it is, 'you, O Muḥammad, call them to Allah without taking any wages from them. rather, you hope for the reward with Allāh. Yet, they reject that which you have brought to them simply due to ignorance, disbelief and obstinacy.'

﴾فَٱصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تَكُن كَصَاحِبِ ٱلْحُوتِ إِذْ نَادَىٰ وَهُوَ مَكْظُومٌ ﴿٤٨﴾ لَّوْلَآ أَن تَدَٰرَكَهُۥ نِعْمَةٌ مِّن رَّبِّهِۦ لَنُبِذَ بِٱلْعَرَآءِ وَهُوَ مَذْمُومٌ ﴿٤٩﴾ فَٱجْتَبَٰهُ رَبُّهُۥ فَجَعَلَهُۥ مِنَ ٱلصَّٰلِحِينَ ﴿٥٠﴾ وَإِن يَكَادُ ٱلَّذِينَ كَفَرُوا لَيُزْلِقُونَكَ بِأَبْصَٰرِهِمْ لَمَّا سَمِعُوا ٱلذِّكْرَ وَيَقُولُونَ إِنَّهُۥ لَمَجْنُونٌ ﴿٥١﴾ وَمَا هُوَ إِلَّا ذِكْرٌ لِّلْعَٰلَمِينَ ﴿٥٢﴾﴿

﴾48. So, wait with patience for the decision of your Lord, and be not like the Companion of the Fish when he cried out (to Us) while he was Makẓūm.﴿

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[1] *Fatḥ Al-Bārī* 8:205, and Muslim 4:1997.

[2] See volume nine, the *Tafsīr* of *Sūrat Aṭ-Ṭūr* (52:40).

﴾49. Had not a grace from his Lord reached him, he would indeed have been (left in the stomach of the fish, but We forgave him), so he was cast off on the naked shore, while he was to be blamed.﴿

﴾50. Then his Lord chose him and made him of the righteous.﴿

﴾51. And verily, those who disbelieve would almost make you slip with their eyes (through hatred) when they hear the Reminder (the Qur'ān), and they say: "Verily, he is a madman!"﴿

﴾52. But it is nothing else than a Reminder to all the creatures ('Ālamīn).﴿

The Command to be Patient and to refrain from being Hasty like Yūnus was

Allāh says,

﴿فَاصْبِرْ﴾

﴾So wait with patience﴿ 'O Muḥammad, persevere against the harm your people cause you and their rejection. For verily, Allāh will give you authority over them, and make the final victory for you and your followers in this life and the Hereafter.'

﴿وَلَا تَكُن كَصَاحِبِ الْحُوتِ﴾

﴾and be not like the Companion of the Fish﴿

meaning, Dhun-Nūn, who was Yūnus bin Mattā, when he went off angry with his people. Various things happened to him, such as riding on a ship at sea, being swallowed by a (large) fish, the fish carrying him off into the ocean, being in the darkness and depth of the sea and hearing the sea's and its dwellers glorification of the Most High, the Most Able (Allāh). For He (Allāh) is the One Whose execution of divine decree cannot be resisted. After all of this, he (Yūnus) called out from the layers of darkness,

﴿أَن لَّا إِلَٰهَ إِلَّا أَنتَ سُبْحَانَكَ إِنِّي كُنتُ مِنَ الظَّالِمِينَ﴾

﴾"That none has the right to be worshipped but You (O Allāh), Glorified (and Exalted) are You! Truly, I have been of the wrongdoers."﴿ (21:87)

Then Allāh said concerning him,

﴿فَٱسْتَجَبْنَا لَهُۥ وَنَجَّيْنَٰهُ مِنَ ٱلْغَمِّ ۚ وَكَذَٰلِكَ نُـۨجِى ٱلْمُؤْمِنِينَ﴾

﴾*So We answered his call, and delivered him from the distress. And thus We do deliver the believers.*﴿ (21:88)

Allāh also says,

﴿فَلَوْلَآ أَنَّهُۥ كَانَ مِنَ ٱلْمُسَبِّحِينَ ۝ لَلَبِثَ فِى بَطْنِهِۦٓ إِلَىٰ يَوْمِ يُبْعَثُونَ﴾

﴾*Had he not been of them who glorify Allāh, he would have indeed remained inside its belly (the fish) till the Day when they are resurrected.*﴿ (37:143,144)

So here (in this *Sūrah*), Allāh says,

﴿إِذْ نَادَىٰ وَهُوَ مَكْظُومٌ﴾

﴾*when he cried out (to Us) while he was Makẓūm.*﴿

Ibn 'Abbās, Mujāhid and As-Suddi, all said, "while he was distressed."[1] Then Allāh goes on to say,

﴿فَٱجْتَبَٰهُ رَبُّهُۥ فَجَعَلَهُۥ مِنَ ٱلصَّٰلِحِينَ﴾

﴾*Then his Lord chose him and made him of the righteous.*﴿

Imām Aḥmad recorded from 'Abdullāh that the Messenger of Allāh ﷺ said,

«لَا يَنْبَغِي لِأَحَدٍ أَنْ يَقُولَ: أَنَا خَيْرٌ مِنْ يُونُسَ بْنِ مَتَّى»

«*It is not befitting for anyone to say that I am better than Yūnus bin Mattā.*»[2]

Al-Bukhāri recorded this *Ḥadīth*[3] and it is in the Two *Ṣaḥīḥs* reported from Abu Hurayrah.[4]

Concerning Allāh's statement,

﴿وَإِن يَكَادُ ٱلَّذِينَ كَفَرُوا۟ لَيُزْلِقُونَكَ بِأَبْصَٰرِهِمْ﴾

﴾*And verily, those who disbelieve would almost make you slip with their eyes*﴿

Ibn 'Abbās, Mujāhid and others have said,

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[1] Aṭ-Ṭabari 23:563.

[2] Aḥmad 1:390.

[3] *Fatḥ Al-Bāri* 6:519.

[4] *Fatḥ Al-Bāri* 8:144, and Muslim 4:1846.

﴿لَيُزْلِقُونَكَ﴾

﴾*would make you slip*﴿ "In order to have some effect on you."[1]

﴿بِأَبْصَـٰرِهِمْ﴾

﴾*with their eyes*﴿ meaning, 'they will affect you by looking at you with their eyes (i.e., the evil eye).' This means 'they are jealous of you due to their hatred of you, and were it not for Allāh's protection of you, defending you against them (then their evil eye would harm you).'

The Effect of the Evil Eye is Real

In this *Āyah* is a proof that the effect of the evil eye and its affliction by the command of Allāh is real. Many *Hadīths* have been reported concerning this through numerous routes of transmission.

The *Ḥadīth* of Buraydah bin Al-Ḥuṣayb

Abu 'Abdullāh bin Mājah recorded from Buraydah bin Al-Ḥuṣayb that the Messenger of Allāh ﷺ said,

«لَا رُقْيَةَ إِلَّا مِنْ عَيْنٍ أَوْ حُمَةٍ»

«*There is no Ruqyah*[2] *except to cure the evil eye and the sting.*»[3]

This is how Ibn Mājah recorded this *Ḥadīth*. Imām Muslim also recorded this *Hadīth* in his *Ṣaḥīḥ* on the authority of Buraydah himself, but he did not attribute it to the Prophet ﷺ. There is a story concerning this incident (as reported by Buraydah in *Ṣaḥīḥ* Muslim),[4] and At-Tirmidhi recorded the *Ḥadīth* in this manner (like Muslim's version).[5] This *Ḥadīth* has also been recorded by Imām Al-Bukhāri, Abu Dāwud and At-Tirmidhi on the authority of 'Imrān bin Ḥuṣayn, however, he did not attribute it to the Prophet ﷺ. 'Imrān's wording is,

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[1] Aṭ-Ṭabari 23:564,565.

[2] Prayer formula for healing.

[3] Ibn Mājah 2:1161.

[4] Muslim 1:199.

[5] *Tuḥfat Al-Aḥwadhi* 6:217.

«لَا رُقْيَةَ إِلَّا مِنْ عَيْنٍ أَوْ حُمَةٍ»

«There is no Ruqyah except to cure the evil eye and the sting.»"[1]

Muslim recorded in his *Ṣaḥīḥ* from Ibn 'Abbās that the Prophet ﷺ said,

«الْعَيْنُ حَقٌّ وَلَوْ كَانَ شَيْءٌ سَابَقَ الْقَدَرَ سَبَقَتْهُ الْعَيْنُ وَإِذَا اسْتُغْسِلْتُمْ فَاغْسِلُوا»

«The evil eye is real. If anything were to overtake the divine decree (and change it), then it would be the evil eye. And if you perform Ghusl (to remove the evil eye) then wash well.»[2]

Muslim was alone in recording this *Ḥadīth*, as Al-Bukhāri did not mention it. It is reported from Ibn 'Abbās that he said, "The Messenger of Allāh ﷺ used to invoke Allāh's protection for Al-Ḥasan and Al-Ḥusayn (his grandsons) by saying,

«أُعِيذُكُمَا بِكَلِمَاتِ اللهِ التَّامَّةِ مِنْ كُلِّ شَيْطَانٍ وَهَامَّةٍ، وَمِنْ كُلِّ عَيْنٍ لَامَّةٍ»

«I seek protection for you two by the perfect Words of Allāh from every Shayṭān, and dangerous creature, and from every eye that is evil.»

Then he would say:

«هَكَذَا كَانَ إِبْرَاهِيمُ يُعَوِّذُ إِسْحَاقَ وَإِسْمَاعِيلَ عَلَيْهِمَا السَّلَامُ»

«Thus, did Ibrāhīm used to seek protection for Isḥāq and Ismā'īl (his sons).»"

This *Ḥadīth* was recorded by Al-Bukhāri and the *Sunan* compilers. [3]

The *Ḥadīth* of Abu Umāmah As'ad bin Sahl bin Ḥunayf

Ibn Mājah recorded from Abu Umamah As'ad bin Sahl bin Ḥunayf that 'Āmir bin Rabī'ah passed by Sahl bin Ḥunayf while he was bathing and he said, "I haven't seen the skin of a beautiful virgin girl nicer than this that I see today (i.e.,

[1] *Fatḥ Al-Bāri* 10:163, Abu Dāwud 4:213, and *Tuḥfat Al-Aḥwadhi* 6:217.

[2] Muslim 4:1719.

[3] *Fatḥ Al-Bāri* 6:470, Abu Dāwud 5:104, *Tuḥfat Al-Aḥwadhi* 6:220, An Nasā'ī in *Al-Kubrā* 6:250, and Ibn Mājah 2:1164.

commenting on how nice Sahl's skin was)." So he did not leave before he (Sahl) fell down on the ground. So he was brought to the Messenger of Allāh ﷺ and it was said to him (the Prophet ﷺ) that Sahl had been afflicted by a seizure. The Prophet ﷺ then said,

«مَنْ تَتَّهِمُونَ بِهِ؟»

«*Who do you blame (or hold responsible) for this?*»

The people replied, "Āmir bin Rabī'ah." Then the Prophet ﷺ said,

«عَلَامَ يَقْتُلُ أَحَدُكُمْ أَخَاهُ؟ إِذَا رَأَى أَحَدُكُمْ مِنْ أَخِيهِ مَا يُعْجِبُهُ فَلْيَدْعُ لَهُ بِالْبَرَكَةِ»

«*Would one of you knowingly kill his brother? If one of you sees something of his brother that he likes, then let him supplicate for blessings for him.*»

Then the Prophet ﷺ called for some water and he commanded 'Āmir to perform *Wuḍu'* with the water. So he washed his face, his hands up to his two elbows, his two knees, and the inside of his *Izār*. Then the Prophet ﷺ commanded him to pour the water over Sahl. Sufyān said that Ma'mar related from Az-Zuhrī that he said, "The Prophet ﷺ ordered him to turn the water pot over (empty its contents over) him (Sahl) from behind him."[1] An-Nasā'ī recorded this *Ḥadīth* through different routes from Abu Umāmah with the wording, "And he turned the pot over pouring its contents over him (Sahl) from behind him." [2]

The *Ḥadīth* of Abu Sa'īd Al-Khudri

Ibn Mājah recorded that Abu Sa'īd Al-Khudri said, "The Messenger of Allāh ﷺ used to seek refuge from the evil eye of the *Jinns* and the evil eye of humans. Then when the *Mu'awwidhatān*[3] were revealed, he used them (for seeking protection) and abandoned everything else." [4]

This was recorded by At-Tirmidhi, and An-Nasā'ī. At-Tirmidhi said, "*Ḥasan*."[5]

[1] *Sunan Ibn Mājah* no. 3509.

[2] An-Nasā'ī in *Al-Kubrā* no. 7617-7619.

[3] *Sūrat Al-Falāq* (113) and *Sūrat An-Nās* (114).

[4] Ibn Mājah 2:1161.

[5] *Tuḥfat Al-Aḥwadhi* 6:218, and An-Nasā'ī 8:271.

Another *Hadīth* from Abu Sa'īd

Imām Aḥmad recorded from Abu Sa'īd that Jibrīl came to the Prophet ﷺ and said, "O Muḥammad, are you suffering from any ailment?" The Prophet ﷺ said,

«نَعَمْ»

«*Yes*»." Then Jibrīl said,

«بِاسْمِ اللهِ أَرْقِيكَ مِنْ كُلِّ شَيْءٍ يُؤْذِيكَ، وَمِنْ شَرِّ كُلِّ نَفْسٍ وَعَيْنٍ تَشْنِيكَ، وَاللهُ يَشْفِيكَ، بِاسْمِ اللهِ أَرْقِيكَ»

«*"In the Name of Allāh I pray over you for healing (Ruqyah), from everything that bothers you, from the evil of every soul and every evil eye that hates you, may Allāh cure you, in the Name of Allāh I pray over you for healing."*»[1]

This *Hadīth* has been recorded by Muslim and the *Sunan* compilers except for Abu Dāwud. [2]

Imām Aḥmad also recorded from Abu Sa'īd or Jābir bin 'Abdullāh that the Messenger of Allāh ﷺ was bothered by some illness, and Jibrīl came to him and said,

«بِاسْمِ اللهِ أَرْقِيكَ مِنْ كُلِّ شَيْءٍ يُؤْذِيكَ، مِنْ كُلِّ حَاسِدٍ وَعَيْنٍ، اللهُ يَشْفِيكَ»

«*In the Name of Allāh I pray over you for healing (Ruqyah), from everything that bothers you, from every envious person and evil eye, may Allāh cure you.*»[3]

The *Hadīth* of Abu Hurayrah

Imām Aḥmad recorded from Abu Hurayrah that the Messenger of Allāh ﷺ said,

«إِنَّ الْعَيْنَ حَقٌّ»

«*Verily the evil eye is real.*»[4]

Both Al-Bukhāri and Muslim recorded this *Hadīth* as well.[5]

[1] Aḥmad 3:28,56.

[2] Muslim 4:1718, *Tuḥfat Al-Aḥwadhi* 4:46, and An-Nasā'i in *Al-Kubrā* 6:249, and Ibn Mājah 2:1164.

[3] Aḥmad 3:58, 75.

[4] Aḥmad 2:319.

[5] *Fatḥ Al-Bāri* 10:213, and Muslim 4:1719.

Ibn Mājah recorded from Abu Hurayrah that the Messenger of Allāh ﷺ said,

«الْعَيْنُ حَقٌّ»

«The evil eye is real.»[1]

Ibn Mājah was alone in recording this *Hadīth*.

The *Ḥadīth* of Asmā' bint 'Umays

Imām Aḥmad recorded from 'Ubayd bin Rifā'ah Az-Zuraqi that Asmā' said, "O Messenger of Allāh! Verily, Bani Ja'far are afflicted with the evil eye; should I seek to have *Ruqyah* ?" The Prophet ﷺ replied,

«نَعَمْ فَلَوْ كَانَ شَيْءٌ يَسْبِقُ الْقَدَرَ لَسَبَقَتْهُ الْعَيْنُ»

«Yes, for if anything could overcome the divine decree, it would be the evil eye.»[2]

This *Hadīth* has been recorded like this by At-Tirmidhi, Ibn Mājah,[3] and An-Nasā'ī. At-Tirmidhi said concerning it, "*Ḥasan Ṣaḥīḥ*."[4]

The *Ḥadīth* of 'Ā'ishah

Ibn Mājah recorded from 'Ā'ishah, may Allāh be pleased with her, that the Messenger of Allāh ﷺ ordered her to have *Ruqyah* performed as a cure against the evil eye.[5] This was reported by Al-Bukhāri and Muslim.[6]

The *Ḥadīth* of Sahl bin Ḥunayf

Imām Aḥmad recorded from Abu Umāmah bin Sahl bin Ḥunayf that his father informed him that the Messenger of Allāh ﷺ went out on a journey in the direction of Makkah and they (the Companions) accompanied him until they came to the valley of Kharrār from Al-Juḥfah. They stopped there and

[1] Ibn Mājah 2:1159.

[2] Aḥmad 6:438.

[3] *Tuḥfat Al-Aḥwadhi* 6:219, and Ibn Mājah 2:1160.

[4] *Tuḥfat Al-Aḥwadhi* 6:220.

[5] Ibn Mājah 2:1161.

[6] *Fatḥ Al-Bāri* 10:210, and Muslim 4:1725.

Sahl took a bath. He (Sahl) was a white man, with a handsome body and nice skin. So the brother of Bani 'Ādi bin Ka'b, 'Āmir bin Rabī'ah looked at Sahl while he bathed and he said, "I haven't seen the skin of a beautiful virgin girl nicer than this that I see today." Then Sahl suddenly had a seizure and fell to the ground. So he (Sahl) was brought to the Messenger of Allāh ﷺ and it was said to him, "O Messenger of Allāh! Can you do anything for Sahl? By Allāh, he has not lifted his head nor has he regained consciousness." The Prophet ﷺ then said,

«هَلْ تَتَّهِمُونَ فِيهِ مِنْ أَحَدٍ؟»

«*Do you all blame (or hold responsible) anyone for what has happened to him?*»

They said, "'Āmir bin Rabī'ah looked at him." So the Prophet ﷺ called 'Āmir and he was very angry with him. He said,

«عَلَامَ يَقْتُلُ أَحَدُكُمْ أَخَاهُ، هَلَّا إِذَا رَأَيْتَ مَا يُعْجِبُكَ بَرَّكْتَ؟»

«*Would one of you knowingly kill his brother? Why don't you ask Allāh to bless your brother when you see something (of him) that you like?*»

Then the Prophet ﷺ said,

«اغْتَسِلْ لَهُ»

«*Bathe for him.*»

So he ('Āmir) washed his face, his hands, his elbows, his knees, his feet and the inside of his *Izār* (waist wrapper) in a drinking vessel. Then that water was poured over him (Sahl). A man poured it over Sahl's head and his back from behind him, then the container was turned upside down and emptied behind him. This was done, and afterwards Sahl recovered and left with the people having nothing wrong with him."[1]

The *Ḥadīth* of 'Āmir bin Rabī'ah

Imām Aḥmad recorded in his *Musnad* that 'Ubaydullāh bin 'Āmir said, "'Āmir bin Rabī'ah and Sahl bin Ḥanayf went off together intending to bathe. So they went about their business

[1] Aḥmad 3:486.

using coverings (to cover their nakedness). So 'Āmir removed a cloak of wool that he (Sahl) was using to conceal himself. He ('Āmir) said, 'I looked at him and my eye fell upon him while he was pouring water on himself bathing. Then I heard a loud splash in the water coming from where he was. So I went to him, and I called him three times, but he did not answer me. So I went to the Prophet ﷺ and informed him. Then, the Prophet ﷺ came walking, and he was wading in the water. I can still picture the whiteness of his shins. When he came to Sahl (who was unconscious), he hit him on his chest with his hand and said,

«اللَّهُمَّ اصْرِفْ عَنْهُ حَرَّهَا وَبَرْدَهَا وَوَصَبَهَا»

«*O Allāh! Remove from him its heat, its cold and its pain.*»

He (Sahl) then stood up, and Allāh's Messenger ﷺ said,

«إِذَا رَأَى أَحَدُكُمْ مِنْ أَخِيهِ، أَوْ مِنْ نَفْسِهِ، أَوْ مِنْ مَالِهِ مَا يُعْجِبُهُ، فَلْيُبَرِّكْهُ فَإِنَّ الْعَيْنَ حَقٌّ»

«*If one of you sees in his brother, or himself, or his wealth that which pleases him, then he should ask Allāh to bless it, for verily, the evil eye is real.*»[1]

The Accusation of the Disbelievers and the Reply to Them

Allāh says,

﴿وَيَقُولُونَ إِنَّهُ لَمَجْنُونٌ﴾

﴾*and they say: "Verily, he is a madman!"*﴿

meaning, they cut at him with their eyes and attack him with their tongues saying, "Verily, he is a madman." They say this because he came with the Qur'ān. Allāh then says,

﴿وَمَا هُوَ إِلَّا ذِكْرٌ لِّلْعَالَمِينَ﴾

﴾*But it is nothing else but a Reminder to all the creatures ('Ālamīn).*﴿

This is the end of the explanation (*Tafsīr*) of *Sūrah Nūn* (or *Al-Qalam*), and all praise and blessing belong to Allāh.

[1] Aḥmad 3:447.

The *Tafsīr* of *Sūrat Al-Ḥāqqah* (Chapter - 69)

Which was revealed in Makkah

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

﴿ٱلْحَآقَّةُ ﴿١﴾ مَا ٱلْحَآقَّةُ ﴿٢﴾ وَمَآ أَدْرَىٰكَ مَا ٱلْحَآقَّةُ ﴿٣﴾ كَذَّبَتْ ثَمُودُ وَعَادٌۢ بِٱلْقَارِعَةِ ﴿٤﴾ فَأَمَّا ثَمُودُ فَأُهْلِكُوا۟ بِٱلطَّاغِيَةِ ﴿٥﴾ وَأَمَّا عَادٌ فَأُهْلِكُوا۟ بِرِيحٍ صَرْصَرٍ عَاتِيَةٍ ﴿٦﴾ سَخَّرَهَا عَلَيْهِمْ سَبْعَ لَيَالٍ وَثَمَٰنِيَةَ أَيَّامٍ حُسُومًا فَتَرَى ٱلْقَوْمَ فِيهَا صَرْعَىٰ كَأَنَّهُمْ أَعْجَازُ نَخْلٍ خَاوِيَةٍ ﴿٧﴾ فَهَلْ تَرَىٰ لَهُم مِّنۢ بَاقِيَةٍ ﴿٨﴾ وَجَآءَ فِرْعَوْنُ وَمَن قَبْلَهُۥ وَٱلْمُؤْتَفِكَٰتُ بِٱلْخَاطِئَةِ ﴿٩﴾ فَعَصَوْا۟ رَسُولَ رَبِّهِمْ فَأَخَذَهُمْ أَخْذَةً رَّابِيَةً ﴿١٠﴾ إِنَّا لَمَّا طَغَا ٱلْمَآءُ حَمَلْنَٰكُمْ فِى ٱلْجَارِيَةِ ﴿١١﴾ لِنَجْعَلَهَا لَكُمْ تَذْكِرَةً وَتَعِيَهَآ أُذُنٌ وَٰعِيَةٌ ﴿١٢﴾﴾

﴾1. Al-Ḥāqqah!﴿

﴾2. What is Al-Ḥāqqah?﴿

﴾3. And what will make you know what Al-Ḥāqqah is?﴿

﴾4. Thamūd and 'Ād denied the Qāri'ah!﴿

﴾5. As for Thamūd, they were destroyed by the Ṭāghiyah!﴿

﴾6. And as for 'Ād, they were destroyed by a wind, Ṣarṣar 'Ātiyah!﴿

﴾7. Which Allāh imposed on them for seven nights and eight days Ḥusūm, so that you could see men lying toppled, as if they were trunks of date palms, Khāwiyah!﴿

﴾8. Do you see any remnants of them?﴿

﴾9. And Fir'awn, and those before him, and the cities overthrown committed Al-Khaṭi'āh.﴿

﴾10. And they disobeyed their Lord's Messenger, so He seized them with a punishment that was Rābiyah.﴿

﴾11. Verily, when the water rose beyond its limits, We carried you in the ship.﴿

﴾12. That We might make it an admonition for you and that it

might be retained by the retaining ears.﴾

Warning concerning the Greatness of the Day of Judgement

Al-Ḥāqqah is one of the names of the Day of Judgement, because during it the promise and the threat will inevitably occur. Due to this, Allāh has declared the greatness of this matter. So He says,

﴿وَمَآ أَدْرَىٰكَ مَا ٱلْحَآقَّةُ﴾

﴾*And what will make you know what Al-Ḥāqqah is?*﴿

Mention of the Destruction of the Nations

Then Allāh mentions the destruction of the nations that denied the Resurrection. He says,

﴿فَأَمَّا ثَمُودُ فَأُهْلِكُوا۟ بِٱلطَّاغِيَةِ﴾

﴾*As for Thamūd, they were destroyed by the Ṭāghiyah!*﴿

It is the cry which will silence them, and the quake that will silence them. Qatādah said similar to this when he said, "*Aṭ-Ṭāghiyah* is the shout."[1] Mujāhid said, "*Aṭ-Ṭāghiyah* means the sins." This was also said by Ar-Rabī' bin Anas and bin Zayd. They said that it means transgression. After mentioning this, Ibn Zayd recited the following *Āyāt* as proof for his statement,

﴿كَذَّبَتْ ثَمُودُ بِطَغْوَىٰهَآ﴾

﴾*Thamūd denied through their transgression.*﴿

Then Allāh says,

﴿وَأَمَّا عَادٌ فَأُهْلِكُوا۟ بِرِيحٍ صَرْصَرٍ﴾

﴾*And as for 'Ād, they were destroyed by a wind Ṣarṣar*﴿

meaning, a cold wind. Qatādah, As-Suddi, Ar-Rabī' bin Anas and Ath-Thawri all said about,

﴿عَاتِيَةٍ﴾

﴾*'Ātiyah*﴿

"This means severe blowing of the wind." Qatādah said, "It

[1] Aṭ-Ṭabari 23:571.

blew fiercely upon them until it pierced their hearts."[1] Aḍ-Ḍaḥḥāk said,

﴿صَرْصَرٍ﴾

﴿*Ṣarṣar*﴾ "This means cold, and

﴿عَاتِيَةٍ﴾

﴿*'Ātiyah*﴾ means, it blew fiercely upon them without any mercy or blessing."[2] 'Alī and others said, "It blew fiercely upon their stored harvest until it was brought out worthless."[3]

﴿سَخَّرَهَا عَلَيْهِمْ﴾

﴿*Which Allāh imposed on them*﴾ meaning, He made it overpower them.

﴿سَبْعَ لَيَالٍ وَثَمَانِيَةَ أَيَّامٍ حُسُومًا﴾

﴿*for seven nights and eight days Ḥusūm,*﴾ *Ḥusūm* means, complete, successive and unfortunately evil. Ibn Mas'ūd, Ibn 'Abbās, Mujāhid, 'Ikrimah, Ath-Thawrī and others all said, "*Ḥusūm* means in succession."[4] It has been reported that 'Ikrimah and Ar-Rabī' bin Khuthaym both said, "It means it was unfortunately evil upon them." This is similar to Allāh's statement,

﴿فِىٓ أَيَّامٍ نَّحِسَاتٍ﴾

﴿*in days of calamity*﴾ (41:16)

It has been said that it is that which people now call *A'jāz* (apparently used to mean evil devastation). It seems as though the people took this term from Allāh's statement,

﴿فَتَرَى ٱلْقَوْمَ فِيهَا صَرْعَىٰ كَأَنَّهُمْ أَعْجَازُ نَخْلٍ خَاوِيَةٍ﴾

﴿*so that you could see the people lying toppled, as if they were A'jāz (trunks) of date palms, Khāwiyah!*﴾

Ibn 'Abbās said about,

﴿خَاوِيَةٍ﴾

[1] Aṭ-Ṭabarī 23:572.

[2] Aṭ-Ṭabarī 23:572.

[3] Aṭ-Ṭabarī 23:572.

[4] Aṭ-Ṭabarī 23:573, 574.

﴾Khāwiyah﴿

"It means ruined." Others besides him said, "It means dilapidated." This means that the wind would cause one of them (palm tree) to hit the ground, and it will fall down dead on his head. Then his head would shatter and it would remain a lifeless corpse as if it were without branches, motionless. It has been confirmed in the Two *Ṣaḥīḥs* that the Messenger of Allāh ﷺ said,

«نُصِرْتُ بِالصَّبَا وَأُهْلِكَتْ عَادٌ بِالدَّبُورِ»

«I was helped by an easterly wind and the people of 'Ād were destroyed by a westerly wind.»[1]

﴾فَهَلْ تَرَىٰ لَهُم مِّن بَاقِيَةٍ﴿

﴾Do you see any remnants of them?﴿

meaning, 'do you find any one of them left or anyone who even attributes himself to being from them?' Rather they are all gone, right down to the last of them, and Allāh did not make for them any successors.

Then Allāh says,

﴾وَجَاءَ فِرْعَوْنُ وَمَن قَبْلَهُ﴿

﴾And Fir'awn and those before him committed (sin)﴿ This has been recited with a *Kasrah* under the letter *Qāf* (in the word *Qabalahu*, as *Qiblahu*), which changes the meaning to those who were with him in his time, and they were his followers who were disbelieving Coptic people. Others recited it with a *Fatḥah* over the letter *Qāf* (as the word *Qablahu*), which means those nations before him who were similar to him. Concerning Allāh's statement,

﴾وَالْمُؤْتَفِكَاتُ﴿

﴾the overthrown cities﴿ those nations that rejected their Messengers.

﴾بِالْخَاطِئَةِ﴿

﴾committed Al-Khāṭi'ah.﴿ *Al-Khāṭi'ah* means their rejection of what Allāh revealed. Ar-Rabī' said,

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[1] Muslim 2:617.

﴿بِالْخَاطِئَةِ﴾

﴾committed Al-Khāṭi'ah.﴿

"This means disobedience." Mujāhid said, "They committed errors."[1] Thus, Allāh says,

﴿فَعَصَوْا رَسُولَ رَبِّهِمْ﴾

﴾And they disobeyed their Lord's Messenger,﴿

meaning they were all of the same type, they all denied the Messenger of Allah who was sent to them. As Allāh says,

﴿كُلٌّ كَذَّبَ الرُّسُلَ فَحَقَّ وَعِيدِ﴾

> ﴾Everyone of them denied the Messengers, so My threat took effect.﴿

So whoever denies a Messenger, then verily, he denies all of the Messengers. This is as Allāh says,

﴿كَذَّبَتْ قَوْمُ نُوحٍ الْمُرْسَلِينَ﴾

﴾The people of Nūḥ belied the Messengers﴿

﴿كَذَّبَتْ عَادٌ الْمُرْسَلِينَ﴾

﴾'Ād belied the Messengers.﴿

﴿كَذَّبَتْ ثَمُودُ الْمُرْسَلِينَ﴾

﴾Thamūd belied the Messengers.﴿

However, only one Messenger came to every nation. Thus, Allāh says here,

﴿فَعَصَوْا رَسُولَ رَبِّهِمْ فَأَخَذَهُمْ أَخْذَةً رَّابِيَةً﴾

> ﴾And they disobeyed their Lord's Messenger, so He seized them with a punishment that was Rābiyah.﴿

Rābiyah means, great, severe and painful. Mujāhid said, "*Rābiyah* means severe."[2] As-Suddi said, "It means destructive."

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[1] Aṭ-Ṭabari 23:576.

[2] Aṭ-Ṭabari 23:577.

A Reminder about the Blessing of the Ship

Then, Allāh says,

﴿إِنَّا لَمَّا طَغَا الْمَاءُ﴾

﴿*Verily, when the water rose beyond its limits,*﴾

meaning, it rose up over its shores by the leave of Allāh and it overcame all that existed. Ibn 'Abbās and others said, "The water rising beyond its boundary means it increased abundantly."[1] This happened due to the supplication of Nūḥ against his people when they denied him, opposed him and worshipped other than Allāh.

Therefore, Allāh answered his supplication and the people of the earth were covered with the flood except for those who were with Nūḥ in the ship. Thus, are humans all from the loins of Nūḥ and his progeny. For this reason Allāh reminds humanity of His blessing,

﴿إِنَّا لَمَّا طَغَا الْمَاءُ حَمَلْنَاكُمْ فِي الْجَارِيَةِ﴾

﴿*Verily, when the water rose beyond its limits, We carried you in the ship.*﴾

meaning, a ship running along upon the surface of the water.

﴿لِنَجْعَلَهَا لَكُمْ تَذْكِرَةً﴾

﴿*That We might make it an admonition for you*﴾

The pronoun "it" here refers to the species of the object (ships) due to the general meaning alluding to this. Thus, the meaning is, 'We caused its type of creation (ships) to remain (in the earth) for you, so that you ride upon the currents of the water in the seas.' This is as Allāh says,

﴿وَجَعَلَ لَكُم مِّنَ الْفُلْكِ وَالْأَنْعَامِ مَا تَرْكَبُونَ ۝ لِتَسْتَوُوا عَلَىٰ ظُهُورِهِ ثُمَّ تَذْكُرُوا نِعْمَةَ رَبِّكُمْ إِذَا اسْتَوَيْتُمْ عَلَيْهِ﴾

﴿*and has appointed for you ships and cattle on which you ride; In order that you may mount on their backs, and then may remember the favor of your Lord when you mount thereon*﴾ (43:12,13)

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[1] Aṭ-Ṭabari 23:577.

And Allāh said,

﴿وَءَايَةٌ لَّهُمْ أَنَّا حَمَلْنَا ذُرِّيَّتَهُمْ فِى ٱلْفُلْكِ ٱلْمَشْحُونِ ﴿٤١﴾ وَخَلَقْنَا لَهُم مِّن مِّثْلِهِۦ مَا يَرْكَبُونَ ﴿٤٢﴾﴾

﴾And an Āyah for them is that We bore their offspring in the laden ship. And We have created for them of the like thereunto, on which they ride.﴿ (36:41,42)

Qatādah said, "Allāh caused this ship to remain until the first people of this *Ummah* saw it."[1] However, the first view (that it refers to all ships in general) is the most apparent. Allāh continues saying,

﴿وَتَعِيَهَآ أُذُنٌ وَٰعِيَةٌ﴾

﴾and that it might be retained by the retaining ears.﴿

meaning, that a receptive ear may understand and reflect upon this bounty. Ibn 'Abbās said, "This means an ear that is retentive and hearing."[2] Qatādah said,

﴿أُذُنٌ وَٰعِيَةٌ﴾

﴾by the retaining ears.﴿ means, "An ear that Allāh gives intelligence, so it benefits by what it hears from Allāh's Book." Aḍ-Ḍaḥḥāk said,

﴿وَتَعِيَهَآ أُذُنٌ وَٰعِيَةٌ﴾

﴾and that it might be retained by the retaining ears.﴿ (69:12) means, "An ear that hears it and retains it, meaning the person who has sound hearing, and correct intellect." And this is general concerning everyone who understands and retains.

﴿فَإِذَا نُفِخَ فِى ٱلصُّورِ نَفْخَةٌ وَٰحِدَةٌ ﴿١٣﴾ وَحُمِلَتِ ٱلْأَرْضُ وَٱلْجِبَالُ فَدُكَّتَا دَكَّةً وَٰحِدَةً ﴿١٤﴾ فَيَوْمَئِذٍ وَقَعَتِ ٱلْوَاقِعَةُ ﴿١٥﴾ وَٱنشَقَّتِ ٱلسَّمَآءُ فَهِىَ يَوْمَئِذٍ وَاهِيَةٌ ﴿١٦﴾ وَٱلْمَلَكُ عَلَىٰٓ أَرْجَآئِهَا وَيَحْمِلُ عَرْشَ رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ ثَمَٰنِيَةٌ ﴿١٧﴾ يَوْمَئِذٍ تُعْرَضُونَ لَا تَخْفَىٰ مِنكُمْ خَافِيَةٌ ﴿١٨﴾﴾

﴾13. Then when the Trumpet will be blown with one blowing.﴿

﴾14. And the earth and the mountains shall be removed from their places, and crushed with a single crushing.﴿

[1] At-Tabari 23:578.

[2] At-Ṭabari 23:579.

﴾*15. Then on that Day shall the Event occur.*﴿

﴾*16. And the heaven will be rent asunder, for that Day it will be frail and torn up.*﴿

﴾*17. And the angels will be on its sides, and eight angels will, that Day, bear the Throne of your Lord above them.*﴿

﴾*18. That Day shall you be brought to Judgement, not a secret of you will be hidden.*﴿

A Mention of the Horrors of the Day of Judgement

Allāh informs of the horrors that will take place on the Day of Judgement. The first of these events is the blowing of fright (into the Trumpet), which will be followed by the blowing of destruction when everyone in the heavens and the earth will be struck down except whoever Allāh wills. Then, after this will be the blowing of standing before the Lord of all that exists, and the resurrection, and the gathering. And this is that blowing.[1] It is emphasized here that it is one blowing, because the command of Allāh cannot be opposed or prevented, and it does not need to be repeated or stressed. Thus, Allāh goes on to say,

﴾وَحُمِلَتِ الْأَرْضُ وَالْجِبَالُ فَدُكَّتَا دَكَّةً وَاحِدَةً﴿

﴾*And the earth and the mountains shall be removed from their places, and crushed with a single crushing.*﴿

meaning, they will be stretched out to the extent of the surface (of the earth) and the earth will change into something else other than the earth.

﴾فَيَوْمَئِذٍ وَقَعَتِ الْوَاقِعَةُ﴿

﴾*Then on that Day shall the Event occur.*﴿

meaning, the Day of Judgement.

﴾وَانشَقَّتِ السَّمَاءُ فَهِيَ يَوْمَئِذٍ وَاهِيَةٌ﴿

[1] The majority of scholars say that there are two times the Trumpet is blown. The saying that there are three is based upon unauthentic narrations as explained earlier. See volume seven, the *Tafsīr* of *Sūrat An-Naml* (27:87) and the discussion following it.

﴾*And the heaven will be rent asunder, for that Day it will be frail and torn up.*﴿

Ibn Jurayj said, "This is like Allāh's statement,

﴾وَفُتِحَتِ السَّمَآءُ فَكَانَتْ أَبْوَٰبًا﴿

﴾*And the heaven shall be opened, it will become as gates.*﴿ (78:19)

Ibn 'Abbās said, "It (the sky) will be torn apart and the Throne will be near it."

﴾وَالْمَلَكُ عَلَىٰٓ أَرْجَآئِهَآ﴿

﴾*And the angels will be on its sides,*﴿ The word *Malak* here is referring to the species of angels (all of them); meaning the angels collectively will be standing on the sides of the heavens. Ar-Rabī' bin Anas said concerning Allāh's statement,

﴾وَالْمَلَكُ عَلَىٰٓ أَرْجَآئِهَآ﴿

﴾*And the angels will be on its sides,*﴿

"This means that they will be standing on what has been ground to powder of the heavens looking at the people of the earth." Concerning the statement of Allah,

﴾وَيَحْمِلُ عَرْشَ رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ ثَمَٰنِيَةٌ﴿

﴾*and eight angels will, that Day, bear the Throne of your Lord above them.*﴿

means, on the Day of Judgement eight angels will carry the Throne. Abu Dāwud recorded from Jābir bin 'Abdullāh that the Messenger of Allāh ﷺ said,

«أُذِنَ لِي أَنْ أُحَدِّثَ عَنْ مَلَكٍ مِنْ مَلَائِكَةِ اللهِ تَعَالَى مِنْ حَمَلَةِ الْعَرْشِ: أَنَّ مَا بَيْنَ شَحْمَةِ أُذُنِهِ إِلَى عَاتِقِهِ مَسِيرَةُ سَبْعِمِائَةِ عَامٍ»

«*I was permitted to speak about one of the angels among those angels who carry the Throne of Allāh. Between the lobe of his ear to his shoulder is the distance of seven hundred years (of travelling).*»

This is the wording recorded by Abu Dāwud.[1]

[1] Abu Dāwud 5:96.

The Children of Ādam being presented before Allāh

Concerning the statement of Allāh,

﴿يَوْمَئِذٍ تُعْرَضُونَ لَا تَخْفَىٰ مِنكُمْ خَافِيَةٌ ﴿١٨﴾﴾

﴾*That Day shall you be brought to Judgement, not a secret of you will be hidden.*﴿

meaning, 'you will all be presented to the Knower of the secrets and private counsels. He is the One from Whom none of your affairs are hidden. He is the Knower of all things apparent, secret and hidden.' This is the reason that Allāh says,

﴿لَا تَخْفَىٰ مِنكُمْ خَافِيَةٌ﴾

﴾*not a secret of you will be hidden.*﴿

Imām Aḥmad recorded from Abu Mūsā that the Messenger of Allāh ﷺ said,

«يُعْرَضُ النَّاسُ يَوْمَ الْقِيَامَةِ ثَلَاثَ عَرَضَاتٍ، فَأَمَّا عَرْضَتَانِ فَجِدَالٌ وَمَعَاذِيرُ، وَأَمَّا الثَّالِثَةُ فَعِنْدَ ذَلِكَ تَطِيرُ الصُّحُفُ فِي الْأَيْدِي فَآخِذٌ بِيَمِينِهِ وَآخِذٌ بِشِمَالِهِ»

«*The people will be exhibited three times on the Day of Judgement. The first two presentations will be (their) arguing and offering excuses. During the third presentation the pages (records) will fly into their hands. Some of them will receive the records in their right hands and some will receive them in their left hands.*» Ibn Mājah and At-Tirmidhi[1] both recorded this *Ḥadīth.*

﴿فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ فَيَقُولُ هَاؤُمُ اقْرَءُوا كِتَابِيَهْ ﴿١٩﴾ إِنِّي ظَنَنتُ أَنِّي مُلَاقٍ حِسَابِيَهْ ﴿٢٠﴾ فَهُوَ فِي عِيشَةٍ رَّاضِيَةٍ ﴿٢١﴾ فِي جَنَّةٍ عَالِيَةٍ ﴿٢٢﴾ قُطُوفُهَا دَانِيَةٌ ﴿٢٣﴾ كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا أَسْلَفْتُمْ فِي الْأَيَّامِ الْخَالِيَةِ ﴿٢٤﴾﴾

﴾*19. Then as for him who will be given his Record in his right hand will say: "Here! read my Record!"*﴿

﴾*20. "Surely, I did believe that I shall meet my account!"*﴿

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[1] Aḥmad 4:414, Ibn Mājah 2:1430 *Tuḥfat Al-Aḥwadhi* 7:111. This is narrated from Al-Ḥasan Al-Baṣri whom most of the scholars say did not hear from Abu Musā, so according to the majority, it is a disconnected narration.

﴾21. So, he shall be in a life, well-pleasing.﴿

﴾22. In a lofty Paradise,﴿

﴾23. The fruits in bunches whereof will be low and near at hand.﴿

﴾24. Eat and drink at ease for that which you have sent on before you in days past!﴿

The Happiness of the Person Who will receive His Book in His Right Hand and His Good Situation

Allāh informs of the happiness of those who receive their Book in the right hand on the Day of Judgement and being pleased with this. Out of his extreme pleasure is his saying to everyone that he meets,

﴾هَآؤُمُ ٱقْرَءُوا۟ كِتَـٰبِيَهْ﴿

﴾Here! read my Record!﴿

meaning, 'take my Book and read it.' He will say this because he knows that what is in it is good and purely virtuous deeds. He will be of those whom Allah replaced their bad deeds (evils) with good deeds. 'Abdur-Raḥmān bin Zayd said, "The meaning of

﴾هَآؤُمُ ٱقْرَءُوا۟ كِتَـٰبِيَهْ﴿

﴾Here! read my Record!﴿

is 'Here, read my Book.'... The suffix *'Um'* is a grammatical addition." This is what he ('Abdur-Raḥmān) said. It seems apparent that the suffix *'Um'* means here 'you all.'

Ibn Abi Ḥātim recorded that 'Abdullāh bin 'Abdullāh bin Ḥanẓalah - and he (Ḥanẓalah) was the Companion who was washed by the angels for his funeral - said, "Verily, Allāh will stop His servant on the Day of Judgement and He will make his sins appear on the outside of his Book of Records. Then He will say to him, 'Did you do this?' The servant will respond, 'Yes my Lord.' Then Allāh will say to him, 'I will not expose you (or dishonor you) for it, for verily, I have forgiven you.' The person will then say, 'Here (you all) read my Book!' "

﴾إِنِّى ظَنَنتُ أَنِّى مُلَـٰقٍ حِسَابِيَهْ﴿

﴾Surely, I did believe that I shall meet my account!﴿

This will be when he (the servant of Allāh) will be saved from being disgraced and exposed on the Day of Judgement.

In the *Ṣaḥīḥ*, it is recorded from Ibn 'Umar that he was asked about the private counsel. He responded by saying that he heard the Messenger of Allāh ﷺ saying,

«يُدْنِي اللهُ الْعَبْدَ يَوْمَ الْقِيَامَةِ فَيُقَرِّرُهُ بِذُنُوبِهِ كُلِّهَا، حَتَّى إِذَا رَأَى أَنَّهُ قَدْ هَلَكَ قَالَ اللهُ تَعَالَى: إِنِّي سَتَرْتُهَا عَلَيْكَ فِي الدُّنْيَا وَأَنَا أَغْفِرُهَا لَكَ الْيَوْمَ، ثُمَّ يُعْطَى كِتَابَ حَسَنَاتِهِ بِيَمِينِهِ. وَأَمَّا الْكَافِرُ وَالْمُنَافِقُ فَيَقُولُ الْأَشْهَادُ ﴿هَٰؤُلَاءِ الَّذِينَ كَذَبُوا عَلَىٰ رَبِّهِمْ أَلَا لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ﴾»

«Allāh will bring the servant close (to Him) on the Day of Judgement and make him confess all of his sins. This will continue until the servant thinks that he is about to be destroyed. Then Allāh will say, "Verily, I have concealed these sins for you in the worldly life and I have forgiven you for them today." Then he will be given his Book of good deeds in his right hand. However, about the disbeliever and the hypocrite, the witnesses will say, ﴾"These are those who lied on their Lord, and verily, the curse of Allāh is on the wrongdoers."﴿»[1]

Allāh's statement,

﴿إِنِّي ظَنَنتُ أَنِّي مُلَاقٍ حِسَابِيَهْ ﴿٢٠﴾﴾

﴾Surely, I did believe that I shall meet my account!﴿

means, 'I used to be certain in the worldly life that this day would definitely come.' This is as Allāh says,

﴿الَّذِينَ يَظُنُّونَ أَنَّهُم مُّلَاقُو رَبِّهِمْ﴾

﴾(They are those) who are certain that they are going to meet their Lord.﴿ (2:46)

Allāh then says,

﴿فَهُوَ فِي عِيشَةٍ رَّاضِيَةٍ ﴿٢١﴾﴾

﴾So he shall be in a life, well-pleasing.﴿ (69:21) meaning, pleasant.

﴿فِي جَنَّةٍ عَالِيَةٍ ﴿٢٢﴾﴾

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[1] Aḥmad 2:74, Al-Bukhārī 4685, and Muslim 1768.

﴾In a lofty Paradise,﴿ meaning, having elevated castles, beautiful wide-eyed maidens, pleasant stations and eternal joy. It has been confirmed in the *Ṣaḥīḥ* that the Prophet ﷺ said,

«إِنَّ الْجَنَّةَ مِائَةُ دَرَجَةٍ مَا بَيْنَ كُلِّ دَرَجَتَيْنِ كَمَا بَيْنَ السَّمَاءِ وَالْأَرْضِ»

«Verily, Paradise has one hundred levels and between each level is a distance like the distance between the earth and the sky.»[1]

Then Allāh says,

﴿قُطُوفُهَا دَانِيَةٌ ﴿٢٣﴾﴾

﴾The fruits in bunches whereof will be low and near at hand.﴿

Al-Barā' bin 'Āzib said, "This means close enough for one of them (the people of Paradise) to reach them while he is lying on his bed."[2] More than one person has said this.

Then Allāh says,

﴿كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا أَسْلَفْتُمْ فِي الْأَيَّامِ الْخَالِيَةِ ﴿٢٤﴾﴾

﴾Eat and drink at ease for that which you have sent on before you in days past!﴿

meaning, this will be said to them as an invitation to them of blessing, favor and goodness. For verily, it has been confirmed in the *Ṣaḥīḥ* that the Messenger of Allāh ﷺ said,

«اعْمَلُوا وَسَدِّدُوا وَقَارِبُوا، وَاعْلَمُوا أَنَّ أَحَدًا مِنْكُمْ لَنْ يُدْخِلَهُ عَمَلُهُ الْجَنَّةَ»

«Work deeds, strive, seek to draw near (to Allāh) and know that none of you will be admited into Paradise because of his deeds.»

They (the Companions) said, "Not even you O Messenger of Allāh?" He replied,

«وَلَا أَنَا إِلَّا أَنْ يَتَغَمَّدَنِيَ اللهُ بِرَحْمَةٍ مِنْهُ وَفَضْلٍ»

«Not even me, except if Allāh covers me with mercy from Himself and grace.»[3]

[1] Al-Bukhāri no. 2790.

[2] Aṭ-Ṭabari 23:586.

[3] *Fatḥ Al-Bārī* 11:300.

وَجَآءَ فِرْعَوْنُ وَمَن قَبْلَهُۥ وَٱلْمُؤْتَفِكَٰتُ بِٱلْخَاطِئَةِ ﴿٩﴾ فَعَصَوْا۟ رَسُولَ
رَبِّهِمْ فَأَخَذَهُمْ أَخْذَةً رَّابِيَةً ﴿١٠﴾ إِنَّا لَمَّا طَغَا ٱلْمَآءُ حَمَلْنَٰكُمْ فِى ٱلْجَارِيَةِ
﴿١١﴾ لِنَجْعَلَهَا لَكُمْ تَذْكِرَةً وَتَعِيَهَآ أُذُنٌ وَٰعِيَةٌ ﴿١٢﴾ فَإِذَا نُفِخَ فِى ٱلصُّورِ
نَفْخَةٌ وَٰحِدَةٌ ﴿١٣﴾ وَحُمِلَتِ ٱلْأَرْضُ وَٱلْجِبَالُ فَدُكَّتَا دَكَّةً وَٰحِدَةً ﴿١٤﴾
فَيَوْمَئِذٍ وَقَعَتِ ٱلْوَاقِعَةُ ﴿١٥﴾ وَٱنشَقَّتِ ٱلسَّمَآءُ فَهِىَ يَوْمَئِذٍ وَاهِيَةٌ
﴿١٦﴾ وَٱلْمَلَكُ عَلَىٰٓ أَرْجَآئِهَا وَيَحْمِلُ عَرْشَ رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ ثَمَٰنِيَةٌ
﴿١٧﴾ يَوْمَئِذٍ تُعْرَضُونَ لَا تَخْفَىٰ مِنكُمْ خَافِيَةٌ ﴿١٨﴾ فَأَمَّا مَنْ أُوتِىَ
كِتَٰبَهُۥ بِيَمِينِهِۦ فَيَقُولُ هَآؤُمُ ٱقْرَءُوا۟ كِتَٰبِيَهْ ﴿١٩﴾ إِنِّى ظَنَنتُ أَنِّى مُلَٰقٍ
حِسَابِيَهْ ﴿٢٠﴾ فَهُوَ فِى عِيشَةٍ رَّاضِيَةٍ ﴿٢١﴾ فِى جَنَّةٍ عَالِيَةٍ ﴿٢٢﴾
قُطُوفُهَا دَانِيَةٌ ﴿٢٣﴾ كُلُوا۟ وَٱشْرَبُوا۟ هَنِيٓـًٔا بِمَآ أَسْلَفْتُمْ فِى ٱلْأَيَّامِ
ٱلْخَالِيَةِ ﴿٢٤﴾ وَأَمَّا مَنْ أُوتِىَ كِتَٰبَهُۥ بِشِمَالِهِۦ فَيَقُولُ يَٰلَيْتَنِى لَمْ أُوتَ كِتَٰبِيَهْ
﴿٢٥﴾ وَلَمْ أَدْرِ مَا حِسَابِيَهْ ﴿٢٦﴾ يَٰلَيْتَهَا كَانَتِ ٱلْقَاضِيَةَ ﴿٢٧﴾ مَآ أَغْنَىٰ
عَنِّى مَالِيَهْ ﴿٢٨﴾ هَلَكَ عَنِّى سُلْطَٰنِيَهْ ﴿٢٩﴾ خُذُوهُ فَغُلُّوهُ ﴿٣٠﴾ ثُمَّ ٱلْجَحِيمَ
صَلُّوهُ ﴿٣١﴾ ثُمَّ فِى سِلْسِلَةٍ ذَرْعُهَا سَبْعُونَ ذِرَاعًا فَٱسْلُكُوهُ ﴿٣٢﴾ إِنَّهُۥ
كَانَ لَا يُؤْمِنُ بِٱللَّهِ ٱلْعَظِيمِ ﴿٣٣﴾ وَلَا يَحُضُّ عَلَىٰ طَعَامِ ٱلْمِسْكِينِ ﴿٣٤﴾

﴿وَأَمَّا مَنْ أُوتِىَ كِتَٰبَهُۥ بِشِمَالِهِۦ فَيَقُولُ يَٰلَيْتَنِى لَمْ أُوتَ كِتَٰبِيَهْ ﴿٢٥﴾ وَلَمْ أَدْرِ مَا حِسَابِيَهْ ﴿٢٦﴾ يَٰلَيْتَهَا كَانَتِ ٱلْقَاضِيَةَ ﴿٢٧﴾ مَآ أَغْنَىٰ عَنِّى مَالِيَهْ ﴿٢٨﴾ هَلَكَ عَنِّى سُلْطَٰنِيَهْ ﴿٢٩﴾ خُذُوهُ فَغُلُّوهُ ﴿٣٠﴾ ثُمَّ ٱلْجَحِيمَ صَلُّوهُ ﴿٣١﴾ ثُمَّ فِى سِلْسِلَةٍ ذَرْعُهَا سَبْعُونَ ذِرَاعًا فَٱسْلُكُوهُ ﴿٣٢﴾ إِنَّهُۥ كَانَ لَا يُؤْمِنُ بِٱللَّهِ ٱلْعَظِيمِ ﴿٣٣﴾ وَلَا يَحُضُّ عَلَىٰ طَعَامِ ٱلْمِسْكِينِ ﴿٣٤﴾ فَلَيْسَ لَهُ ٱلْيَوْمَ هَٰهُنَا حَمِيمٌ ﴿٣٥﴾ وَلَا طَعَامٌ إِلَّا مِنْ غِسْلِينٍ ﴿٣٦﴾ لَّا يَأْكُلُهُۥٓ إِلَّا ٱلْخَٰطِـُٔونَ ﴿٣٧﴾﴾

﴾25. But as for him who will be given his Record in his left hand, will say: "I wish that I had not been given my Record!"﴿

﴾26. "And that I had never known how my account is!"﴿

﴾27. "Would that it had been my end!"﴿

﴾28. "My wealth has not availed me;"﴿

﴾29. "My power has gone from me!"﴿

﴾30. (It will be said): "Seize him and fetter him;"﴿

﴾31. "Then throw him in the blazing Fire."﴿

﴾32. "Then fasten him on a chain whereof the length is seventy cubits!"﴿

﴾33. Verily, he used not to believe in Allāh, the Most Great,﴿

﴾34. And urged not the feeding of the poor.﴿

﴾35. So, no friend has he here this Day,﴿

﴾36. Nor any food except filth from Ghislīn.﴿

﴾37. None will eat it except the Khāṭi'ūn.﴿

The Bad Condition of Whoever is given His Record in His Left Hand

These *Āyāt* inform about the condition of the wretched people when one of them is given his Record (of deeds) in his left hand when the people are brought before Allāh. At this time he will be very remorseful.

﴿فَيَقُولُ يَلَيْتَنِى لَمْ أُوتَ كِتَـبِيَهْ (٢٥) وَلَمْ أَدْرِ مَا حِسَابِيَهْ (٢٦) يَلَيْتَهَا كَانَتِ الْقَاضِيَةَ (٢٧)﴾

﴾(He) will say: "I wish that I had not been given my Record! And that I had never known how my account is! Would that it had been my end!..."﴿

Aḍ-Ḍaḥḥāk said, "Meaning a death which is not followed by any life." Likewise said Muḥammad bin Ka'b, Ar-Rabī' and As-Suddi. Qatādah said, "He will hope for death even though in the worldly life it was the most hated thing to him."[1]

﴿مَآ أَغْنَى عَنِّى مَالِيَهْ (٢٨) هَلَكَ عَنِّى سُلْطَـنِيَهْ (٢٩)﴾

﴾My wealth has not availed me; my power has gone from me.﴿ means, 'my wealth and my honor did not protect me from the punishment of Allāh and His torment. Now the matter has ended with me alone and I have no helper nor anyone to save me.' At this Allāh says,

﴿خُذُوهُ فَغُلُّوهُ (٣٠) ثُمَّ الْجَحِيمَ صَلُّوهُ (٣١)﴾

﴾Seize him and fetter him; then throw him in the blazing Fire.﴿ meaning, He will command the guardians of Hell to forcibly remove him from the gathering place, fetter him - meaning put iron collars on his neck - then carry him off to Hell and cast him into it, meaning they will submerge him in it.

Allāh said,

﴿ثُمَّ فِى سِلْسِلَةٍ ذَرْعُهَا سَبْعُونَ ذِرَاعاً فَاْسْلُكُوهُ (٣٢)﴾

﴾Then fasten him on a chain whereof the length is seventy cubits!﴿

[1] Aṭ-Ṭabari 23:587.

Ka'b Al Aḥbār said, "Every ring of it will be equal to the entire amount of iron found in this world." Al-'Awfi reported that Ibn 'Abbās and Ibn Jurayj both said, "Each cubit will be the forearm's length of an angel."[1] Ibn Jurayj reported that Ibn 'Abbās said,

﴿فَٱسْلُكُوهُ﴾

﴾*Then fasten him*﴿ "It will be entered into his buttocks and pulled out of his mouth. Then they will be arranged on this [chain] just like locusts are arranged on a stick that is being roasted." Al-'Awfi reported from Ibn 'Abbās that he said, "It will be ran into his behind until it is brought out of his two nostrils so he will not be able to stand on his two feet."[2] Imām Aḥmad recorded from 'Abdullah bin 'Amr that the Messenger of Allah ﷺ said,

«لَوْ أَنَّ رَصَاصَةً مِثْلَ هٰذِهِ - وَأَشَارَ إِلَى جُمْجُمَةٍ - أُرْسِلَتْ مِنَ السَّمَاءِ إِلَى الْأَرْضِ، وَهِيَ مَسِيرَةُ خَمْسِمِائَةِ سَنَةٍ، لَبَلَغَتِ الْأَرْضَ قَبْلَ اللَّيْلِ وَلَوْ أَنَّهَا أُرْسِلَتْ مِنْ رَأْسِ السِّلْسِلَةِ لَسَارَتْ أَرْبَعِينَ خَرِيفًا اللَّيْلَ وَالنَّهَارَ قَبْلَ أَنْ تَبْلُغَ قَعْرَهَا أَوْ أَصْلَهَا»

«*If a drop of lead like this - and he pointed to a skull bone - were sent from the heaven to the earth, and it is a distance of five hundred years travel, it would reach the earth before night. And if it (the same drop of lead) were sent from the head of the chain (of Hell), it would travel forty fall seasons, night and day, before it would reach its (Hell's) cavity or base.*»[3]

At-Tirmidhi also recorded this *Ḥadīth* and he said, "This *Ḥadīth* is *Ḥasan*."[4] Concerning Allāh's statement,

﴿إِنَّهُ كَانَ لَا يُؤْمِنُ بِٱللَّهِ ٱلْعَظِيمِ ۝ وَلَا يَحُضُّ عَلَىٰ طَعَامِ ٱلْمِسْكِينِ ۝﴾

﴾*Verily, he used not to believe in Allāh, the Most Great, and urged not on the feeding of the poor.*﴿

meaning, he did not establish the right of Allāh upon him, of obedience to Him and performing His worship. He also did not benefit Allāh's creation nor did he give them their rights. For

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[1] At-Ṭabari 23:589.

[2] At-Ṭabari 23:589.

[3] Aḥmad 2:197.

[4] *Tuḥfat Al-Aḥwadhi* 7:313.

verily, Allāh has a right upon the servants that they worship Him alone and not associate anything with Him. The servants of Allāh also have a right upon each other to good treatment and assistance in righteousness and piety. For this reason, Allāh commanded performance of the prayer and the payment of *Zakāh*. When the Prophet ﷺ was (in his last moments) near death he said,

«الصَّلَاةَ وَمَا مَلَكَتْ أَيْمَانُكُمْ»

«The prayer (Aṣ-Ṣalāh) and your right hand possessions (i.e., slaves).»[1]

Allāh says,

﴿فَلَيْسَ لَهُ الْيَوْمَ هَٰهُنَا حَمِيمٌ ۝ وَلَا طَعَامٌ إِلَّا مِنْ غِسْلِينٍ ۝ لَا يَأْكُلُهُ إِلَّا الْخَاطِئُونَ ۝﴾

﴾So no friend has he here this Day. Nor any food except filth from the washing of wounds. None will eat it except the Khāṭi'ūn.﴿

meaning, there is no one today who can save him from the punishment of Allāh, nor any close friend or intercessor whose request would be honored. He will have no food here except for the filthy washing of wounds. Qatādah said, "It will be the worst food of the people of the Hellfire."[2] Ar-Rabī' and Aḍ-Ḍaḥḥāk both said, "It (*Ghislīn*) is a tree in Hell." Shabīb bin Bishr reported from 'Ikrimah that Ibn 'Abbās said, '*Ghislīn* will be the blood and fluid that will flow from their flesh." 'Ali bin Abi Ṭalḥah reported from Ibn 'Abbās that he said, '*Ghislīn* is the pus of the people of the Hellfire."

﴿فَلَا أُقْسِمُ بِمَا تُبْصِرُونَ ۝ وَمَا لَا تُبْصِرُونَ ۝ إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ ۝ وَمَا هُوَ بِقَوْلِ شَاعِرٍ قَلِيلًا مَا تُؤْمِنُونَ ۝ وَلَا بِقَوْلِ كَاهِنٍ قَلِيلًا مَا تَذَكَّرُونَ ۝ تَنْزِيلٌ مِنْ رَبِّ الْعَالَمِينَ ۝﴾

﴾38. So, I swear by whatsoever you see,﴿

﴾39. And by whatsoever you see not,﴿

﴾40. That this is verily the word of an honored Messenger.﴿

﴾41. It is not the word of a poet, little is that you believe!﴿

﴾42. Nor is it the word of a soothsayer, little is that you

[1] An-Nasā'ī in *Al-Kubrā* 4:258.

[2] Aṭ-Ṭabarī 23:591.

remember!﴿

﴾*43. This is the revelation sent down from the Lord of all that exists.*﴿

The Qur'ān is the Speech of Allāh

Allāh swears by His creation, in which some of His signs can be seen in His creatures. These also indicate the perfection of His Names and Attributes. He then swears by the hidden things that they cannot see. This is an oath swearing that the Qur'ān is His Speech, His inspiration and His revelation to His servant and Messenger, whom He chose to convey His Message, and the Messenger carried out this trust faithfully. So Allāh says,

﴿فَلَا أُقْسِمُ بِمَا تُبْصِرُونَ ۝ وَمَا لَا تُبْصِرُونَ ۝ إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ ۝﴾

﴾*So I swear by whatsoever you see, and by whatsoever you see not, that this is verily the word of an honored Messenger.*﴿

meaning, Muḥammad ﷺ. Allāh gave this description to him, a description which carries the meaning of conveying, because the duty of a messenger is to convey from the sender. Therefore, Allah gave this description to the angelic Messenger in *Sūrat At-Takwīr*, where he said,

﴿إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ ۝ ذِى قُوَّةٍ عِندَ ذِى ٱلْعَرْشِ مَكِينٍ ۝ مُّطَاعٍ ثَمَّ أَمِينٍ ۝﴾

﴾*Verily, this is the Word of (this Qur'ān brought by) a most honorable messenger. Owner of power (and high rank) with Allāh, the Lord of the Throne. Obeyed and trustworthy.*﴿ (81:19-21)

And here, it refers to Jibrīl. Then Allāh says,

﴿وَمَا صَاحِبُكُم بِمَجْنُونٍ ۝﴾

﴾*and your companion is not a madman.*﴿ (81:22) meaning, Muḥammad ﷺ.

﴿وَلَقَدْ رَءَاهُ بِٱلْأُفُقِ ٱلْمُبِينِ ۝﴾

﴾*And indeed he saw him in the clear horizon.*﴿ (81:23) meaning, Muḥammad ﷺ saw Jibrīl in his true form in which Allāh created him.

﴿وَمَا هُوَ عَلَى ٱلْغَيْبِ بِضَنِينٍ ۝﴾



سورة الحاقة ٥٦٨ الجزء التاسع والعشرون

فَلَيْسَ لَهُ الْيَوْمَ هَاهُنَا حَمِيمٌ ﴿٣٥﴾ وَلَا طَعَامٌ إِلَّا مِنْ غِسْلِينٍ ﴿٣٦﴾ لَا يَأْكُلُهُ إِلَّا الْخَاطِئُونَ ﴿٣٧﴾ فَلَا أُقْسِمُ بِمَا تُبْصِرُونَ ﴿٣٨﴾ وَمَا لَا تُبْصِرُونَ ﴿٣٩﴾ إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ ﴿٤٠﴾ وَمَا هُوَ بِقَوْلِ شَاعِرٍ قَلِيلًا مَا تُؤْمِنُونَ ﴿٤١﴾ وَلَا بِقَوْلِ كَاهِنٍ قَلِيلًا مَا تَذَكَّرُونَ ﴿٤٢﴾ تَنْزِيلٌ مِنْ رَبِّ الْعَالَمِينَ ﴿٤٣﴾ وَلَوْ تَقَوَّلَ عَلَيْنَا بَعْضَ الْأَقَاوِيلِ ﴿٤٤﴾ لَأَخَذْنَا مِنْهُ بِالْيَمِينِ ﴿٤٥﴾ ثُمَّ لَقَطَعْنَا مِنْهُ الْوَتِينَ ﴿٤٦﴾ فَمَا مِنْكُمْ مِنْ أَحَدٍ عَنْهُ حَاجِزِينَ ﴿٤٧﴾ وَإِنَّهُ لَتَذْكِرَةٌ لِلْمُتَّقِينَ ﴿٤٨﴾ وَإِنَّا لَنَعْلَمُ أَنَّ مِنْكُمْ مُكَذِّبِينَ ﴿٤٩﴾ وَإِنَّهُ لَحَسْرَةٌ عَلَى الْكَافِرِينَ ﴿٥٠﴾ وَإِنَّهُ لَحَقُّ الْيَقِينِ ﴿٥١﴾ فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ ﴿٥٢﴾

سُورَةُ الْمَعَارِجِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

سَأَلَ سَائِلٌ بِعَذَابٍ وَاقِعٍ ﴿١﴾ لِلْكَافِرِينَ لَيْسَ لَهُ دَافِعٌ ﴿٢﴾ مِنَ اللَّهِ ذِي الْمَعَارِجِ ﴿٣﴾ تَعْرُجُ الْمَلَائِكَةُ وَالرُّوحُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ ﴿٤﴾ فَاصْبِرْ صَبْرًا جَمِيلًا ﴿٥﴾ إِنَّهُمْ يَرَوْنَهُ بَعِيدًا ﴿٦﴾ وَنَرَاهُ قَرِيبًا ﴿٧﴾ يَوْمَ تَكُونُ السَّمَاءُ كَالْمُهْلِ ﴿٨﴾ وَتَكُونُ الْجِبَالُ كَالْعِهْنِ ﴿٩﴾ وَلَا يَسْأَلُ حَمِيمٌ حَمِيمًا ﴿١٠﴾

﴾*And he is not Danīn with the Unseen.*﴿ (81:24) meaning, suspicious.

﴾وَمَا هُوَ بِقَوْلِ شَيْطَٰنٍ رَّجِيمٍ ﴿٢٥﴾﴿

﴾*And it (the Qur'ān) is not he word of the outcast Shaytān.*﴿ (81:25) This is similar to what is being said here.

﴾وَمَا هُوَ بِقَوْلِ شَاعِرٍ قَلِيلًا مَّا تُؤْمِنُونَ ﴿٤١﴾ وَلَا بِقَوْلِ كَاهِنٍ قَلِيلًا مَّا تَذَكَّرُونَ ﴿٤٢﴾﴿

﴾*It is not the word of a poet, little is that you believe! Nor is it the word of soothsayer, little is that you remember!*﴿ So in one instance Allāh applies the term messenger to the angelic Messenger and in another instance He applies it to the human Messenger (Muḥammad ﷺ). This is because both of them are conveying from Allāh that which has been entrusted to them of Allāh's revelation and Speech. Thus, Allāh says,

﴾تَنزِيلٌ مِّن رَّبِّ ٱلْعَٰلَمِينَ ﴿٤٣﴾﴿

﴾*This is the revelation sent down from the Lord of all that exists.*﴿

﴾وَلَوْ تَقَوَّلَ عَلَيْنَا بَعْضَ ٱلْأَقَاوِيلِ ﴿٤٤﴾ لَأَخَذْنَا مِنْهُ بِٱلْيَمِينِ ﴿٤٥﴾ ثُمَّ لَقَطَعْنَا مِنْهُ ٱلْوَتِينَ ﴿٤٦﴾ فَمَا مِنكُم مِّنْ أَحَدٍ عَنْهُ حَٰجِزِينَ ﴿٤٧﴾ وَإِنَّهُۥ لَتَذْكِرَةٌ لِّلْمُتَّقِينَ ﴿٤٨﴾ وَإِنَّا لَنَعْلَمُ أَنَّ مِنكُم مُّكَذِّبِينَ ﴿٤٩﴾ وَإِنَّهُۥ لَحَسْرَةٌ عَلَى ٱلْكَٰفِرِينَ ﴿٥٠﴾ وَإِنَّهُۥ لَحَقُّ ٱلْيَقِينِ ﴿٥١﴾ فَسَبِّحْ بِٱسْمِ رَبِّكَ ٱلْعَظِيمِ ﴿٥٢﴾﴿

﴾*44. And if he had forged a false saying concerning Us,*﴿

﴾45. We surely would have seized him by his right hand,﴿

﴾46. And then We certainly would have cut off Al-Watīn from him,﴿

﴾47. And none of you could have prevented it from him.﴿

﴾48. And verily, this is a Reminder for those who have Taqwā.﴿

﴾49. And verily, We know that there are some among you that deny.﴿

﴾50. And indeed it will be an anguish for the disbelievers.

﴾51. And verily, it (this Qur'ān) is an absolute truth with certainty.﴿

﴾52. So, glorify the Name of your Lord, the Most Great.﴿

If the Prophet ﷺ forged anything against Allāh, then Allāh would punish Him

Allāh says,

﴾وَلَوْ تَقَوَّلَ عَلَيْنَا﴿

﴾And if he had forged a false saying concerning Us,﴿

meaning, 'if Muḥammad forged something against Us, as they claim, and added or removed anything from the Message, or said anything from himself while attributing it to Us, then We would surely be swift in punishing him. And of course, Muḥammad did not do any of this (as the disbelievers claimed).' Thus, Allāh says,

﴾لَأَخَذْنَا مِنْهُ بِالْيَمِينِ﴿

﴾We surely would have seized him by his right hand,﴿

It has been said that this means, 'We would seize him by the right hand because it is more stronger in grabbing.'

﴾ثُمَّ لَقَطَعْنَا مِنْهُ الْوَتِينَ﴿

﴾And then We certainly would have cut off Al-Watīn from him,﴿

Ibn 'Abbās said, "It (*Al-Watīn*) refers to the artery of the heart,

and it is the vein that is attached to the heart.'[1] This has also been said by 'Ikrimah, Sa'īd bin Jubayr, Al-Ḥākim, Qatādah, Aḍ-Ḍaḥḥāk, Muslim Al-Baṭīn and Abu Sakhr Ḥumayd bin Ziyād.[2] Muḥammad bin Ka'b said, "It (*Al-Watīn*) is the heart, its blood, and whatever is near it."[3] Concerning Allāh's statement,

﴿فَمَا مِنكُم مِّنْ أَحَدٍ عَنْهُ حَاجِزِينَ ﴿٤٧﴾﴾

﴾And none of you could have prevented it from him.﴿

means, 'none of you would be able to come between Us and him if We wanted to do any of this to him.' The meaning behind all of this is to say that he (Muḥammad ﷺ) is truthful, righteous and guided because Allāh determined what he is to convey from Him, and Allāh helps him with fantastic miracles and definite proofs.

Then Allāh says,

﴿وَإِنَّهُ لَتَذْكِرَةٌ لِّلْمُتَّقِينَ ﴿٤٨﴾﴾

﴾And verily, this (Qur'ān) is a Reminder for those who have Taqwā.﴿

meaning, the Qur'ān. This is just as Allāh says,

﴿قُلْ هُوَ لِلَّذِينَ ءَامَنُوا هُدًى وَشِفَاءٌ وَالَّذِينَ لَا يُؤْمِنُونَ فِي ءَاذَانِهِمْ وَقْرٌ وَهُوَ عَلَيْهِمْ عَمًى﴾

﴾Say: "It is for those who believe, a guide and a healing. And as for those who disbelieve, there is heaviness (deafness) in their ears, and it (the Qur'ān) is blindness for them."﴿

Then Allāh says,

﴿وَإِنَّا لَنَعْلَمُ أَنَّ مِنكُم مُّكَذِّبِينَ ﴿٤٩﴾﴾

﴾And verily, We know that there are some among you that deny (this Qur'ān).﴿

meaning, with this explanation and clarification, there will still be among you those who reject the Qur'ān. Then Allāh says,

[1] Aṭ-Ṭabari 23:593.

[2] Aṭ-Ṭabari 23:593, 594, and *Ad-Durr Al-Manthūr* 8:276.

[3] Al-Qurṭubi 18:276.

﴿وَإِنَّهُ لَحَسْرَةٌ عَلَى الْكَافِرِينَ﴾

﴾And indeed it (this Qur'ān) will be an anguish for the disbelievers (on the Day of Resurrection).﴿

Ibn Jarīr said, "And verily this rejection will be anguish for the disbelievers on the Day of Judgement."[1] He (Ibn Jarīr) also mentioned a similar statement from Qatādah.[2] It is possible that the meaning of the pronoun (it) may also refer to the Qur'ān, in which case the verse would mean that the Qur'ān and belief in it are a cause of anguish for the disbelievers. This is as Allāh says,

﴿كَذَلِكَ سَلَكْنَاهُ فِي قُلُوبِ الْمُجْرِمِينَ لَا يُؤْمِنُونَ بِهِ﴾

﴾Thus have We caused it (the denial of the Qur'ān) to enter the hearts of the criminals. They will not believe in it.﴿ (26:200,201)

And Allāh said,

﴿وَحِيلَ بَيْنَهُمْ وَبَيْنَ مَا يَشْتَهُونَ﴾

﴾And a barrier will be set between them and that which they desire﴿ (34:54).

Therefore, Allāh says here,

﴿وَإِنَّهُ لَحَقُّ الْيَقِينِ﴾

﴾And verily, it (this Qur'ān) is an absolute truth with certainty.﴿

meaning, the right and truthful news in which there is no doubt, suspicion or confusion. Then Allāh says,

﴿فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ﴾

﴾So glorify the Name of your Lord, the Most Great.﴿

meaning, He Who sent down this magnificent Qur'ān.

This is the end of the explanation (*Tafsīr*) of *Sūrat Al-Ḥāqqah*. And to Allāh belong all praise and blessings.

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[1] Aṭ-Ṭabari 23:595.

[2] Aṭ-Ṭabari 23:595.

The *Tafsīr* of *Sūrah Sa'ala Sā'il*[1] (Chapter - 70)

Which was revealed in Makkah

بِسْمِ اللَّهِ الرَّحْمَـنِ الرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

﴿سَأَلَ سَآئِلٌ بِعَذَابٍ وَاقِعٍ ﴿١﴾ لِّلْكَـفِرِينَ لَيْسَ لَهُ دَافِعٌ ﴿٢﴾ مِّنَ اللَّهِ ذِى الْمَعَارِجِ ﴿٣﴾ تَعْرُجُ الْمَلَـئِكَةُ وَالرُّوحُ إِلَيْهِ فِى يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ ﴿٤﴾ فَاصْبِرْ صَبْراً جَمِيلاً ﴿٥﴾ إِنَّهُمْ يَرَوْنَهُ بَعِيداً ﴿٦﴾ وَنَرَاهُ قَرِيباً ﴿٧﴾﴾

﴾*1. A questioner asked concerning a torment about to befall*﴿

﴾*2. Upon the disbelievers, which none can avert.*﴿

﴾*3. From Allāh, the Lord of the ways of ascent.*﴿

﴾*4. The angels and the Rūḥ ascend to Him in a Day the measure whereof is fifty thousand years.*﴿

﴾*5. So be patient, with a good patience.*﴿

﴾*6. Verily, they see it (the torment) afar off.*﴿

﴾*7. But We see it near.*﴿

A Request to hasten the Day of Judgement

﴿سَأَلَ سَآئِلٌ بِعَذَابٍ وَاقِعٍ ﴿١﴾﴾

﴾*A questioner asked concerning a torment about to befall*﴿

This *Āyah* contains an assumed meaning that is alluded to by the letter "*Ba*". It is as though it is saying, a questioner requested to hasten on the torment that is about to fall. It is similar to Allah's statement,

﴿وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ وَلَن يُخْلِفَ اللَّهُ وَعْدَهُ﴾

[1] This *Sūrah* is commonly referred to as *Al-Ma'ārij*.

﴾And they ask you to hasten on the torment! And Allāh fails not His promise.﴿ (22:47)

meaning, that its torment will occur and there is no avoiding it. Al-'Awfi reported from Ibn 'Abbas concerning the *Āyah*,

﴾سَأَلَ سَآئِلٌ بِعَذَابٍ وَاقِعٍ ﴿١﴾﴿

﴾A questioner asked concerning a torment about to befall﴿

"That is the questioning of the disbelievers about the torment of Allāh and it will occur to them."[1] Ibn Abi Najīḥ reported from Mujāhid that he said concerning Allāh's statement

﴾سَأَلَ سَآئِلٌ﴿

﴾A questioner asked﴿, "A person called out (requesting) for the torment that will occur in the Hereafter to happen." Then he said, "This is their saying,

﴾اللَّهُمَّ إِن كَانَ هَٰذَا هُوَ الْحَقَّ مِنْ عِندِكَ فَأَمْطِرْ عَلَيْنَا حِجَارَةً مِّنَ السَّمَآءِ أَوِ ائْتِنَا بِعَذَابٍ أَلِيمٍ ﴿٣٢﴾﴿

﴾O Allāh! If this is indeed the truth from you, then rain down stones on us from the sky or bring on us a painful torment.﴿"[2] (8:32) Allāh's statement,

﴾وَاقِعٍ ﴿١﴾ لِّلْكَافِرِينَ﴿

﴾about to befall (Wāqi') upon the disbelievers,﴿ means, it is waiting in preparation for the disbelievers. Ibn 'Abbās said, "*Wāqi'* means coming."

﴾لَيْسَ لَهُ دَافِعٌ﴿

﴾which non can avert﴿ meaning, there is no one who can repel it if Allah wants it to happen. Thus, Allāh says,

﴾مِّنَ اللَّهِ ذِي الْمَعَارِجِ ﴿٣﴾﴿

﴾From Allāh, the Lord of the ways of ascent (Al-Ma'ārij).﴿

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[1] Aṭ-Ṭabari 23:599.

[2] Aṭ-Ṭabari 23:599.

The *Tafsīr* of "Lord of the ways of ascent"

'Ali bin Abi Ṭalḥah reported from Ibn 'Abbās, "Lord of the ways of ascent means loftiness and abundance."[1] Mujāhid said, "Lord of the ways of ascent means the ways of ascension into the heavens."[2] Concerning Allāh's statement,

﴿تَعْرُجُ الْمَلَـٰٓئِكَةُ وَالرُّوحُ إِلَيْهِ﴾

﴾*The angels and the Rūḥ Ta'ruju to Him*﴿

'Abdur-Razzāq reported from Ma'mar from Qatādah that *Ta'ruju* means to ascend. In reference to the *Ruḥ*, Abu Ṣāliḥ said, "They are creatures from the creation of Allāh that resemble humans but they are not humans."

It could be that here it means Jibrīl, and this is a way of connecting the specific to the general (other angels). It could also be referring to the name of the souls (*Arwāḥ*) of the Children of Ādam (humans). For verily, when they (the human souls) are taken at death, they are lifted up to the heavens just as the *Ḥadīth* of Al-Barā' proves.[3]

The Meaning of "a Day the measure whereof is fifty thousand years"

Concerning Allāh's statement,

﴿فِى يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ﴾

﴾*in a Day the measure whereof is fifty thousand years.*﴿

This refers to the Day of Judgement. Ibn Abi Ḥātim recorded from Ibn 'Abbās that he said concerning the *Āyah*,

﴿فِى يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ﴾

﴾*in a Day the measure whereof is fifty thousand years.*﴿

"It is the Day of Judgement." The chain of narration of this report (to Ibn 'Abbās) is authentic. Ath-Thawri reported from Simāk bin Ḥarb from 'Ikrimah that he said concerning this verse, "It is the Day of Judgement."[4] Aḍ-Ḍaḥḥāk and Ibn

[1] Aṭ-Ṭabari 23:600.

[2] Aṭ-Ṭabari 23:600.

[3] *Aṭ-Ṭiwāl* by Aṭ-Ṭabarāni no. 238. The *Ḥadīth* of Al-Barā' is also recorded by Abu Dāwud and others.

[4] Aṭ-Ṭabari 23:601.

Zayd both said the same. 'Ali bin Abi Ṭalḥah reported from Ibn 'Abbās concerning the *Āyah*,

﴿تَعْرُجُ ٱلْمَلَٰٓئِكَةُ وَٱلرُّوحُ إِلَيْهِ فِى يَوْمٍ كَانَ مِقْدَارُهُۥ خَمْسِينَ أَلْفَ سَنَةٍ﴾

﴾*The angels and the Rūḥ ascend to Him in a Day the measure whereof is fifty thousand years.*﴿

"It is the Day of Judgement that Allāh has made to be the measure of fifty thousand years for the disbelievers."[1] Many *Ḥadīths* have been reported with this same meaning.

Imām Aḥmad recorded from Abu 'Umar Al-Ghudāni that he said, "I was with Abu Hurayrah when a man from Bani 'Āmir bin Ṣa'ṣa'ah passed and it was said: 'This man is the wealthiest man of Bani 'Āmir.' So Abu Hurayrah said, 'Bring him back to me.' So they brought the man back to Abu Hurayrah. Then Abu Hurayrah said, 'I have been informed that you are a man of great wealth.' The man from Bani 'Āmir replied, 'Yes, by Allāh. I have one hundred red-colored camels, one hundred brown-colored camels...' and so on he counted numerous colored camels, the races of the slaves and the types of fetters for his horses that he owned.

So Abu Hurayrah said, 'Beware of the hooves of the camels and the cloven hooves of the cattle.' He continued repeating that to him until the color of the man began to change. Then the man said, 'O Abu Hurayrah what is this?' Abu Hurayrah replied, 'I heard the Messenger of Allāh ﷺ say,

«مَنْ كَانَتْ لَهُ إِبِلٌ لَا يُعْطِي حَقَّهَا فِي نَجْدَتِهَا وَرِسْلِهَا»

«*Whoever has camels and does not give their due (Zakāh) in their Najdah and their Risl...*»

We interrupted saying, 'O Messenger of Allāh! What is their *Najdah* and *Risl?*' He said,

«فِي عُسْرِهَا وَيُسْرِهَا، فَإِنَّهَا تَأْتِي يَوْمَ الْقِيَامَةِ كَأَغَذِّ مَا كَانَتْ وَأَكْثَرِهِ وَأَسْمَنِهِ وَآشَرِهِ، ثُمَّ يُبْطَحُ لَهَا بِقَاعٍ قَرْقَرٍ فَتَطَؤُهُ بِأَخْفَافِهَا، فَإِذَا جَاوَزَتْهُ أُخْرَاهَا أُعِيدَتْ عَلَيْهِ أُولَاهَا فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ، حَتَّى يُقْضَى بَيْنَ النَّاسِ فَيَرَى سَبِيلَهُ. وَإِذَا كَانَتْ لَهُ بَقَرٌ لَا يُعْطِي حَقَّهَا فِي نَجْدَتِهَا وَرِسْلِهَا، فَإِنَّهَا تَأْتِي يَوْمَ الْقِيَامَةِ كَأَغَذِّ مَا

[1] At-Ṭabari 23:603.

كَانَتْ وَأَكْثَرِهِ وَأَسْمَنِهِ وَآشَرِهِ، ثُمَّ يُبْطَحُ لَهَا بِقَاعٍ قَرْقَرٍ، فَتَطَؤُهُ كُلُّ ذَاتِ ظِلْفٍ بِظِلْفِهَا وَتَنْطَحُهُ كُلُّ ذَاتِ قَرْنٍ بِقَرْنِهَا، لَيْسَ فِيهَا عَقْصَاءُ وَلَا عَضْبَاءُ، إِذَا جَاوَزَتْهُ أُخْرَاهَا أُعِيدَتْ عَلَيْهِ أُولَاهَا، فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ حَتَّى يُقْضَى بَيْنَ النَّاسِ فَيَرَى سَبِيلَهُ. وَإِذَا كَانَتْ لَهُ غَنَمٌ لَا يُعْطِي حَقَّهَا فِي نَجْدَتِهَا وَرِسْلِهَا فَإِنَّهَا تَأْتِي يَوْمَ الْقِيَامَةِ كَأَغَذِّ مَا كَانَتْ وَأَسْمَنِهِ وَآشَرِهِ حَتَّى يُبْطَحَ لَهَا بِقَاعٍ قَرْقَرٍ فَتَطَؤُهُ كُلُّ ذَاتِ ظِلْفٍ بِظِلْفِهَا وَتَنْطَحُهُ كُلُّ ذَاتِ قَرْنٍ بِقَرْنِهَا، لَيْسَ فِيهَا عَقْصَاءُ وَلَا عَضْبَاءُ إِذَا جَاوَزَتْهُ أُخْرَاهَا أُعِيدَتْ عَلَيْهِ أُولَاهَا، فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ، حَتَّى يُقْضَى بَيْنَ النَّاسِ فَيَرَى سَبِيلَهُ»

«It is their difficulty and their ease, for verily, they will come on the Day of Resurrection healthier than before. They will be more in number, fatter and more lively and unruly. Then a soft, level plain will be spread out for them and they will trample him with their hooves. When the last of them has passed over him, the first of them will return to trample him again during a day whose measure will be fifty thousand years. This will continue until the case of all the people is decided between them. Then he (the withholder of Zakāh) will see his path (i.e., either to Paradise or Hell). If he had cows that he did not pay the Zakāh in their ease and their difficult times, then they will come on the Day of Judgement healthier than they were before. They will be more in number, fatter and more lively and unruly. Then a soft, level plain will be spread out for them and they will trample him. Every one of them that has cloven hooves will trample him with its hooves, and every one of them that has a horn will butt him with its horn. There will not be any hornless or bent horned animals among them. When the last of them has passed over him, the first of them will return to trample him again during a day whose measure will be fifty thousand years. This will continue until the case of all the people is decided between them. Then he (the withholder of Zakāh) will see his path (i.e., either to Paradise or Hell). If he has any sheep that he does not pay the due Zakāh in their difficulty and their ease, then they will come on the Day of Judgement healthier than they were before. They will be more (in number) fatter and more lively and unruly. Then a soft,

level plain will be spread out for them and they will trample him. Every one of them that has a cloven hoof will trample him with its hooves, and every one of them that has a horn will butt him with its horn. There will not be any hornless or bent horned animals among them. When the last of them has passed over him, the first of them will return to trample him again during a day whose measure will be fifty thousand years. This will continue until the case of all the people is decided between them. Then he (the withholder of Zakāh) will see his path (i.e., either to Paradise or Hell).»

Then, the man from Bani 'Âmir said, 'What is the due of the camel, O Abu Hurayrah?' Abu Hurayrah said, 'It is that you give (in your *Zakāh* payment) from your most valuable camels, that you lend a milking she-camel, that you lend your mount for riding, that you give the milk (to the people) for drinking, and you lend the male camel for breeding.'"[1] This *Ḥadīth* was also recorded by Abu Dāwud and An-Nasā'ī.[2]

A Different Version of this *Ḥadīth*

Imām Aḥmad recorded from Abu Hurayrah that the Messenger of Allāh ﷺ said,

«مَا مِنْ صَاحِبِ كَنْزٍ لَا يُؤَدِّي حَقَّهُ إِلَّا جُعِلَ صَفَائِحَ، يُحْمَى عَلَيْهَا فِي نَارِ جَهَنَّمَ، فَتُكْوَى بِهَا جَبْهَتُهُ وَجَنْبُهُ وَظَهْرُهُ، حَتَّى يَحْكُمَ اللهُ بَيْنَ عِبَادِهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ مِمَّا تَعُدُّونَ، ثُمَّ يَرَى سَبِيلَهُ إِمَّا إِلَى الْجَنَّةِ وَإِمَّا إِلَى النَّارِ»

«There is not any owner of treasure who does not pay its due except that it will be made into heated metal plates and branded upon him in the fire of Hell. His forehead, side and back will be scorched with these metal plates. This will continue until Allāh judges between His servants on a Day whose measure is fifty thousand years of what you count. Then he will see his path, either to Paradise or to the Fire.»

Then he (Abu Hurayrah) mentions the rest of the *Ḥadīth* about the sheep and camels just as mentioned before. In this narration (of Aḥmad) the Prophet ﷺ also added,

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[1] Aḥmad 2:489.

[2] Abu Dāwud 2:304, and similar with An-Nasā'ī 12:5.

«الْخَيْلُ لِثَلَاثَةٍ: لِرَجُلٍ أَجْرٌ، وَلِرَجُلٍ سِتْرٌ، وَعَلَى رَجُلٍ وِزْرٌ»

«*The horse is for three (on the Day of Judgement): for one man it is a reward, for another man it is a shield (protection), and upon another man it is a burden.*»

And the *Ḥadīth* continues.[1] Muslim also recorded this *Ḥadīth* in its entirety even though Al-Bukhārī did not mention it.[2] The intent behind mentioning this here is the Prophet's statement,

«حَتَّى يَحْكُمَ اللهُ بَيْنَ عِبَادِهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ»

«*Until Allāh judges between His servants on a day whose measurement is fifty thousand years.*»

Instructing the Prophet ﷺ to have Patience

Then Allāh says,

﴿فَاصْبِرْ صَبْرًا جَمِيلًا ۝٥﴾

﴾*So be patient, with a good patience.*﴿

meaning, 'be patient, O Muḥammad, with your people's rejection and their seeking to hasten the torment since they think it will not occur.' Allāh says in another *Āyah*,

﴿يَسْتَعْجِلُ بِهَا الَّذِينَ لَا يُؤْمِنُونَ بِهَا ۖ وَالَّذِينَ آمَنُوا مُشْفِقُونَ مِنْهَا وَيَعْلَمُونَ أَنَّهَا الْحَقُّ﴾

﴾*Those who believe not therein seek to hasten it, while those believe are fearful of it, and know that it is the very truth.*﴿ (42:18)

Thus, Allāh says,

﴿إِنَّهُمْ يَرَوْنَهُ بَعِيدًا ۝٦﴾

﴾*Verily, they see it (the torment) afar off.*﴿ meaning, the happening of the torment and the establishment of the Hour (Day of Judgement). The disbelievers see this as something that is farfetched. The word *"Ba'īd"* here means that which is impossible to occur.

﴿وَنَرَاهُ قَرِيبًا ۝٧﴾

[1] Aḥmad 2:262.

[2] Muslim 2:682.

﴾*But We see it (quite) near.*﴿ meaning, the believers believe that its occurrence is near, even though its time of occurrence is unknown and no one knows when it will be except Allāh. All of what is approaching then it is near and it will definitely happen.

﴿يَوْمَ تَكُونُ السَّمَاءُ كَالْمُهْلِ ﴿٨﴾ وَتَكُونُ الْجِبَالُ كَالْعِهْنِ ﴿٩﴾ وَلَا يَسْأَلُ حَمِيمٌ حَمِيمًا ﴿١٠﴾ يُبَصَّرُونَهُمْ يَوَدُّ الْمُجْرِمُ لَوْ يَفْتَدِي مِنْ عَذَابِ يَوْمِئِذٍ بِبَنِيهِ ﴿١١﴾ وَصَاحِبَتِهِ وَأَخِيهِ ﴿١٢﴾ وَفَصِيلَتِهِ الَّتِي تُؤْوِيهِ ﴿١٣﴾ وَمَن فِي الْأَرْضِ جَمِيعًا ثُمَّ يُنجِيهِ ﴿١٤﴾ كَلَّا إِنَّهَا لَظَىٰ ﴿١٥﴾ نَزَّاعَةً لِّلشَّوَىٰ ﴿١٦﴾ تَدْعُو مَنْ أَدْبَرَ وَتَوَلَّىٰ ﴿١٧﴾ وَجَمَعَ فَأَوْعَىٰ ﴿١٨﴾﴾

﴾*8. The Day that the sky will be like the Al-Muhl.*﴿

﴾*9. And the mountains will be like 'Ihn.*﴿

﴾*10. And no friend will ask a friend,*﴿

﴾*11. Though they shall be made to see one another, the criminal would desire to ransom himself from the punishment of that Day by his children.*﴿

﴾*12. And his wife and his brother,*﴿

﴾*13. And his Faṣīlah who sheltered him,*﴿

﴾*14. And all that are in the earth, so that it might save him.*﴿

﴾*15. By no means! Verily, it will be the fire of Hell,*﴿

﴾*16. Nazzā'ah the Shawā!*﴿

﴾*17. Calling (all) such as turn their backs and turn away their faces.*﴿

﴾*18. And collect (wealth) and hide it (from spending it in the cause of Allāh).*﴿

Terrors of the Day of Judgement

Allāh says that the torment will befall the disbelievers.

﴿يَوْمَ تَكُونُ السَّمَاءُ كَالْمُهْلِ ﴿٨﴾﴾

﴾*The Day that the sky will be like the Al-Muhl.*﴿

Ibn 'Abbās, Mujāhid, 'Aṭā, Sa'īd bin Jubayr, 'Ikrimah, As-Suddī and others have all said, "Like the residue of oil."

﴿وَتَكُونُ الْجِبَالُ كَالْعِهْنِ ﴿٩﴾﴾

﴾*And the mountains will be like 'Ihn.*﴿

meaning, like fluffed wool. This was said by Mujāhid, Qatādah and As-Suddi.[1] This *Āyah* is similar to Allāh's statement,

﴿وَتَكُونُ الْجِبَالُ كَالْعِهْنِ الْمَنفُوشِ﴾

﴾And the mountains will be like carded wool.﴿ (101:5)

Concerning Allāh's statement,

﴿وَلَا يَسْأَلُ حَمِيمٌ حَمِيمًا يُبَصَّرُونَهُمْ﴾

﴾And no friend will ask a friend, though they shall be made to see one another.﴿

Meaning, no close friend will ask his close friend about his condition while he sees him in the worst of conditions. He will be worried about himself and will not be able to think of others.

Al-'Awfi reported from Ibn 'Abbās, "Some of them will know others and they will be acquainted with each other. Then, they will flee from each other after that, as Allāh says,

﴿لِكُلِّ امْرِئٍ مِّنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ﴾

﴾Every man that Day will have enough to make him careless of others.﴿" (80:37)[2]

This honorable *Āyah* is similar to Allāh's statement,

﴿يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمْ وَاخْشَوْا يَوْمًا لَّا يَجْزِي وَالِدٌ عَن وَلَدِهِ وَلَا مَوْلُودٌ هُوَ جَازٍ عَن وَالِدِهِ شَيْئًا إِنَّ وَعْدَ اللَّهِ حَقٌّ﴾

﴾O mankind! Have Taqwā of your Lord, and fear a Day when no father can avail aught for his son, and nor a son avail aught for his father. Verily the promise of Allāh is true.﴿ (31:33)

and He also says,

﴿وَإِن تَدْعُ مُثْقَلَةٌ إِلَىٰ حِمْلِهَا لَا يُحْمَلْ مِنْهُ شَيْءٌ وَلَوْ كَانَ ذَا قُرْبَىٰ﴾

﴾And if one heavily laden calls another to (bear) his load, nothing of it will be lifted even though he be near of kin.﴿ (35:18)

and He says,

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[1] Aṭ-Ṭabari 23:604.

[2] Aṭ-Ṭabari 23:605.

﴿فَإِذَا نُفِخَ فِي الصُّورِ فَلَا أَنسَابَ بَيْنَهُمْ يَوْمَئِذٍ وَلَا يَتَسَاءَلُونَ ﴿١٠١﴾﴾

﴾*Then, when the Trumpet is blown, there will be no kinship among them that Day, nor will they ask of one another.*﴿ (23:101)

and similarly He says,

﴿يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ ﴿٣٤﴾ وَأُمِّهِ وَأَبِيهِ ﴿٣٥﴾ وَصَاحِبَتِهِ وَبَنِيهِ ﴿٣٦﴾ لِكُلِّ امْرِئٍ مِّنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ ﴿٣٧﴾﴾

﴾*That day shall a man flee fom his brother, and from his mother and his father, and from his wife and his children. Every man that Day will have enough to make him careless of others.*﴿ (80:34-37)

Then Allāh's saying here

﴿يَوَدُّ الْمُجْرِمُ لَوْ يَفْتَدِي مِنْ عَذَابِ يَوْمِئِذٍ بِبَنِيهِ ﴿١١﴾ وَصَاحِبَتِهِ وَأَخِيهِ ﴿١٢﴾ وَفَصِيلَتِهِ الَّتِي تُؤْوِيهِ ﴿١٣﴾ وَمَن فِي الْأَرْضِ جَمِيعًا ثُمَّ يُنجِيهِ ﴿١٤﴾ كَلَّا﴾

﴾*the criminal would desire to ransom himself from the punishment of the Day by his children, and his wife and his brother, and his Fasīlah (kindred) who sheltered him, and all that are in the earth, so that it might save him. By no means!*﴿

means, no ransom will be accepted from him even if he brought all of the people of the earth (as ransom), and the greatest wealth that he could find, even if it was enough gold to fill the entire earth. Even the child that he had who was dearer to him than the last beat of his heart in the life of this world, he would wish to use the child as a ransom for himself against the torment of Allāh on the Day of Judgement when he sees the horrors. However, even this child would not be accepted from him (as a ransom). Mujāhid and As-Suddi both said,

﴿وَفَصِيلَتِهِ﴾

﴾*and his Fasīlah*﴿ "This means his tribe and his kin."[1] 'Ikrimah said, "This means the subdivision of his tribe that he is from." Ashhab reported from Mālik that he said, "His *Faṣīlah* is his mother."

[1] At-Ṭabari 23:606.

Allāh said,

﴿إِنَّهَا لَظَىٰ﴾

﴿*Verily, it will be the fire of Hell,*﴾ Here He is describing the Hell-fire and the severity of its heat.

﴿نَزَّاعَةً لِّلشَّوَىٰ ﴿١٦﴾﴾

﴿*Nazzā'ah the Shawā!*﴾ Ibn 'Abbās and Mujāhid both said, "It is the skin of the head."[1] Al-Ḥasan Al-Baṣri and Thābit Al-Bunāni both said,

﴿نَزَّاعَةً لِّلشَّوَىٰ ﴿١٦﴾﴾

﴿*Nazzā'ah the Shawā!*﴾ "This means respectable parts of the face." Qatādah said,

﴿نَزَّاعَةً لِّلشَّوَىٰ ﴿١٦﴾﴾

﴿*Nazzā'ah the Shawā!*﴾ "This means removing his important organs, and the respectable parts of his face, his creation and his limbs."[2]

Aḍ-Ḍaḥḥāk said, "This means it will scrape the flesh and the skin off of the bone until it leaves nothing of it remaining."[3]

Ibn Zayd said, "The *Shawā* is the marrow of the bones."[4] As for,

﴿نَزَّاعَةً﴾

﴿*Nazzā'ah*﴾

Ibn Zayd said, "It is cutting their bones and transformation of their skins and their form."

Concerning Allāh's statement,

﴿تَدْعُوا مَنْ أَدْبَرَ وَتَوَلَّىٰ ﴿١٧﴾ وَجَمَعَ فَأَوْعَىٰ ﴿١٨﴾﴾

﴿*Calling (all) such as turn their backs and turn away their faces. And collect and hide it.*﴾

meaning, the Fire will call out to its children whom Allāh created for it, determining that they will perform the deeds deserving of it in the worldly life. So it will call them on the

[1] Aṭ-Ṭabari 23:608.

[2] Aṭ-Ṭabari 23:609.

[3] Aṭ-Ṭabari 23:609.

[4] Aṭ-Ṭabari 23:609.

يُبَصَّرُونَهُمْ يَوَدُّ الْمُجْرِمُ لَوْ يَفْتَدِي مِنْ عَذَابِ يَوْمِئِذٍ بِبَنِيهِ ﴿١١﴾ وَصَاحِبَتِهِ وَأَخِيهِ ﴿١٢﴾ وَفَصِيلَتِهِ الَّتِي تُؤْوِيهِ ﴿١٣﴾ وَمَنْ فِي الْأَرْضِ جَمِيعًا ثُمَّ يُنْجِيهِ ﴿١٤﴾ كَلَّا إِنَّهَا لَظَىٰ ﴿١٥﴾ نَزَّاعَةً لِلشَّوَىٰ ﴿١٦﴾ تَدْعُو مَنْ أَدْبَرَ وَتَوَلَّىٰ ﴿١٧﴾ وَجَمَعَ فَأَوْعَىٰ ﴿١٨﴾ ۞ إِنَّ الْإِنْسَانَ خُلِقَ هَلُوعًا ﴿١٩﴾ إِذَا مَسَّهُ الشَّرُّ جَزُوعًا ﴿٢٠﴾ وَإِذَا مَسَّهُ الْخَيْرُ مَنُوعًا ﴿٢١﴾ إِلَّا الْمُصَلِّينَ ﴿٢٢﴾ الَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ دَائِمُونَ ﴿٢٣﴾ وَالَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مَعْلُومٌ ﴿٢٤﴾ لِلسَّائِلِ وَالْمَحْرُومِ ﴿٢٥﴾ وَالَّذِينَ يُصَدِّقُونَ بِيَوْمِ الدِّينِ ﴿٢٦﴾ وَالَّذِينَ هُمْ مِنْ عَذَابِ رَبِّهِمْ مُشْفِقُونَ ﴿٢٧﴾ إِنَّ عَذَابَ رَبِّهِمْ غَيْرُ مَأْمُونٍ ﴿٢٨﴾ وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ ﴿٢٩﴾ إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ ﴿٣٠﴾ فَمَنِ ابْتَغَىٰ وَرَاءَ ذَٰلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ ﴿٣١﴾ وَالَّذِينَ هُمْ لِأَمَانَاتِهِمْ وَعَهْدِهِمْ رَاعُونَ ﴿٣٢﴾ وَالَّذِينَ هُمْ بِشَهَادَاتِهِمْ قَائِمُونَ ﴿٣٣﴾ وَالَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ يُحَافِظُونَ ﴿٣٤﴾ أُولَٰئِكَ فِي جَنَّاتٍ مُكْرَمُونَ ﴿٣٥﴾ فَمَالِ الَّذِينَ كَفَرُوا قِبَلَكَ مُهْطِعِينَ ﴿٣٦﴾ عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ عِزِينَ ﴿٣٧﴾ أَيَطْمَعُ كُلُّ امْرِئٍ مِنْهُمْ أَنْ يُدْخَلَ جَنَّةَ نَعِيمٍ ﴿٣٨﴾ كَلَّا إِنَّا خَلَقْنَاهُمْ مِمَّا يَعْلَمُونَ ﴿٣٩﴾

Day of Judgement with an eloquent and articulate tongue. Then it will pick them out from the people of the gathering just as birds pick seeds. This is because they were, as Allāh said, of those who turned their backs and turned away. This means they denied with their hearts and abandoned the performance of deeds with their limbs.

﴿وَجَمَعَ فَأَوْعَىٰ ﴿١٨﴾﴾

﴾And collect and hide it.﴿

meaning, he gathered wealth piling it up, and he concealed it, meaning he hid it and refused to give the obligatory right of Allāh that was due on it of spending and paying the *Zakāh*. It has been recorded in a *Ḥadīth* that the Prophet ﷺ said,

«لَا تُوعِي فَيُوعِيَ اللهُ عَلَيْكِ»

«Do not hold back (your wealth) or else Allāh will hold back from you.»[1]

﴿۞ إِنَّ الْإِنْسَانَ خُلِقَ هَلُوعًا ﴿١٩﴾ إِذَا مَسَّهُ الشَّرُّ جَزُوعًا ﴿٢٠﴾ وَإِذَا مَسَّهُ الْخَيْرُ مَنُوعًا ﴿٢١﴾ إِلَّا الْمُصَلِّينَ ﴿٢٢﴾ الَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ دَائِمُونَ ﴿٢٣﴾ وَالَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مَعْلُومٌ ﴿٢٤﴾ لِلسَّائِلِ وَالْمَحْرُومِ ﴿٢٥﴾ وَالَّذِينَ يُصَدِّقُونَ بِيَوْمِ الدِّينِ ﴿٢٦﴾ وَالَّذِينَ هُمْ مِنْ عَذَابِ رَبِّهِمْ مُشْفِقُونَ ﴿٢٧﴾ إِنَّ عَذَابَ رَبِّهِمْ غَيْرُ مَأْمُونٍ ﴿٢٨﴾ وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ ﴿٢٩﴾ إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ

[1] Muslim 2:713.

مَلُومِينَ ﴿٣٠﴾ فَمَنِ ٱبْتَغَىٰ وَرَآءَ ذَٰلِكَ فَأُو۟لَـٰٓئِكَ هُمُ ٱلْعَادُونَ ﴿٣١﴾ وَٱلَّذِينَ هُمْ لِأَمَـٰنَـٰتِهِمْ وَعَهْدِهِمْ رَٰعُونَ ﴿٣٢﴾ وَٱلَّذِينَ هُم بِشَهَـٰدَٰتِهِمْ قَآئِمُونَ ﴿٣٣﴾ وَٱلَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ يُحَافِظُونَ ﴿٣٤﴾ أُو۟لَـٰٓئِكَ فِى جَنَّـٰتٍ مُّكْرَمُونَ ﴿٣٥﴾﴾

﴾*19. Verily, man was created very impatient;*﴿

﴾*20. Apprehensive when evil touches him;*﴿

﴾*21. And suppressive when good touches him.*﴿

﴾*22. Except those who are devoted to Ṣalāh.*﴿

﴾*23. Those who with their Ṣalāh are Dā'imūn;*﴿

﴾*24. And those in whose wealth there is a recognized right.*﴿

﴾*25. For the one who asks, and for the deprived.*﴿

﴾*26. And those who believe in the Day of Recompense.*﴿

﴾*27. And those who fear the torment of their Lord.*﴿

﴾*28. Verily, the torment of their Lord is that before which none can feel secure.*﴿

﴾*29. And those who guard their private part (chastity).*﴿

﴾*30. Except from their wives or their right hand possessions – for (then) they are not blameworthy.*﴿

﴾*31. But whosoever seeks beyond that, then it is those who are trespassers.*﴿

﴾*32. And those who keep their trusts and covenants.*﴿

﴾*33. And those who stand firm in their testimonies.*﴿

﴾*34. And those who are with their Ṣalāh, Yuḥāfiẓūn.*﴿

﴾*35. Such shall dwell in the Gardens, honored*﴿

Man is Impatient

Allāh informs about man and his inclination to corrupt his behavior. Allāh says,

﴿إِنَّ ٱلْإِنسَـٰنَ خُلِقَ هَلُوعًا ﴿١٩﴾﴾

﴾*Verily, man was created very impatient;*﴿ Then, Allāh explains this statement by saying,

﴿إِذَا مَسَّهُ ٱلشَّرُّ جَزُوعًا ﴿٢٠﴾﴾

﴾*Apprehensive when evil touches him;*﴿ meaning, whenever any harm touches him he is frightful, worried and completely taken back due to the severity of his terror and his despair that he

will receive any good after it.

﴿وَإِذَا مَسَّهُ الْخَيْرُ مَنُوعًا ﴿٢١﴾﴾

﴾*And suppressive when good touches him.*﴿

meaning, if he attains any blessing from Allāh, he is stingy with it, not sharing it with others. He will withhold the right of Allāh with that blessing.

Imam Aḥmad said that Abu 'Abdur-Raḥmān informed them that Mūsā bin 'Ali bin Rabāḥ told them that he heard his father narrating from 'Abdul-'Azīz bin Marwān bin Al-Ḥākim that he heard Abu Hurayrah saying, "The Messenger of Allāh ﷺ said,

«شَرُّ مَا فِي رَجُلٍ: شُحٌّ هَالِعٌ وَجُبْنٌ خَالِعٌ»

»*The worst thing that can be in a man is greedy impatience and unrestrained cowardice.*«[1]

Abu Dāwud recorded this *Hadith* from 'Abdullāh bin Al-Jarrāḥ on the authority of Abu 'Abdur-Raḥmān Al-Muqri', and this is the only *Hadīth* through 'Abdul-'Azīz with him.[2]

The Exclusion of Those Who pray from what has preceded and an Explanation of Their Deeds and Their Prayer

Then Allāh says,

﴿إِلَّا الْمُصَلِّينَ ﴿٢٢﴾﴾

﴾*Except those who are devoted to Ṣalāh.*﴿

meaning, man is described with blameworthy characteristics except for He whom Allāh protects, helps and guides to good, making its means easy for him – and these are those people who perform *Ṣalāh*.

﴿الَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ دَائِمُونَ ﴿٢٣﴾﴾

﴾*Those who with their Ṣalāh are Dā'imūn;*﴿

It has been said that this means they guard its times and the elements obligatory in it. This has been said by Ibn

[1] Aḥmad 2:302.

[2] Abu Dāwud 3:26.

Mas'ūd, Masrūq and Ibrāhīm An-Nakha'ī.[1] It has also been said that it means tranquility and humble concentration (in the prayer). This is similar to Allāh's statement,

﴿قَدْ أَفْلَحَ الْمُؤْمِنُونَ ۝ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ ۝﴾

﴿Successful indeed are the believers. Those who with their Ṣalāh are Khāshi'ūn.﴾ (23:1-2)

This was said by 'Uqbah bin 'Āmir. From its meanings is the same terminology used to describe standing (still) water (*Al-Mā' Ad-Dā'im*). This proves the obligation of having tranquility in the prayer. For verily, the one who does not have tranquility (stillness of posture) in his bowing and prostrating, then he is not being constant (*Dā'im*) in his prayer. This is because he is not being still in it and he does not remain (in its positions), rather he pecks in it (quickly) like the pecking of the crow. Therefore, he is not successful in performing his prayer.

It has also been said that the meaning here refers to those who perform a deed and are constant in its performance and consistent in it. This is like the *Ḥadīth* that has been recorded in the *Ṣaḥīḥ* on the authority of 'Ā'ishah that the Messenger of Allāh ﷺ said,

«أَحَبُّ الْأَعْمَالِ إِلَى اللهِ أَدْوَمُهَا وَإِنْ قَلَّ»

«The most beloved deeds to Allāh are those that are most consistent, even if they are few.»[2]

Then Allāh says,

﴿وَالَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مَّعْلُومٌ ۝ لِّلسَّائِلِ وَالْمَحْرُومِ ۝﴾

﴿And those in whose wealth there is a recognized right. For the one who asks, and for the deprived.﴾

meaning, in their wealth is a determined portion for those who are in need. Concerning Allāh's statement,

﴿وَالَّذِينَ يُصَدِّقُونَ بِيَوْمِ الدِّينِ ۝﴾

﴿And those who believe in the Day of Recompense.﴾

meaning, they are sure of the Final Return (to Allāh), the

[1] Aṭ-Ṭabari 23:612.

[2] Muslim 1:541.

Reckoning and the Recompense. Therefore, they perform the deeds of one who hopes for the reward and fears the punishment. For this reason Allāh says,

﴿وَالَّذِينَ هُم مِّنْ عَذَابِ رَبِّهِم مُّشْفِقُونَ ٢٧﴾

﴾And those who fear the torment of their Lord.﴿

meaning, they are fearful and dreadful.

﴿إِنَّ عَذَابَ رَبِّهِمْ غَيْرُ مَأْمُونٍ ٢٨﴾

﴾Verily, the torment of their Lord is that before which none can feel secure.﴿

meaning, no one is safe from it (Allāh's torment) of those who understand the command from Allāh, except by the security of Allāh Himself. Then Allāh says,

﴿وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ ٢٩﴾

﴾And those who guard their private part (chastity).﴿

meaning, they keep their private parts away from that which is forbidden and they prevent their private parts from being put into other than what Allāh has allowed them to be in. This is why Allāh says,

﴿إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ﴾

﴾Except from their wives or their right hand possessions﴿

meaning, from their female slaves.

﴿فَإِنَّهُمْ غَيْرُ مَلُومِينَ ٣٠ فَمَنِ ابْتَغَىٰ وَرَاءَ ذَٰلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ ٣١﴾

﴾for (then) they are not blameworthy. But whosoever seeks beyond that, then it is those who are trespassers.﴿

The explanation of this has already preceded at the beginning of *Sūrat Al-Mu'minūn*, and therefore does not need to be repeated here.[1]

Allāh said,

﴿وَالَّذِينَ هُمْ لِأَمَانَاتِهِمْ وَعَهْدِهِمْ رَاعُونَ ٣٢﴾

﴾And those who keep their trusts and covenants.﴿

meaning, if they are given a trust they do not deceit and when

[1] See the volume six, the *Tafsīr* of *Sūrat Al-Mu'minūn* (23:6-7).

they make a covenant they do not break it. These are the characteristics of the believers which are opposite of the characteristics of the hypocrites. This is like what is reported in the authentic *Ḥadīth*,

«آيَةُ الْمُنَافِقِ ثَلَاثٌ: إِذَا حَدَّثَ كَذَبَ، وَإِذَا وَعَدَ أَخْلَفَ، وَإِذَا اؤْتُمِنَ خَانَ»

«*The signs of the hypocrites are three. When he speaks he lies, when he promises he breaks his promise, and when he is given a trust he behaves treacherously (with it).*»[1]

In another narration it states,

«إِذَا حَدَّثَ كَذَبَ، وَإِذَا عَاهَدَ غَدَرَ، وَإِذَا خَاصَمَ فَجَرَ»

«*When he speaks he lies, when he makes a covenant he breaks it, and when he argues he is abusive.*»[2]

Concerning Allāh's statement,

﴿وَالَّذِينَ هُمْ بِشَهَادَاتِهِمْ قَائِمُونَ ﴿٣٣﴾﴾

﴿*And those who stand firm in their testimonies.*﴾ This means that they guard their testimonies. They do not add or decrease from what they testify to nor do they conceal their testimonies. Allāh says in another *Āyah*,

﴿وَمَن يَكْتُمْهَا فَإِنَّهُ آثِمٌ قَلْبُهُ﴾

﴿*Who hides it, surely, his heart is sinful.*﴾ (2:283)

Then Allāh says,

﴿وَالَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ يُحَافِظُونَ ﴿٣٤﴾﴾

﴿*And those who are with their Ṣalāh, Yuḥāfiẓūn.*﴾

meaning, they maintain its proper times, its pillars, its obligations and its recommended acts. So Allāh begins this discussion (of the believers' attributes) with prayer and He concludes it with prayer. This proves the importance of it and the praise of its noble status, just as what preceded at the beginning of *Sūrat Al-Mu'minūn*.

It is exactly the same discussion. This is why Allāh says there (in *Al-Mu'minūn*),

[1] *Fatḥ Al-Bārī* 1:111.

[2] *Fatḥ Al-Bārī* 1:111.

﴿أُوْلَٰٓئِكَ هُمُ ٱلْوَٰرِثُونَ ۝ ٱلَّذِينَ يَرِثُونَ ٱلْفِرْدَوْسَ هُمْ فِيهَا خَٰلِدُونَ ۝﴾

﴿These are indeed the inheritors. Who shall inherit the Firdaws (Paradise). They shall dwell therein forever.﴾ (23:10-11)

And He says here,

﴿أُوْلَٰٓئِكَ فِى جَنَّٰتٍ مُّكْرَمُونَ ۝﴾

﴿Such shall dwell in the Gardens, honored.﴾

meaning, they will be honored with various types of pleasures and delights.

﴿فَمَالِ ٱلَّذِينَ كَفَرُوا۟ قِبَلَكَ مُهْطِعِينَ ۝ عَنِ ٱلْيَمِينِ وَعَنِ ٱلشِّمَالِ عِزِينَ ۝ أَيَطْمَعُ كُلُّ ٱمْرِئٍ مِّنْهُمْ أَن يُدْخَلَ جَنَّةَ نَعِيمٍ ۝ كَلَّآ ۖ إِنَّا خَلَقْنَٰهُم مِّمَّا يَعْلَمُونَ ۝ فَلَآ أُقْسِمُ بِرَبِّ ٱلْمَشَٰرِقِ وَٱلْمَغَٰرِبِ إِنَّا لَقَٰدِرُونَ ۝ عَلَىٰٓ أَن نُّبَدِّلَ خَيْرًا مِّنْهُمْ وَمَا نَحْنُ بِمَسْبُوقِينَ ۝ فَذَرْهُمْ يَخُوضُوا۟ وَيَلْعَبُوا۟ حَتَّىٰ يُلَٰقُوا۟ يَوْمَهُمُ ٱلَّذِى يُوعَدُونَ ۝ يَوْمَ يَخْرُجُونَ مِنَ ٱلْأَجْدَاثِ سِرَاعًا كَأَنَّهُمْ إِلَىٰ نُصُبٍ يُوفِضُونَ ۝ خَٰشِعَةً أَبْصَٰرُهُمْ تَرْهَقُهُمْ ذِلَّةٌ ۚ ذَٰلِكَ ٱلْيَوْمُ ٱلَّذِى كَانُوا۟ يُوعَدُونَ ۝﴾

﴿36. So, what is the matter with those disbelievers, before you Muhṭi'īn﴾

﴿37. On the right and on the left, 'Izīn.﴾

﴿38. Does every man of them hope to enter the Paradise of Delight?﴾

﴿39. But no! Verily, We have created them out of that which they know!﴾

﴿40. But no! I swear by the Lord of the easts and the wests that surely We are Able﴾

﴿41. To replace them by (others) better than them; and We are not to be outrun.﴾

﴿42. So, leave them to plunge in vain talk and play about, until they meet their Day which they are promised.﴾

﴿43. The Day when they will come out of the graves quickly as racing to a Nuṣub,﴾

﴿44. With their eyes lowered in fear and humility, ignominy covering them (all over)! That is the Day which they were promised!﴾

The Rebuke of the Disbelievers and the Threat against Them

Allāh rebukes the disbelievers who, in the time of the Prophet ﷺ, saw him and the guidance Allāh sent him with. They witnessed the magnificent miracles Allāh aided him with. Then, after all of this they fled from him and separated themselves from him. They fled right and left, group by group and party by party. This is as Allāh says,

﴿فَمَا لَهُمْ عَنِ ٱلتَّذْكِرَةِ مُعْرِضِينَ ۝ كَأَنَّهُمْ حُمُرٌ مُّسْتَنفِرَةٌ ۝ فَرَّتْ مِن قَسْوَرَةٍ ۝﴾

﴾*Then what is wrong with them that they run away from admonition? As if they were (frightened) wild donkeys. Fleeing from a beast of prey.*﴿ (74:49-51)

This is the example of disbeliever.

And this *Āyah* is similar. As Allāh says,

﴿فَمَالِ ٱلَّذِينَ كَفَرُوا۟ قِبَلَكَ مُهْطِعِينَ ۝﴾

﴾*So what is the matter with those disbelievers, before you Muhṭi'īn*﴿

meaning, 'what is wrong with these disbelievers who are with you, O Muḥammad? Why are they *Muhti'īn*, meaning hastily running away from you?' This is as Al-Ḥasan Al-Baṣri said, "*Muhṭi'īn* means departing."

﴿عَنِ ٱلْيَمِينِ وَعَنِ ٱلشِّمَالِ عِزِينَ ۝﴾

﴾*On the right and on the left, 'Izīn.*﴿

The singular of *'Izīn* is *'Izah*, which means separating.[1] meaning in their separating and their differing. Al-'Awfi reported from Ibn 'Abbās about the *Āyah*;

﴿فَمَالِ ٱلَّذِينَ كَفَرُوا۟ قِبَلَكَ مُهْطِعِينَ ۝﴾

﴾*So what is the matter with those disbelievers, before you Muhṭi'īn.*﴿

"They are looking in your direction." Then the *Āyah*;

﴿عَنِ ٱلْيَمِينِ وَعَنِ ٱلشِّمَالِ عِزِينَ ۝﴾

﴾*On the right and on the left, 'Izīn.*﴿

[1] Aṭ-Ṭabari 23:620.

he (Ibn 'Abbās) said, "*Al-'Izīn* is a group among the people. On the right and on the left means they are turning away (right and left) from him (the Prophet ﷺ) and mocking him."

Jābir bin Samurah narrated that the Messenger of Allāh ﷺ came out to them while they were sitting in circles. So the Messenger of Allāh ﷺ said,

«مَا لِي أَرَاكُمْ عِزِينَ؟»

«*Why do I see you all 'Izīn (in groups).*»[1]

Aḥmad, Muslim, Abu Dāwud, An-Nasa'ī and Ibn Jarīr all recorded this *Ḥadīth*.[2]

Then, concerning Allāh's statement,

﴿أَيَطْمَعُ كُلُّ امْرِئٍ مِّنْهُمْ أَن يُدْخَلَ جَنَّةَ نَعِيمٍ ۝ كَلَّا﴾

﴾*Does every man of them hope to enter the Paradise of Delight? But no!*﴿

meaning, is this their wish, yet they flee from the Messenger ﷺ in aversion to the truth? Are they hoping that they will be admitted into the Gardens of Delight? Nay, rather their abode is Hell. Then Allāh affirms the occurrence of the Final Abode and the torment that will befall them that they are denying its existence and claiming it to be something farfetched. As a proof against them, Allāh mentions the initiation of creation, and that repeating the process is something easier than performing it the first time. This is something that they themselves confess to. Allāh says,

﴿إِنَّا خَلَقْنَاهُم مِّمَّا يَعْلَمُونَ﴾

﴾*Verily, We have created them out of that which they know!*﴿ meaning, from despised semen. This is as Allāh says,

﴿أَلَمْ نَخْلُقكُّم مِّن مَّاءٍ مَّهِينٍ﴾

﴾*Did We not create you from a despised water (semen)?*﴿ (77:20)

Allāh also says,

[1] Aṭ-Ṭabari 23:620.

[2] Aḥmad 5:93, Muslim 1:322, Abu Dāwud 1:561, An-Nasā'ī 3:4, and Aṭ-Ṭabari 23:620.

﴿فَلْيَنظُرِ الْإِنسَانُ مِمَّ خُلِقَ ۝ خُلِقَ مِن مَّاءٍ دَافِقٍ ۝ يَخْرُجُ مِن بَيْنِ الصُّلْبِ وَالتَّرَائِبِ ۝ إِنَّهُ عَلَىٰ رَجْعِهِ لَقَادِرٌ ۝ يَوْمَ تُبْلَى السَّرَائِرُ ۝ فَمَا لَهُ مِن قُوَّةٍ وَلَا نَاصِرٍ ۝﴾

﴾So let man see from what he is created! He is created from a water gushing forth. Proceeding from between the backbone and the ribs. Verily He is able to bring him back! The Day when all the secrets will be examined. Then he will have no power, nor any helper.﴿ (86:5-10)

Then Allāh says,

﴿فَلَا أُقْسِمُ بِرَبِّ الْمَشَارِقِ وَالْمَغَارِبِ﴾

﴾But no! I swear by the Lord of the easts and the wests﴿

meaning, the One Who created the heavens and the earth and made the east and the west. He is the One Who subjected the stars causing them to appear in the eastern parts of the sky and vanish in the western parts of it. The point of this statement is that the matter is not as the disbelievers claim: that there is no final return, no reckoning, no resurrection and no gathering. Rather all of this will occur and come to pass. There is no way of avoiding it. This is the reason that Allāh has stated a negation at the beginning of this oath. This shows that He is swearing by a denial of their claim. This is a refutation of their false claim of rejecting the Day of Judgement. They already witnessed the greatness of Allāh's power in what is more convincing than the Day of Judgement, that is the creation of the heavens and the earth, and the subjection of the creatures in them, the animals, the inanimate objects and the other types of creatures that exist. This is why Allāh says,

﴿لَخَلْقُ السَّمَاوَاتِ وَالْأَرْضِ أَكْبَرُ مِنْ خَلْقِ النَّاسِ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ۝﴾

﴾The creation of the heavens and the earth is indeed greater than the creation of mankind; yet, most of mankind know not.﴿ (40:57)

Allāh also says,

﴿أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَلَمْ يَعْيَ بِخَلْقِهِنَّ بِقَادِرٍ عَلَىٰ أَن يُحْيِيَ الْمَوْتَىٰ ۚ بَلَىٰ إِنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ۝﴾

❴Do they not see that Allāh, Who created the heavens and the earth, and was not wearied by their creation, is able to give life to the dead? Yes, He surely is Able to do all things.❵ (46:33)

Allāh says in another *Āyah*,

﴿أَوَلَيْسَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِقَادِرٍ عَلَىٰ أَنْ يَخْلُقَ مِثْلَهُمْ ۚ بَلَىٰ وَهُوَ الْخَلَّاقُ الْعَلِيمُ ۝ إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ ۝﴾

❴Is not He Who created the heavens and the earth, able to create the like of them? Yes, indeed! He is the All-Knowing Supreme Creator. Verily, His command, when He intends a thing, is only that He says to it, "Be!"– and it is!❵ (36:81,82)

So here He says,

﴿فَلَا أُقْسِمُ بِرَبِّ الْمَشَارِقِ وَالْمَغَارِبِ إِنَّا لَقَادِرُونَ ۝ عَلَىٰ أَنْ نُبَدِّلَ خَيْرًا مِنْهُمْ﴾

❴But no! I swear by the Lord of the easts and the wests that surely We are Able –to replace them by (others) better than them..❵

meaning, 'on the Day of Judgement We will bring them back (to life) in bodies that are better than these bodies that they have now.' For verily, Allāh's power is suitable (able) to do that.

﴿وَمَا نَحْنُ بِمَسْبُوقِينَ﴾

❴and We are not to be outrun.❵ meaning, 'We are not unable.' This is as Allāh says,

﴿أَيَحْسَبُ الْإِنْسَانُ أَلَّنْ نَجْمَعَ عِظَامَهُ ۝ بَلَىٰ قَادِرِينَ عَلَىٰ أَنْ نُسَوِّيَ بَنَانَهُ ۝﴾

❴Does man think that We shall not assemble his bones? Yes, We are able to put together in perfect order the tips of his fingers.❵ (75:3,4)

Allāh also says,

﴿نَحْنُ قَدَّرْنَا بَيْنَكُمُ الْمَوْتَ وَمَا نَحْنُ بِمَسْبُوقِينَ ۝ عَلَىٰ أَنْ نُبَدِّلَ أَمْثَالَكُمْ وَنُنْشِئَكُمْ فِي مَا لَا تَعْلَمُونَ ۝﴾

❴We have decreed death to you all, and We are not outstripped. To transfigure you and create you in (forms) that you know not.❵ (56:60,61)

Ibn Jarīr preferred the meaning to be: 'a nation who will obey

Us and not disobey Us.' He (Ibn Jarīr) interpreted it in the same way as Allah's statements,

﴿عَلَىٰٓ أَن نُّبَدِّلَ خَيْرًا مِّنْهُمْ﴾

﴿*To replace them by (others) better than them..*﴾ and:

﴿وَإِن تَتَوَلَّوْا يَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ ثُمَّ لَا يَكُونُوٓا أَمْثَٰلَكُم﴾

﴿*And if you turn away, He will exchange you for some other people and they will not be like you.*﴾ (47:38)

However, the first interpretation is more obvious since the other *Āyāt* support that, and Allah the Most High knows best. Then Allâh says,

﴿فَذَرْهُمْ﴾

﴿*So leave them*﴾ meaning, 'O Muḥammad!'

﴿يَخُوضُوا وَيَلْعَبُوا﴾

﴿*to plunge in vain talk and play about,*﴾ meaning, leave them in their denial, disbelief and obstinance.

﴿حَتَّىٰ يُلَٰقُوا يَوْمَهُمُ ٱلَّذِى يُوعَدُونَ﴾

﴿*until they meet their Day which they are promised.*﴾ meaning, they are going to know the outcome of that and taste its evil consequences.

﴿يَوْمَ يَخْرُجُونَ مِنَ ٱلْأَجْدَاثِ سِرَاعًا كَأَنَّهُمْ إِلَىٰ نُصُبٍ يُوفِضُونَ﴾

﴿*The Day when they will come out of the graves quickly as racing to a Nuṣub.*﴾

meaning, they will stand up out of their graves when the Lord, Blessed be He the Most High, calls them to the place of the reckoning. They will rise up quickly as if they were rushing towards some monumental object. Ibn 'Abbās, Mujāhid and Aḍ-Ḍaḥḥāk, all said, "As if they were rushing towards a flag." Abu 'Āliyah and Yaḥyā bin Abi Kathīr both said, "As if they were rushing towards a goal." The majority of reciters recited this word as "*Naṣb*" (instead of *Nuṣub*) with a *Fatḥah* over the letter *Nūn* and a *Sukūn* over the letter *Ṣād*. This (*Naṣb*) is a verbal noun meaning something that is erected. Al-Ḥasan Al-Baṣri recited it as "*Nuṣub*" with a *Ḍammah* over both the letter

Nūn and *Ṣād*. This (*Nuṣub*) means an idol. With this recitation the *Āyah* means, as if their rushing to this place was like when they used to hurry in the worldly life to the idol when they saw it. They would rush hurriedly to see who would be the first of them to touch it. This has been reported from Mujāhid, Yaḥyā bin Abi Kathīr, Muslim Al-Baṭīn, Qatādah, Aḍ-Ḍaḥḥāk, Ar Rabī' bin Anas, Abu Ṣāliḥ, 'Āṣim bin Bahdalah, Ibn Zayd and others. Concerning Allāh's statement,

﴿خَٰشِعَةً أَبْصَٰرُهُمْ﴾

﴾*With their eyes lowered in fear*﴿ meaning humbled.

﴿تَرْهَقُهُمْ ذِلَّةٌ﴾

﴾*covering them with humility.*﴿ meaning, in return for how they behaved arrogantly in the worldly life by refusing to be obedient (to Allāh).

﴿ذَٰلِكَ ٱلْيَوْمُ ٱلَّذِى كَانُوا۟ يُوعَدُونَ﴾

﴾*That is the Day which they were promised!*﴿

This is the end of the *Tafsir* of *Sūrah Sa'ala Sā'il*. And all praise and thanks are due to Allāh.

The *Tafsīr* of *Sūrah Nūḥ* (Chapter - 71)

Which was revealed in Makkah

فَلَآ أُقْسِمُ بِرَبِّ ٱلْمَشَٰرِقِ وَٱلْمَغَٰرِبِ إِنَّا لَقَٰدِرُونَ ﴿٤٠﴾ عَلَىٰٓ أَن نُّبَدِّلَ خَيْرًا مِّنْهُمْ
وَمَا نَحْنُ بِمَسْبُوقِينَ ﴿٤١﴾ فَذَرْهُمْ يَخُوضُوا۟ وَيَلْعَبُوا۟ حَتَّىٰ يُلَٰقُوا۟ يَوْمَهُمُ ٱلَّذِى
يُوعَدُونَ ﴿٤٢﴾ يَوْمَ يَخْرُجُونَ مِنَ ٱلْأَجْدَاثِ سِرَاعًا كَأَنَّهُمْ إِلَىٰ نُصُبٍ يُوفِضُونَ
﴿٤٣﴾ خَٰشِعَةً أَبْصَٰرُهُمْ تَرْهَقُهُمْ ذِلَّةٌ ذَٰلِكَ ٱلْيَوْمُ ٱلَّذِى كَانُوا۟ يُوعَدُونَ ﴿٤٤﴾

سُورَةُ نُوحٍ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

إِنَّآ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِۦٓ أَنْ أَنذِرْ قَوْمَكَ مِن قَبْلِ أَن يَأْتِيَهُمْ
عَذَابٌ أَلِيمٌ ﴿١﴾ قَالَ يَٰقَوْمِ إِنِّى لَكُمْ نَذِيرٌ مُّبِينٌ ﴿٢﴾ أَنِ ٱعْبُدُوا۟
ٱللَّهَ وَٱتَّقُوهُ وَأَطِيعُونِ ﴿٣﴾ يَغْفِرْ لَكُم مِّن ذُنُوبِكُمْ وَيُؤَخِّرْكُمْ
إِلَىٰٓ أَجَلٍ مُّسَمًّى إِنَّ أَجَلَ ٱللَّهِ إِذَا جَآءَ لَا يُؤَخَّرُ لَوْ كُنتُمْ تَعْلَمُونَ
﴿٤﴾ قَالَ رَبِّ إِنِّى دَعَوْتُ قَوْمِى لَيْلًا وَنَهَارًا ﴿٥﴾ فَلَمْ يَزِدْهُمْ دُعَآءِىٓ إِلَّا
فِرَارًا ﴿٦﴾ وَإِنِّى كُلَّمَا دَعَوْتُهُمْ لِتَغْفِرَ لَهُمْ جَعَلُوٓا۟ أَصَٰبِعَهُمْ
فِىٓ ءَاذَانِهِمْ وَٱسْتَغْشَوْا۟ ثِيَابَهُمْ وَأَصَرُّوا۟ وَٱسْتَكْبَرُوا۟ ٱسْتِكْبَارًا
﴿٧﴾ ثُمَّ إِنِّى دَعَوْتُهُمْ جِهَارًا ﴿٨﴾ ثُمَّ إِنِّىٓ أَعْلَنتُ لَهُمْ وَأَسْرَرْتُ
لَهُمْ إِسْرَارًا ﴿٩﴾ فَقُلْتُ ٱسْتَغْفِرُوا۟ رَبَّكُمْ إِنَّهُۥ كَانَ غَفَّارًا ﴿١٠﴾

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

﴿إِنَّآ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِۦٓ أَنْ أَنذِرْ قَوْمَكَ مِن قَبْلِ أَن يَأْتِيَهُمْ عَذَابٌ أَلِيمٌ ﴿١﴾ قَالَ يَٰقَوْمِ إِنِّى لَكُمْ نَذِيرٌ مُّبِينٌ ﴿٢﴾ أَنِ ٱعْبُدُوا۟ ٱللَّهَ وَٱتَّقُوهُ وَأَطِيعُونِ ﴿٣﴾ يَغْفِرْ لَكُم مِّن ذُنُوبِكُمْ وَيُؤَخِّرْكُمْ إِلَىٰٓ أَجَلٍ مُّسَمًّى إِنَّ أَجَلَ ٱللَّهِ إِذَا جَآءَ لَا يُؤَخَّرُ لَوْ كُنتُمْ تَعْلَمُونَ ﴿٤﴾﴾

﴾1. Verily, We sent Nūḥ to his people (saying): "Warn your people before there comes to them a painful torment."﴿

﴾2. He said: "O my people! Verily, I am a plain warner to you,"﴿

﴾3. "That you should worship Allāh, and have Taqwā of Him, and obey me,"﴿

﴾4. "He will forgive you of your sins and respite you to an appointed term. Verily, the term of Allāh when it comes, cannot be delayed, if you but know."﴿

Nūḥ's Invitation to His People

Allāh says concerning Nūḥ that He sent him to his people commanding him to warn them of the punishment of Allāh before it befell them. He was to tell them that if they would repent and turn to Allāh, then the punishment would be lifted from them. Due to this Allāh says,

﴿أَنْ أَنذِرْ قَوْمَكَ مِن قَبْلِ أَن يَأْتِيَهُمْ عَذَابٌ أَلِيمٌ - قَالَ يَقَوْمِ إِنِّى لَكُمْ نَذِيرٌ مُّبِينٌ﴾

﴾*"Warn your people before there comes to them a painful torment." He said: "O my people! Verily, I am a plain warner to you."*﴿

meaning, clarity of the warning, making the matter apparent and clear.

﴿أَنِ اعْبُدُواْ اللَّهَ وَاتَّقُوهُ﴾

﴾*That you should worship Allāh, and have Taqwā of Him,*﴿

meaning, 'abandon those things that He has forbidden and avoid that which He has declared to be sinful.'

﴿وَأَطِيعُونِ﴾

﴾*and obey me,*﴿ 'In that which I command you to do and that which I forbid you from.'

﴿يَغْفِرْ لَكُمْ مِّن ذُنُوبِكُمْ﴾

﴾*He will forgive you of your sins*﴿ meaning, 'if you do what I command you to do and you believe in what I have been sent with to you, then Allāh will forgive you for your sins.'

﴿وَيُؤَخِّرْكُمْ إِلَى أَجَلٍ مُّسَمًّى﴾

﴾*and respite you to an appointed term.*﴿ meaning, 'He will extend your life span and protect you from the torment that He would have made befall you if you did not stay away from His prohibitions.' This *Āyah* is used as proof by those who say that obedience (to Allāh), righteousness and maintaining the family ties truly increase the life span of a person. This is like that which has been reported in the *Ḥadīth*,

«صِلَةُ الرَّحِمِ تَزِيدُ فِي الْعُمُرِ»

«*Maintaining the family ties increases the life span.*»[1]

Concerning Allāh's statement,

﴿إِنَّ أَجَلَ اللَّهِ إِذَا جَاءَ لَا يُؤَخَّرُ لَوْ كُنتُمْ تَعْلَمُونَ﴾

﴾*Verily, the term of Allāh when it comes, cannot be delayed, if you but know.*﴿

means, hasten to the obedience (of Allāh) before the coming of His vengeance. For verily, if He commands that to happen, it cannot be repulsed or prevented. For He is the Great One Who compels everything, and He is the Almighty Whose might all of creation succumbs to.

﴿قَالَ رَبِّ إِنِّي دَعَوْتُ قَوْمِي لَيْلًا وَنَهَارًا ۝ فَلَمْ يَزِدْهُمْ دُعَائِي إِلَّا فِرَارًا ۝ وَإِنِّي كُلَّمَا دَعَوْتُهُمْ لِتَغْفِرَ لَهُمْ جَعَلُوا أَصَابِعَهُمْ فِي آذَانِهِمْ وَاسْتَغْشَوْا ثِيَابَهُمْ وَأَصَرُّوا وَاسْتَكْبَرُوا اسْتِكْبَارًا ۝ ثُمَّ إِنِّي دَعَوْتُهُمْ جِهَارًا ۝ ثُمَّ إِنِّي أَعْلَنتُ لَهُمْ وَأَسْرَرْتُ لَهُمْ إِسْرَارًا ۝ فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا ۝ يُرْسِلِ السَّمَاءَ عَلَيْكُم مِّدْرَارًا ۝ وَيُمْدِدْكُم بِأَمْوَالٍ وَبَنِينَ وَيَجْعَل لَّكُمْ جَنَّاتٍ وَيَجْعَل لَّكُمْ أَنْهَارًا ۝ مَّا لَكُمْ لَا تَرْجُونَ لِلَّهِ وَقَارًا ۝ وَقَدْ خَلَقَكُمْ أَطْوَارًا ۝ أَلَمْ تَرَوْا كَيْفَ خَلَقَ اللَّهُ سَبْعَ سَمَاوَاتٍ طِبَاقًا ۝ وَجَعَلَ الْقَمَرَ فِيهِنَّ نُورًا وَجَعَلَ الشَّمْسَ سِرَاجًا ۝ وَاللَّهُ أَنبَتَكُم مِّنَ الْأَرْضِ نَبَاتًا ۝ ثُمَّ يُعِيدُكُمْ فِيهَا وَيُخْرِجُكُمْ إِخْرَاجًا ۝ وَاللَّهُ جَعَلَ لَكُمُ الْأَرْضَ بِسَاطًا ۝ لِّتَسْلُكُوا مِنْهَا سُبُلًا فِجَاجًا ۝﴾

﴾*5. He said: O my Lord! Verily, I have called to my people night and day,*﴿

﴾*6. But all my calling added nothing but to (their) flight.*﴿

﴾*7. And verily, every time I called unto them that You might forgive them, they thrust their fingers into their ears, covered themselves up with their garments, and persisted, and magnified themselves in pride.*﴿

﴾*8. Then verily, I called to them openly (aloud).*﴿

﴾*9. Then verily, I proclaimed to them in public, and I have appealed to them in private.*﴿

﴾*10. I said (to them): Ask forgiveness from your Lord, verily, He is Oft-Forgiving;*﴿

﴾*11. He will send rain to you Midrār,*﴿

[1] Ibn Shihāb 1:93. See *Aṣ-Ṣaḥīḥah* no. 1908.

﴾12. And give you increase in wealth and children, and bestow on you gardens and bestow on you rivers.﴿

﴾13. What is the matter with you, that you do not hope for any Waqār from Allāh?﴿

﴾14. While He has created you (in) Aṭwār (stages).﴿

﴾15. See you not how Allāh has created the seven heavens in tiers?﴿

﴾16. And has made the moon a light therein, and made the sun a lamp?﴿

﴾17. And Allāh has brought you forth from the (dust of) earth?﴿

﴾18. Afterwards He will return you into it (the earth), and bring you forth.﴿

﴾19. And Allāh has made for you the earth a wide expanse.﴿

﴾20. That you may go about therein in broad roads.﴿

Nūḥ complains about his Encounter with His People

Allāh tells about His servant and Messenger, Nūḥ, and that he complained to his Lord about the response he received from his people, and how he was patient with them for this long period of time – which was nine hundred and fifty years. He complained due to his explaining and clarifying matters for them and his calling them to guidance and the straightest path. So he (Nūḥ) said,

﴿رَبِّ إِنِّى دَعَوْتُ قَوْمِى لَيْلاً وَنَهَاراً﴾

﴾O my Lord! Verily, I have called to my people night and day,﴿

meaning, 'I did not abandon calling them night and day, carrying out Your command and in obediance to You.'

﴿فَلَمْ يَزِدْهُمْ دُعَآئِى إِلاَّ فِرَاراً ﴾

﴾But all my calling added nothing but to (their) flight.﴿

meaning, 'the more I called them to come to the truth, the more they fled from it and avoided it.'

﴿وَإِنِّى كُلَّمَا دَعَوْتُهُمْ لِتَغْفِرَ لَهُمْ جَعَلُواْ أَصَـبِعَهُمْ فِى ءَاذَانِهِمْ وَاسْتَغْشَوْاْ ثِيَابَهُمْ﴾

﴿*And verily, every time I called unto them that You might forgive them, they thrust their fingers into their ears, covered themselves up with their garments,*﴾

meaning, 'they closed up their ears so that they could not hear what I was calling them to.' This is similar to what Allāh said about the disbelievers of the Quraysh.

﴿وَقَالَ الَّذِينَ كَفَرُوا لَا تَسْمَعُوا لِهَٰذَا الْقُرْآنِ وَالْغَوْا فِيهِ لَعَلَّكُمْ تَغْلِبُونَ﴾

﴿*And those who disbelieve say: "Listen not to this Qur'ān, and make noise in the midst of its (recitation) that you may overcome."*﴾ (41:26)

﴿وَاسْتَغْشَوْا ثِيَابَهُمْ﴾

﴿*covered themselves up with their garments,*﴾

Ibn Jarīr recorded from Ibn 'Abbās that he said, "They concealed themselves under false pretences from him so that he would not recognize them." Sa'īd bin Jubayr and As-Suddi both said, "They covered their heads so that they could not hear what he was saying."

﴿وَأَصَرُّوا﴾

﴿*and persisted,*﴾ meaning, they continued in what they were upon of associating partners with Allāh and great disbelief.

﴿وَاسْتَكْبَرُوا اسْتِكْبَارًا﴾

﴿*and magnified themselves in pride.*﴾ meaning, they were turned away from following the truth and submitting to it.

﴿ثُمَّ إِنِّي دَعَوْتُهُمْ جِهَارًا﴾

﴿*Then verily, I called to them openly.*﴾ meaning, openly among the people.

﴿ثُمَّ إِنِّي أَعْلَنتُ لَهُمْ﴾

﴿*Then verily, I proclaimed to them in public,*﴾

meaning, with open speech and a raised voice.

﴿وَأَسْرَرْتُ لَهُمْ إِسْرَارًا﴾

﴿*and I have appealed to them in private.*﴾ meaning, in discussions with them. So he tried various types of propagation to be more

effective with them.

What Nūḥ said when He called His People to Allāh

﴿فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا﴾

﴾I said: Ask forgiveness from your Lord, verily, He is Oft-Forgiving;﴿

meaning, 'return to Him and turn away from what you are involved in. Repent to Him soon, for verily, He is Most Accepting of the repentance of those who turn to Him in repentance. He will accept repentance no matter what the sin is, even if it is disbelief and polytheism.' Thus, he said,

﴿فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا يُرْسِلِ السَّمَاءَ عَلَيْكُم مِّدْرَارًا﴾

﴾I said: Ask forgiveness from your Lord, verily, He is Oft-Forgiving; He will send rain to you Midrār,﴿

meaning, continuous rain. Thus, it is recommended to recite this *Sūrah* in the prayer for rain due to this *Āyah*. This has been reported from the Commander of the faithful, 'Umar bin Al-Khaṭṭāb. He ascended the *Minbar* to perform the prayer for rain, and he did not do more than seeking Allāh's forgiveness and reciting the *Āyāt* that mention seeking Allāh's forgiveness. Among these *Āyāt*:

﴿فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا يُرْسِلِ السَّمَاءَ عَلَيْكُم مِّدْرَارًا﴾

﴾I said: Ask forgiveness from your Lord, verily, He is Oft-Forgiving; He will send rain to you Midrār,﴿

Then he ('Umar) said, "Verily, I have sought rain with the keys of the sky which cause the rain to descend." Ibn 'Abbās and others have said, "It (*Midrār*) means some of it (rain) following others."

Concerning Allāh's statement,

﴿وَيُمْدِدْكُم بِأَمْوَالٍ وَبَنِينَ وَيَجْعَل لَّكُمْ جَنَّاتٍ وَيَجْعَل لَّكُمْ أَنْهَارًا﴾

﴾And give you increase in wealth and children, and bestow on you gardens and bestow on you rivers.﴿

meaning, 'if you repent to Allāh, seek His forgiveness and obey Him, He will increase your provisions for you and provide you with water from the blessings of the sky. He will cause the

blessings of the earth and crops to grow for you. He will increase your live stock animals for you and give you more wealth and children. This means that He will give you more wealth, more children and gardens with various types of fruits. He will cause rivers to flow among these gardens.' This is the position of the invitation with encouragement. Then He made it balanced for them by using intimidation. He said,

﴿مَّا لَكُمْ لَا تَرْجُونَ لِلَّهِ وَقَارًا ﴿١٣﴾﴾

﴾What is the matter with you, that you do not hope for any Waqār from Allāh?﴿

meaning, great majesty. This has been said by Ibn 'Abbās, Mujāhid and Aḍ-Ḍaḥḥāk.[1] Ibn 'Abbās said, "That you all do not magnify Allāh in the proper manner that He deserves to be magnified. Meaning, you do not fear His punishment and His vengeance."[2]

﴿وَقَدْ خَلَقَكُمْ أَطْوَارًا ﴿١٤﴾﴾

﴾While He has created you (in) Aṭwār (stages).﴿

It has been said that this means from a drop of sperm, then from a hanging clot, then from a lump of flesh. Ibn 'Abbās, 'Ikrimah, Qatādah, Yaḥyā bin Rāfi', As-Suddi and Ibn Zayd, all said this.

Concerning Allāh's statement,

﴿أَلَمْ تَرَوْا كَيْفَ خَلَقَ اللَّهُ سَبْعَ سَمَاوَاتٍ طِبَاقًا ﴿١٥﴾﴾

﴾See you not how Allāh has created the seven heavens in tiers?﴿

meaning, one above another. Can this be comprehended simply by hearing it only or is it of the matters that actually can be perceived with the senses which are known about the movements (of the heavenly bodies) and the eclipses. It is known that they (the scholars) have many different opinions about these matters that we will not discuss here. The only intent here is that Allāh

﴿خَلَقَ اللَّهُ سَبْعَ سَمَاوَاتٍ طِبَاقًا ﴿١٥﴾ وَجَعَلَ الْقَمَرَ فِيهِنَّ نُورًا وَجَعَلَ الشَّمْسَ سِرَاجًا ﴿١٦﴾﴾

[1] Aṭ-Ṭabari 23:634.

[2] Aṭ-Ṭabari 23:634.

﴾Allāh has created the seven heavens in tiers and has made the moon a light therein, and made the sun a lamp?﴿

meaning, He made a distinction between them (the sun and moon) in reference to their lighting. He made each one of them in a set manner with a distinct quality so that the night and day may be known. They (the night and day) are known by the rising and setting of the sun. He also determined fixed stations and positions for the moon, and He made its light vary so that sometimes it increases until it reaches a maximum, then it begins to decrease until it is completely veiled. This shows the passing of months and years. This is as Allāh said,

﴿هُوَ الَّذِي جَعَلَ الشَّمْسَ ضِيَاءً وَالْقَمَرَ نُورًا وَقَدَّرَهُ مَنَازِلَ لِتَعْلَمُوا عَدَدَ السِّنِينَ وَالْحِسَابَ مَا خَلَقَ اللَّهُ ذَٰلِكَ إِلَّا بِالْحَقِّ يُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ﴾

﴾It is He Who made the sun a shining thing and the moon as a light and measured out for its stages that you might know the number of years and the reckoning. Allāh did not create this but in truth. He explains the Āyāt in detail for people who have knowledge.﴿ (10:5)

Concerning Allāh's statement,

﴿وَاللَّهُ أَنبَتَكُم مِّنَ الْأَرْضِ نَبَاتًا﴾

﴾And Allāh has brought you forth from the (dust of) earth?﴿

This (*Nabāt*) is a verbal noun (for emphasis) and its usage here is most excellent.

﴿ثُمَّ يُعِيدُكُمْ فِيهَا﴾

﴾Afterwards He will return you into it (the earth),﴿ (71:18)

meaning, when you die.

﴿وَيُخْرِجُكُمْ إِخْرَاجًا﴾

﴾And bring you forth.﴿ meaning, on the Day of Judgement He will repeat your creation just as He first originated you.

﴿وَاللَّهُ جَعَلَ لَكُمُ الْأَرْضَ بِسَاطًا﴾

﴾And Allāh has made for you the earth a wide expanse.﴿

meaning, He spread it out, leveled it, settled it, and stabilized it with firm and lofty mountains.

سورة نوح ٥٧١ الجزء التاسع والعشرون

يُرْسِلِ السَّمَاءَ عَلَيْكُم مِّدْرَارًا ﴿١١﴾ وَيُمْدِدْكُم بِأَمْوَالٍ وَبَنِينَ وَيَجْعَل
لَّكُمْ جَنَّاتٍ وَيَجْعَل لَّكُمْ أَنْهَارًا ﴿١٢﴾ مَّا لَكُمْ لَا تَرْجُونَ لِلَّهِ وَقَارًا ﴿١٣﴾
وَقَدْ خَلَقَكُمْ أَطْوَارًا ﴿١٤﴾ أَلَمْ تَرَوْا كَيْفَ خَلَقَ اللَّهُ سَبْعَ سَمَاوَاتٍ
طِبَاقًا ﴿١٥﴾ وَجَعَلَ الْقَمَرَ فِيهِنَّ نُورًا وَجَعَلَ الشَّمْسَ سِرَاجًا ﴿١٦﴾
وَاللَّهُ أَنبَتَكُم مِّنَ الْأَرْضِ نَبَاتًا ﴿١٧﴾ ثُمَّ يُعِيدُكُمْ فِيهَا وَيُخْرِجُكُمْ
إِخْرَاجًا ﴿١٨﴾ وَاللَّهُ جَعَلَ لَكُمُ الْأَرْضَ بِسَاطًا ﴿١٩﴾ لِّتَسْلُكُوا مِنْهَا
سُبُلًا فِجَاجًا ﴿٢٠﴾ قَالَ نُوحٌ رَّبِّ إِنَّهُمْ عَصَوْنِي وَاتَّبَعُوا مَن لَّمْ يَزِدْهُ
مَالُهُ وَوَلَدُهُ إِلَّا خَسَارًا ﴿٢١﴾ وَمَكَرُوا مَكْرًا كُبَّارًا ﴿٢٢﴾ وَقَالُوا
لَا تَذَرُنَّ آلِهَتَكُمْ وَلَا تَذَرُنَّ وَدًّا وَلَا سُوَاعًا وَلَا يَغُوثَ وَيَعُوقَ
وَنَسْرًا ﴿٢٣﴾ وَقَدْ أَضَلُّوا كَثِيرًا وَلَا تَزِدِ الظَّالِمِينَ إِلَّا ضَلَالًا ﴿٢٤﴾
مِّمَّا خَطِيئَاتِهِمْ أُغْرِقُوا فَأُدْخِلُوا نَارًا فَلَمْ يَجِدُوا لَهُم مِّن دُونِ
اللَّهِ أَنصَارًا ﴿٢٥﴾ وَقَالَ نُوحٌ رَّبِّ لَا تَذَرْ عَلَى الْأَرْضِ مِنَ الْكَافِرِينَ
دَيَّارًا ﴿٢٦﴾ إِنَّكَ إِن تَذَرْهُمْ يُضِلُّوا عِبَادَكَ وَلَا يَلِدُوا إِلَّا فَاجِرًا
كَفَّارًا ﴿٢٧﴾ رَّبِّ اغْفِرْ لِي وَلِوَالِدَيَّ وَلِمَن دَخَلَ بَيْتِيَ
مُؤْمِنًا وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَلَا تَزِدِ الظَّالِمِينَ إِلَّا تَبَارًا ﴿٢٨﴾

﴿لِّتَسْلُكُوا مِنْهَا سُبُلًا فِجَاجًا ﴿٢٠﴾﴾

﴾*That you may go about therein in broad roads.*﴿

meaning, He created it so that you may settle in it and travel in it wherever you wish, from its different sides, areas and regions. All of this is from what Nūḥ informed them of concerning Allāh's power and His greatness in creating the heavens and the earth. It demostrates the favor that He did for them by making both heavenly benefits and earthly benefits. For He is the Creator and the Sustainer Who made the heaven as a building and the earth as a bed, and He enlarged His provisions for His creatures. Therefore, He is the One Who it is obligatory to worship, and accept as One God. No one should be associated with Him as a partner, because He has no equal, peer, rival, coequal, mate, son, minister or advisor, rather He is the Most High, the Most Great.

﴿قَالَ نُوحٌ رَّبِّ إِنَّهُمْ عَصَوْنِي وَاتَّبَعُوا مَن لَّمْ يَزِدْهُ مَالُهُ وَوَلَدُهُ إِلَّا خَسَارًا ﴿٢١﴾ وَمَكَرُوا مَكْرًا كُبَّارًا ﴿٢٢﴾ وَقَالُوا لَا تَذَرُنَّ آلِهَتَكُمْ وَلَا تَذَرُنَّ وَدًّا وَلَا سُوَاعًا وَلَا يَغُوثَ وَيَعُوقَ وَنَسْرًا ﴿٢٣﴾ وَقَدْ أَضَلُّوا كَثِيرًا وَلَا تَزِدِ الظَّالِمِينَ إِلَّا ضَلَالًا ﴿٢٤﴾﴾

﴾*21. Nūḥ said: "My Lord! They have disobeyed me, and followed one whose wealth and children give him no increase but loss."*﴿

﴾22. "And they have plotted a mighty plot."﴿

﴾23. "And they have said: 'You shall not leave your gods, nor shall you leave Wadd, nor Suwā', nor Yaghūth, and Ya'ūq and Nasr.'"﴿

﴾24. "And indeed they have led many astray. And (O Allāh): 'Grant no increase to the wrongdoers save error.'"﴿

Nūḥ complains to His Lord about His People's Response

Allāh says that Nūḥ turned to Allāh to inform Allāh - the All Knowing from Whom nothing escapes - that he presented the clear call, as mentioned previously, and the comprehensive invitation in various ways. He called them sometimes by encouragement and sometimes by intimidating warnings. Yet, they disobeyed him, opposed him, denied him and followed the children of the world. They were those who were heedless of the command of Allāh and they possessed delights of wealth and children. However, these things (worldly benefits) were also for gradual punishment and temporary respite, not for honor or blessing. Thus, Allāh says,

﴿وَاتَّبَعُوا مَن لَّمْ يَزِدْهُ مَالُهُ وَوَلَدُهُ إِلَّا خَسَارًا﴾

﴾and followed one whose wealth and children give him no increase but loss.﴿

The meaning of Allāh's statement,

﴿وَمَكَرُوا مَكْرًا كُبَّارًا ﴿٢٢﴾﴾

﴾And they have plotted a mighty plot.﴿

is that they plotted a deceptive plot for their followers tricking them into believing that they were following the truth and correct guidance. This is like what they will say to them on the Day of Judgement,

﴿بَلْ مَكْرُ اللَّيْلِ وَالنَّهَارِ إِذْ تَأْمُرُونَنَا أَن نَّكْفُرَ بِاللَّهِ وَنَجْعَلَ لَهُ أَندَادًا﴾

﴾Nay, but it was your plotting by night and day: when you orderd us to disbelieve in Allāh and set up rivals to Him!﴿ (34:33)

For this reason He says here,

The Idols of the People of Nūḥ and what happened to Him

﴿وَمَكَرُوا مَكْرًا كُبَّارًا ﴿٢٢﴾ وَقَالُوا لَا تَذَرُنَّ آلِهَتَكُمْ وَلَا تَذَرُنَّ وَدًّا وَلَا سُوَاعًا وَلَا يَغُوثَ وَيَعُوقَ وَنَسْرًا ﴿٢٣﴾﴾

﴾*And they have plotted a mighty plot. And they have said: 'You shall not leave your gods, nor shall you leave Wadd, nor Suwā', nor Yaghūth, and Ya'ūq and Nasr.'*﴿

These are the names of their idols which they used to worship besides Allāh.

Al-Bukhāri recorded from Ibn 'Abbās that he said, "The idols that were among the people of Nūḥ wound up among the Arabs afterwards. In reference to *Wadd*, it became the idol of the people of Kalb in the area of Dawmat Al-Jandal. *Suwā'* became the idol of the people of Hudhayl. *Yaghūth* became the idol of the people of Murād, then the people of Bani Ghuṭayf at Al-Juruf in the area of Saba' worshipped it after them. *Ya'ūq* became the idol of the people of Hamdān. *Nasr* became the idol of the people of Ḥimyar for the family of Dhu Kalā'. These idols were all named after righteous men from the people of Nūḥ. Then when these men died, *Shayṭān* inspired his (Nūḥ's) people to erect statues in honor of them at their gathering places where they used to come and sit, and to name these statues after these men (with their names). So they did this (as *Shayṭān* suggested), but these statues were not worshipped until after those people (the ones who built them) had died and the knowledge was lost. Then, those statues were later worshipped."[1]

This has also been similarly reported from 'Ikrimah, Aḍ-Ḍaḥḥāk, Qatādah and Ibn Isḥāq. 'Ali bin Abi Ṭalḥah reported from Ibn 'Abbās that he said, "These are statues that were worshipped in the time of Nūḥ."[2] Ibn Jarīr recorded from Muḥammad bin Qays that he said concerning Yaghūth, Ya'ūq and Nasr, "They were righteous people between the time of Ādam and Nūḥ, and they had followers who used to adhere to their guidance. Then, when they died, their companions who

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[1] *Fatḥ Al-Bāri* 8:535.

[2] Aṭ-Ṭabari 23:640.

used to follow them said, 'If we make images of them, it will increase our desire to perform worship when we remember them.' So they made images of them. Then, when those people died and other people came after them, Iblīs approached them and said, 'They (your predecessors) used to worship these statues and they were granted rain by their worship of them.' Thus, they (the latter people) worshipped them."

The Supplication of Nūḥ against His People and for whoever believed in Him

Allāh then says,

﴿وَقَدْ أَضَلُّوا كَثِيرًا﴾

﴿*And indeed they have led many astray.*﴾ meaning, by the idols that they took for worship, they mislead a large number of people. For verily, the worship of those idols continued throughout many generations until our times today, among the Arabs, the non-Arabs and all the groups of the Children of Ādam. *Al-Khalīl* (Prophet Ibrāhīm) said in his supplication,

﴿وَاجْنُبْنِى وَبَنِىَّ أَن نَّعْبُدَ الْأَصْنَامَ ۝ رَبِّ إِنَّهُنَّ أَضْلَلْنَ كَثِيرًا مِّنَ النَّاسِ﴾

﴿*And keep me and my sons away from worshipping idols."O my Lord! They have indeed led astray many among mankind..."*﴾ (14:35,36)

Allāh then says,

﴿وَلَا تَزِدِ الظَّالِمِينَ إِلَّا ضَلَالًا ۝﴾

﴿*Grant no increase to the wrongdoers save error.*﴾

This is a supplication from him (Nūḥ) against his people due to their rebellion, disbelief and obstinacy. This is just as Mūsā supplicated against Fir'awn and his chiefs in his statement,

﴿رَبَّنَا اطْمِسْ عَلَىٰ أَمْوَالِهِمْ وَاشْدُدْ عَلَىٰ قُلُوبِهِمْ فَلَا يُؤْمِنُوا حَتَّىٰ يَرَوُا الْعَذَابَ الْأَلِيمَ ۝﴾

﴿*Our Lord ! Destroy their wealth, and harden their hearts, so that they will not believe until they see the painful torment.*﴾ (10:88)

Verily, Allāh responded to the supplication of both of these Prophets concerning their people and He drowned their nations due to their rejection of what he (that Prophet) had

come with.

﴿مِّمَّا خَطِيٓـَٔـٰتِهِمْ أُغْرِقُوا۟ فَأُدْخِلُوا۟ نَارًا فَلَمْ يَجِدُوا۟ لَهُم مِّن دُونِ ٱللَّهِ أَنصَارًا ﴿٢٥﴾ وَقَالَ نُوحٌ رَّبِّ لَا تَذَرْ عَلَى ٱلْأَرْضِ مِنَ ٱلْكَـٰفِرِينَ دَيَّارًا ﴿٢٦﴾ إِنَّكَ إِن تَذَرْهُمْ يُضِلُّوا۟ عِبَادَكَ وَلَا يَلِدُوٓا۟ إِلَّا فَاجِرًا كَفَّارًا ﴿٢٧﴾ رَّبِّ ٱغْفِرْ لِى وَلِوَٰلِدَىَّ وَلِمَن دَخَلَ بَيْتِىَ مُؤْمِنًا وَلِلْمُؤْمِنِينَ وَٱلْمُؤْمِنَـٰتِ وَلَا تَزِدِ ٱلظَّـٰلِمِينَ إِلَّا تَبَارًۢا ﴿٢٨﴾﴾

﴾*25. Because of their sins they were drowned, then were made to enter the Fire. And they found none to help them instead of Allāh.*﴿

﴾*26. And Nūḥ said: "My Lord! Leave not one of the disbelievers on the earth Dayyār!"*﴿

﴾*27. "If You leave them, they will mislead Your servants, and they will beget none but wicked disbelievers."*﴿

﴾*28. "My Lord! Forgive me, and my parents, and him who enters my home as a believer, and all the believing men and women. And to the wrongdoers grant You no increase but destruction!"*﴿

Allāh says,

﴿مِّمَّا خَطِيٓـَٔـٰتِهِمْ﴾

﴾*Because of their sins*﴿ It also has been recited as;

(خَطَايَاهُمْ)

(their errors.)

﴿أُغْرِقُوا۟﴾

﴾*they were drowned,*﴿ meaning, for their numerous sins, rebellion, persistence in disbelief and opposition to their Messengers.

﴿أُغْرِقُوا۟ فَأُدْخِلُوا۟ نَارًا﴾

﴾*they were drowned, then were made to enter the Fire.*﴿

meaning, they will be carried from the flood of the seas to the heat of the Fire.

﴿فَلَمْ يَجِدُوا۟ لَهُم مِّن دُونِ ٱللَّهِ أَنصَارًا ﴿٢٥﴾﴾

﴾*And they found none to help them instead of Allāh.*﴿

meaning, they will have no helper, assistant, or savior who can rescue them from the punishment of Allāh. This is similar to Allāh's statement,

﴿لَا عَاصِمَ ٱلْيَوْمَ مِنْ أَمْرِ ٱللَّهِ إِلَّا مَن رَّحِمَ﴾

﴾*This day there is no savior from the decree of Allāh except him on whom He has mercy.*﴿ (11:43)

﴿وَقَالَ نُوحٌ رَّبِّ لَا تَذَرْ عَلَى ٱلْأَرْضِ مِنَ ٱلْكَـٰفِرِينَ دَيَّارًا﴾

﴾*And Nūḥ said: "My Lord! Leave not one of the disbelievers on the earth Dayyār!"*﴿

meaning, do not leave a single one of them on the face of the earth, not even a lone individual. This is a method of speaking that gives emphasis to the negation. Aḍ-Ḍaḥḥāk said, "*Dayyār* means one." As-Suddi said, "*Dayyār* is the one who stays in the home." So Allāh answered his supplication and He destroyed all of those on the face of the earth who were disbelievers. He (Allāh) even destroyed Nūḥ's (biological) son from his own loins, who separated himself from his father (Nūḥ). He (Nūḥ's son) said,

﴿سَـَٔاوِىٓ إِلَىٰ جَبَلٍ يَعْصِمُنِى مِنَ ٱلْمَآءِ ۚ قَالَ لَا عَاصِمَ ٱلْيَوْمَ مِنْ أَمْرِ ٱللَّهِ إِلَّا مَن رَّحِمَ ۚ وَحَالَ بَيْنَهُمَا ٱلْمَوْجُ فَكَانَ مِنَ ٱلْمُغْرَقِينَ﴾

﴾*I will betake myself to some mountain, it will save me from the water. Nūḥ said: "This day there is no savior from the decree of Allāh except him on whom He has mercy." And waves came in between them, so he (the son) was among the drowned.*﴿ (11:43)

Allah saved the people of the ship who believed with Nūḥ, and they were those whom Allāh commanded Nūḥ to carry with him.

Allāh said,

﴿إِنَّكَ إِن تَذَرْهُمْ يُضِلُّوا۟ عِبَادَكَ﴾

﴾*If You leave them, they will mislead Your servants,*﴿

meaning, 'if You leave a single one of them they will lead your servants astray.' This refers to those whom He will create after them.

﴿وَلَا يَلِدُوٓا۟ إِلَّا فَاجِرًا كَفَّارًا﴾

﴾and they will beget none but wicked disbelievers.﴿

meaning, wicked in their deeds and disbelieving in their hearts. He (Nūḥ) said this due to what he knew about them since he remained among them for nine hundred and fifty years. Then he said,

﴾رَّبِّ اغْفِرْ لِي وَلِوَالِدَيَّ وَلِمَن دَخَلَ بَيْتِيَ مُؤْمِنًا﴿

﴾My Lord! Forgive me, and my parents, and him who enters my home as a believer,﴿

Ad-Ḍaḥḥāk said, "This means, my *Masjid*." However, there is no harm in understanding the *Āyah* according to its apparent meaning, which would be that he (Nūḥ) supplicated for every person who entered his house who was a believer. Then he said,

﴾وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ﴿

﴾and all the believing men and women.﴿

He supplicated for all of the believing men and women, and that includes those of them who were living and those of them who were dead. For this reason, it is recommended to supplicate like this, in following the example of Nūḥ, and that which has been reported in the narrations and well-known, legislated supplications. Then, he said,

﴾وَلَا تَزِدِ الظَّالِمِينَ إِلَّا تَبَارًا﴿

﴾And to the wrongdoers, grant You no increase but destruction!﴿

As-Suddi said, "But destruction." Mujāhid said, "But loss." This means in both this life and in the Hereafter.

This is the end of the *Tafsīr* of *Sūrat Nūḥ*. And all praise and thanks are due to Allāh.

The *Tafsīr* of *Sūrat Al-Jinn* (Chapter - 72)

Which was revealed in Makkah


سورة الجن ٥٧٢ الجزء التاسع والعشرون

سُورَةُ الجِنِّ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

قُلْ أُوحِيَ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ فَقَالُوا إِنَّا سَمِعْنَا قُرْآنًا عَجَبًا (١) يَهْدِي إِلَى الرُّشْدِ فَآمَنَّا بِهِ وَلَن نُّشْرِكَ بِرَبِّنَا أَحَدًا (٢) وَأَنَّهُ تَعَالَىٰ جَدُّ رَبِّنَا مَا اتَّخَذَ صَاحِبَةً وَلَا وَلَدًا (٣) وَأَنَّهُ كَانَ يَقُولُ سَفِيهُنَا عَلَى اللَّهِ شَطَطًا (٤) وَأَنَّا ظَنَنَّا أَن لَّن تَقُولَ الْإِنسُ وَالْجِنُّ عَلَى اللَّهِ كَذِبًا (٥) وَأَنَّهُ كَانَ رِجَالٌ مِّنَ الْإِنسِ يَعُوذُونَ بِرِجَالٍ مِّنَ الْجِنِّ فَزَادُوهُمْ رَهَقًا (٦) وَأَنَّهُمْ ظَنُّوا كَمَا ظَنَنتُمْ أَن لَّن يَبْعَثَ اللَّهُ أَحَدًا (٧) وَأَنَّا لَمَسْنَا السَّمَاءَ فَوَجَدْنَاهَا مُلِئَتْ حَرَسًا شَدِيدًا وَشُهُبًا (٨) وَأَنَّا كُنَّا نَقْعُدُ مِنْهَا مَقَاعِدَ لِلسَّمْعِ فَمَن يَسْتَمِعِ الْآنَ يَجِدْ لَهُ شِهَابًا رَّصَدًا (٩) وَأَنَّا لَا نَدْرِي أَشَرٌّ أُرِيدَ بِمَن فِي الْأَرْضِ أَمْ أَرَادَ بِهِمْ رَبُّهُمْ رَشَدًا (١٠) وَأَنَّا مِنَّا الصَّالِحُونَ وَمِنَّا دُونَ ذَٰلِكَ كُنَّا طَرَائِقَ قِدَدًا (١١) وَأَنَّا ظَنَنَّا أَن لَّن نُّعْجِزَ اللَّهَ فِي الْأَرْضِ وَلَن نُّعْجِزَهُ هَرَبًا (١٢) وَأَنَّا لَمَّا سَمِعْنَا الْهُدَىٰ آمَنَّا بِهِ فَمَن يُؤْمِن بِرَبِّهِ فَلَا يَخَافُ بَخْسًا وَلَا رَهَقًا (١٣)

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

﴿قُلْ أُوحِيَ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ فَقَالُوا إِنَّا سَمِعْنَا قُرْآنًا عَجَبًا ۝ يَهْدِي إِلَى الرُّشْدِ فَآمَنَّا بِهِ وَلَن نُّشْرِكَ بِرَبِّنَا أَحَدًا ۝ وَأَنَّهُ تَعَالَىٰ جَدُّ رَبِّنَا مَا اتَّخَذَ صَاحِبَةً وَلَا وَلَدًا ۝ وَأَنَّهُ كَانَ يَقُولُ سَفِيهُنَا عَلَى اللَّهِ شَطَطًا ۝ وَأَنَّا ظَنَنَّا أَن لَّن تَقُولَ الْإِنسُ وَالْجِنُّ عَلَى اللَّهِ كَذِبًا ۝ وَأَنَّهُ كَانَ رِجَالٌ مِّنَ الْإِنسِ يَعُوذُونَ بِرِجَالٍ مِّنَ الْجِنِّ فَزَادُوهُمْ رَهَقًا ۝ وَأَنَّهُمْ ظَنُّوا كَمَا ظَنَنتُمْ أَن لَّن يَبْعَثَ اللَّهُ أَحَدًا ۝﴾

﴾1. Say: "It has been revealed to me that a group of Jinn listened. They said: 'Verily, we have heard a wonderful Recitation!'﴿

﴾2. 'It guides to the right path, and we have believed therein, and we shall never join anything with our Lord.'﴿

﴾3. 'And He, exalted be the Jadd of our Lord, has taken neither

a wife nor a son.'﴾

﴾*4. 'And that the foolish among us used to utter against Allāh that which was an enormity in falsehood.'*﴾

﴾*5. 'And verily, we thought that men and Jinn would not utter a lie against Allāh.'*﴾

﴾*6. 'And verily, there were men among mankind who took shelter with the males among the Jinn, but they increased them in Rahaq.'*﴾

﴾*7. 'And they thought as you thought, that Allāh will not send any Messenger.'*﴾

The *Jinns* listening to the Qur'ān and Their Belief in It

Allāh commands His Messenger ﷺ to inform his people that the *Jinns* listened to the Qur'ān, believed in it, affirmed its truthfulness and adhered to it. So Allāh says,

﴿قُلْ أُوحِيَ إِلَيَّ أَنَّهُ ٱسْتَمَعَ نَفَرٌ مِّنَ ٱلْجِنِّ فَقَالُوٓا۟ إِنَّا سَمِعْنَا قُرْءَانًا عَجَبًا ۝١ يَهْدِىٓ إِلَى ٱلرُّشْدِ﴾

﴾*Say: "It has been revealed to me that a group of Jinn listened. They said: 'Verily, we have heard a wonderful Recitation! It guides to the right path' "*﴾

meaning, to what is correct and success.

﴿فَـَٔامَنَّا بِهِۦ ۖ وَلَن نُّشْرِكَ بِرَبِّنَآ أَحَدًا ۝٢﴾

﴾*and we have believed therein, and we shall never join anything with our Lord.*﴾

This position (that they took) is similar to what Allāh said,

﴿وَإِذْ صَرَفْنَآ إِلَيْكَ نَفَرًا مِّنَ ٱلْجِنِّ يَسْتَمِعُونَ ٱلْقُرْءَانَ﴾

﴾*And when We sent towards you a group of the Jinns listening to the Qur'ān.*﴾ (46:29)

We have already presented the *Ḥadīths* that have been narrated concerning this, so there is no need to repeat them here.[1]

Concerning Allāh's statement,

﴿وَأَنَّهُۥ تَعَـٰلَىٰ جَدُّ رَبِّنَا﴾

[1] See volume nine the *Tafsīr* of *Sūrat Al-Aḥqāf* (46:29).

﴾*And He, exalted be the Jadd of our Lord,*﴿

'Ali bin Abi Ṭalḥah reported from Ibn 'Abbās that he said concerning Allāh's statement,

﴾جَدُّ رَبِّنَا﴿

﴾*the Jadd of our Lord,*﴿

"This means, His actions, His commands and His power."[1] Aḍ-Ḍaḥḥāk reported from Ibn 'Abbās that he said, "Allāh's *Jadd* is His blessings, His power and His favor upon His creation." It has been reported from Mujāhid and 'Ikrimah that they said, "It (*Jadd*) is the magnificence of our Lord." Qatādah said, "Exalted is His magnificence, His greatness and His command." As-Suddi said, "Exalted is the command of our Lord." It has been reported from Abu Ad-Dardā', Mujāhid and Ibn Jurayj that they said, "Exalted is His remembrance (*Dhikr*)."

The *Jinns* Affirmation that Allāh does not have a Wife and Children

Allāh says,

﴾مَا اتَّخَذَ صَٰحِبَةً وَلَا وَلَدًا﴿

﴾*He has taken neither a wife nor a son.*﴿

meaning, far exalted is He above taking a mate and having children. This means that when the *Jinns* accepted Islām and believed in the Qur'ān they professed Allāh's magnificence above having taken a spouse and a child (or a son). Then they said,

﴾وَأَنَّهُ كَانَ يَقُولُ سَفِيهُنَا عَلَى اللَّهِ شَطَطًا ﴿

﴾*And that the foolish among us used to utter against Allāh that which was an enormity in falsehood.*﴿

Mujāhid, 'Ikrimah, Qatādah and As-Suddi, all said,

﴾سَفِيهُنَا﴿

﴾*the foolish among us*﴿ "They were referring to Iblīs."

﴾شَطَطًا﴿

[1] Aṭ-Ṭabari 23:648.

﴿that which was an enormity in falsehood.﴾

As-Suddi reported from Abu Mālik that he said, "This means a transgression." Ibn Zayd said, "A great injustice." The foolish (*Safīh*) also carries the meaning of everyone in the category who claims that Allāh has a spouse or a son. This is why Allāh says here,

﴿وَأَنَّهُ كَانَ يَقُولُ سَفِيهُنَا﴾

﴿And that the foolish among us used to utter﴾ meaning, before his acceptance of Islām.

﴿عَلَى اللَّهِ شَطَطًا﴾

﴿against Allāh that which was an enormity in falsehood.﴾ meaning, falsehood and a lie. Thus, Allāh says,

﴿وَأَنَّا ظَنَنَّا أَن لَّن تَقُولَ الْإِنسُ وَالْجِنُّ عَلَى اللَّهِ كَذِبًا ۝﴾

> *﴿And verily, we thought that men and Jinn would not utter a lie against Allāh.﴾*

meaning, 'we did not think that humans and *Jinns* would join each other in lying about Allāh by attributing a spouse and a son to Him. So when we heard this Qur'ān we believed in it and we knew that they (*Jinns* and men) had been lying about Allāh in this matter.'

Among the Causes of the Transgression of the *Jinns* were that Humans sought Refuge with Them

Allāh says,

﴿وَأَنَّهُ كَانَ رِجَالٌ مِّنَ الْإِنسِ يَعُوذُونَ بِرِجَالٍ مِّنَ الْجِنِّ فَزَادُوهُمْ رَهَقًا ۝﴾

> *﴿And verily, there were men among mankind who took shelter with the males among the Jinn, but they increased them in Rahaq.﴾*

meaning, 'we used to think that we had some virtuous status over mankind because they used to seek refuge with us whenever they (men) would settle in a valley or any place in the wilderness, the open country steppes and other places.' This was the custom of the Arabs in the pre-Islāmic days of ignorance. They used to seek refuge with the greatest *Jinn* of a particular place so that no harm or evil would afflict them.

Like one would do if he entered into the land of his enemies, in the vicinity of a great and powerful man, he would seek the protection and guardianship of that man. So when the *Jinns* saw that the humans were seeking refuge with them due to their fear of them, they increased them in *Rahaq* which means fear, terror and fright. They did this so that the people would be more afraid of them and seek refuge with them even more. As Qatādah said concerning this *Āyah*,

﴿فَزَادُوهُمْ رَهَقًا﴾

﴿*but they increased them in Rahaq.*﴾ "meaning, in sin, and that the *Jinns* become more bold and daring against them."[1]

Ath-Thawri said from Mansūr, from Ibrāhīm, concerning the *Āyah*:

﴿فَزَادُوهُمْ رَهَقًا﴾

﴿*but they increased them in Rahaq.*﴾ means, "the *Jinns* were courageous and increased in insolence against them."

As-Suddi said, "A man used to set out with his family (on a journey) until he came to a piece of land where he would settle. Then he would say, 'I seek refuge with the master (*Jinn*) of this valley from the *Jinns*, or that myself, my wealth, my child or my animals are harmed in it.' " Qatādah said, "When they sought refuge with them instead of Allāh, the *Jinns* would overcome them with harm because of that."

Ibn Abi Ḥātim recorded from 'Ikrimah that he said, "The *Jinns* used to fear humans just like humans fear them, or even worse. So whenever humans would come to a valley the *Jinns* would flee. So the leader of the people would say, 'We seek refuge with the leader of the inhabitants of this valley.' So the *Jinns* said, 'We see these people fleeing from us just like we flee from them.' Thus, the *Jinns* started coming near the humans and afflicting them with insanity and madness." Thus, Allāh said,

﴿وَأَنَّهُ كَانَ رِجَالٌ مِّنَ الْإِنسِ يَعُوذُونَ بِرِجَالٍ مِّنَ الْجِنِّ فَزَادُوهُمْ رَهَقًا ﴿٦﴾﴾

﴿*And verily, there were men among mankind who took shelter with the males among the Jinn, but they increased them in*

[1] Aṭ-Ṭabari 23:655.

Rahaq.﴾

meaning, in sin. Abu 'Āliyah, Ar-Rabī' and Zayd bin Aslam, all said,

﴿رَهَقًا﴾

﴾*in Rahaq*﴿

"This means in fear." Mujāhid said, "The disbelievers would increase in transgression."

Concerning Allāh's statement,

﴿وَأَنَّهُمْ ظَنُّوا كَمَا ظَنَنتُمْ أَن لَّن يَبْعَثَ ٱللَّهُ أَحَدًا﴾

﴾*And they thought as you thought, that Allāh will not send any Messenger.*﴿

meaning, Allāh would never send a Messenger after this long period of time. This was said by Al-Kalbi and Ibn Jarīr.

﴿وَأَنَّا لَمَسْنَا ٱلسَّمَآءَ فَوَجَدْنَٰهَا مُلِئَتْ حَرَسًا شَدِيدًا وَشُهُبًا ۝ وَأَنَّا كُنَّا نَقْعُدُ مِنْهَا مَقَٰعِدَ لِلسَّمْعِ فَمَن يَسْتَمِعِ ٱلْـَٔانَ يَجِدْ لَهُۥ شِهَابًا رَّصَدًا ۝ وَأَنَّا لَا نَدْرِىٓ أَشَرٌّ أُرِيدَ بِمَن فِى ٱلْأَرْضِ أَمْ أَرَادَ بِهِمْ رَبُّهُمْ رَشَدًا ۝﴾

﴾*8. 'And we have sought to reach the heaven; but we found it filled with stern guards and flaming fires.'*﴿

﴾*9. 'And verily, we used to sit there in stations, to (steal) a hearing, but any who listens now will find a flaming fire watching him in ambush.'*﴿

﴾*10. 'And we know not whether evil is intended for those on the earth, or whether their Lord intends for them guidance.'*﴿

The *Jinns* stealing Information from the Sky before the the Messenger ﷺ was sent and striking Them with flaming Fire after His Coming

Allāh informs about the *Jinns* when He sent His Messenger Muḥammad ﷺ and revealed the Qur'ān to him. Among the ways He protected it (the Qur'ān) was by filling sky with stern guards guarding it from all of its sides. The devils were then expelled from the places where they used to sit prior to that. This was so that they could not steal anything from the Qur'ān and tell it to the soothsayers, thereby causing matters to be confused and mixed up. If this happened it would not be

known who was being truthful. Allāh did this out of His kindness to His creation, His mercy upon His servants and His protection of His Mighty Book (the Qur'ān). This is why the *Jinns* said,

﴿وَأَنَّا لَمَسْنَا السَّمَاءَ فَوَجَدْنَاهَا مُلِئَتْ حَرَسًا شَدِيدًا وَشُهُبًا ﴿٨﴾ وَأَنَّا كُنَّا نَقْعُدُ مِنْهَا مَقَاعِدَ لِلسَّمْعِ فَمَن يَسْتَمِعِ الْآنَ يَجِدْ لَهُ شِهَابًا رَّصَدًا ﴿٩﴾﴾

﴾*And we have sought to reach the heaven; but found it filled with stern guards and flaming fires. And verily, we used to sit there in stations, to (steal) a hearing, but any who listens now will find a flaming fire watching him in ambush.*﴿

meaning, whoever would like to steal some information by listening, he will find a flaming fire waiting in ambush for him. It will not pass him or miss him, but it will wipe him out and destroy him completely.

﴿وَأَنَّا لَا نَدْرِي أَشَرٌّ أُرِيدَ بِمَن فِي الْأَرْضِ أَمْ أَرَادَ بِهِمْ رَبُّهُمْ رَشَدًا ﴿١٠﴾﴾

﴾*And we know not whether evil is intended for those on earth, or whether their Lord intends for them guidance.*﴿

meaning, 'we do not know if this – the matter which has occurred in the sky – is intended for those who are in the earth or if their Lord intends some guidance for them.' They stated this in such a manner out of their etiquette in phrasing their speech, because they did not attribute the doing of evil to anyone and they attributed the good to Allâh.

Verily, it has been recorded in the *Ṣaḥīḥ*,

«وَالشَّرُّ لَيْسَ إِلَيْكَ»

«*And evil is not attributed to You (Allāh).*»[1]

It used to be that shooting stars (meteors) occurred before this, however it did not happen much, rather only occasionally. As was reported in the *Ḥadīth* of Ibn 'Abbās when he said, "While we were sitting with the Messenger of Allāh ﷺ a shooting star flashed in the sky. So the Prophet ﷺ said,

«مَا كُنْتُمْ تَقُولُونَ فِي هَذَا؟»

[1] Muslim 1:535.

«*What did you all used to say about this?*»

We replied, "We used to say that a great person has been born and a great person has died." The Prophet ﷺ said,

«لَيْسَ كَذَلِكَ، وَلَكِنَّ اللهَ إِذَا قَضَى الْأَمْرَ فِي السَّمَاءِ»

«*This is not so, rather whenever Allāh decrees a matter in the heaven...*»"

and then he went on to narrate the rest of the *Ḥadīth*[1] which we have already mentioned in its entirety in *Sūrah Saba'*.[2]

This is what caused them to seek the reason for this occurrence. So they set out searching in the east and the west. Then they found the Messenger of Allāh ﷺ reciting (the Qur'ān) while leading his Companions in prayer. Thus, they knew that this Qur'ān was the reason for the sky being guarded. Therefore, some among them believed in it and the others became more rebellious in their transgression. A discussion of this has preceded in a *Ḥadīth* of Ibn 'Abbās concerning Allāh's statement in *Sūrat Al-Aḥqāf*,

﴿وَإِذْ صَرَفْنَا إِلَيْكَ نَفَرًا مِّنَ الْجِنِّ يَسْتَمِعُونَ الْقُرْءَانَ﴾

﴾*And (remember) when We sent towards you (Muḥammad) a group of the Jinn (quietly) listening to the Qur'ān.*﴿ (46:29)[3]

There is no doubt that when so many shooting stars began appearing in the sky, it horrified humans and *Jinns* alike. They were very disturbed and alarmed by it. They thought that it was the destruction of the world. As-Suddi said, "The sky was never guarded except if there was a Prophet in the earth or the religion of Allāh was victorious and dominant in the earth."

So the devils before the time of Muḥammad ﷺ had taken sitting stations for themselves in the heaven of this world and they would listen to the matters that occurred in the heaven.

[1] Muslim 4:1750.

[2] See volume eight, the *Tafsīr* of *Sūrah Saba'* (34:22-23). The actual narration was removed from the abridged edition, but the discussion remains, along with a similar narration recorded by Al-Bukhāri and others.

[3] *Fatḥ Al-Bāri* 8:537. See the explanation of (46:29) in volume nine.

But when Allâh sent Muḥammad ﷺ as a Prophet and Messenger, they were suddenly pelted one night (with the flaming, shooting stars). So the people of Ṭā'if were frightened because of this and they began to say, 'The dwellers of the sky have been destroyed.' This was because they saw the severe fires in the sky and the shooting flames. They began freeing their servants and abandoning their luxuries. So 'Abd Yalayl bin 'Amr bin 'Umayr said to them – and he was referred to for judgement among them – "Woe to you O people of Ṭā'if! Hold on to your wealth and look at these guiding stars in the sky. If you see them remaining in their place, then the dwellers of the sky have not been destroyed, rather this has happened because of Ibn Abi Kabshah (– meaning Muḥammad ﷺ). And if you look and see that you can no longer see these stars, then verily the dwellers of the sky have been destroyed."

So, they looked and saw that the stars still remained, and thus, they kept their wealth. The devils also were frightened during that night. They went to Iblīs and informed him of what happened to them. So he (Iblīs) said, "Bring me a handful of dirt from every land so that I may smell it." So they brought it and he smelled it and said, "It is your friend in Makkah." Then he sent a group of seven *Jinns* to Makkah, and they found the Prophet of Allâh ﷺ standing in prayer in *Al-Masjid Al-Ḥarām* while reciting the Qur'ān. They drew near to him eager to hear the Qur'ān, until their chests almost pressed against him. Then they accepted Islām and Allāh revealed their matter to His Messenger ﷺ. We have mentioned this chapter in its entirety in the first section of the *Kitāb As-Sīrah* with lengthy discussion.[1] Allâh knows best and unto Him is all praise and blessings.

﴿وَأَنَّا مِنَّا ٱلصَّٰلِحُونَ وَمِنَّا دُونَ ذَٰلِكَ كُنَّا طَرَآئِقَ قِدَدًا ﴿١١﴾ وَأَنَّا ظَنَنَّآ أَن لَّن نُّعْجِزَ ٱللَّهَ فِى ٱلْأَرْضِ
وَلَن نُّعْجِزَهُۥ هَرَبًا ﴿١٢﴾ وَأَنَّا لَمَّا سَمِعْنَا ٱلْهُدَىٰٓ ءَامَنَّا بِهِۦ ۖ فَمَن يُؤْمِنۢ بِرَبِّهِۦ فَلَا يَخَافُ بَخْسًا وَلَا
رَهَقًا ﴿١٣﴾ وَأَنَّا مِنَّا ٱلْمُسْلِمُونَ وَمِنَّا ٱلْقَٰسِطُونَ ۖ فَمَنْ أَسْلَمَ فَأُو۟لَٰٓئِكَ تَحَرَّوْا۟ رَشَدًا ﴿١٤﴾ وَأَمَّا
ٱلْقَٰسِطُونَ فَكَانُوا۟ لِجَهَنَّمَ حَطَبًا ﴿١٥﴾ وَأَلَّوِ ٱسْتَقَٰمُوا۟ عَلَى ٱلطَّرِيقَةِ لَأَسْقَيْنَٰهُم مَّآءً غَدَقًا ﴿١٦﴾ لِّنَفْتِنَهُمْ
فِيهِ ۚ وَمَن يُعْرِضْ عَن ذِكْرِ رَبِّهِۦ يَسْلُكْهُ عَذَابًا صَعَدًا ﴿١٧﴾﴾

[1] There is a similar narration from Ibn 'Abbās recorded by Aṭ-Ṭabari. See volume eight, the *Tafsīr* of *Sūrat Aṣ-Ṣaffāt* (37:6-10).

﴾11. 'There are among us some that are righteous, and some the contrary; we are groups having different ways.'﴿

﴾12.'And we think that we cannot escape Allāh in the earth, nor can we escape Him by flight.'﴿

﴾13. 'And indeed when we heard the Guidance, we believed therein, and whosoever believes in his Lord shall have no fear, either of a decrease in the reward of his good deeds or an increase in the punishment for his sins.'﴿

﴾14. 'And of us some are Muslims, and of us some are Al-Qāsiṭūn. And whosoever has embraced Islām, then such have sought the right path.' "﴿

﴾15. And as for the Qāsiṭūn, they shall be firewood for Hell.﴿

﴾16. If they had believed in Allāh, and went on the way, We would surely have bestowed on them water in abundance.﴿

﴾17. That We might try them thereby. And whosoever turns away from the Reminder of his Lord, He will cause him to enter in a Ṣa'ad torment.﴿

The *Jinns* testify that among Them there are Believers, Disbelievers, Misguided and Guided

Allāh says that the *Jinns* said about themselves,

﴿وَأَنَّا مِنَّا الصَّالِحُونَ وَمِنَّا دُونَ ذَلِكَ﴾

﴾There are among us some that are righteous, and some the contrary;﴿

meaning, other than that.

﴿كُنَّا طَرَائِقَ قِدَدًا ﴿١١﴾﴾

﴾We are groups having different ways.﴿ meaning, on numerous differing paths and having different thoughts and opinions. Ibn 'Abbās, Mujāhid and others have said,

﴿كُنَّا طَرَائِقَ قِدَدًا ﴿١١﴾﴾

﴾We are groups having different ways.﴿ "This means among us are believers and among us are disbelievers."[1]

[1] Aṭ-Ṭabari 23:659.

Aḥmad bin Sulaymān An-Najjād reported in his (book of) *Amāli* that he heard Al-A'mash saying, "A *Jinn* came to us, so I said to him, 'What is the most beloved food to your kind?' He replied, 'Rice.' So we brought them some rice and I saw the morsels being lifted but I did not see a hand lifting it. So I asked him, 'Do you have these desires (religious innovations) among your kind as we have among ours?' He replied, 'Yes.' Then I said, 'Who are the Rāfiḍah[1] among you?' He said, 'They are the worst of us.' " I presented this chain of narration to our Shaykh, Al-Ḥāfiẓ Abi Al-Ḥajjāj Al-Mizzi and he said its chain is authentic to Al-A'mash.

The *Jinns* confess to Allāh's Perfect Power

Concerning Allāh's statement,

﴿وَأَنَّا ظَنَنَّا أَن لَّن نُّعْجِزَ اللَّهَ فِي الْأَرْضِ وَلَن نُّعْجِزَهُ هَرَبًا ﴿١٢﴾﴾

﴾And we think that we cannot escape Allāh in the earth, nor can we escape Him by flight.﴿

meaning, 'we know that the power of Allāh is decisive over us and that we cannot escape Him in the earth. Even if we try to flee, we know that He has complete control over us and that none of us can escape Him.'

﴿وَأَنَّا لَمَّا سَمِعْنَا الْهُدَىٰ آمَنَّا بِهِ﴾

﴾And indeed when we heard the Guidance, we believed therein,﴿

They were proud of this, and it is something for them to be proud of, as well as a great honor for them and a good characteristic. Concerning their statement,

﴿فَمَن يُؤْمِن بِرَبِّهِ فَلَا يَخَافُ بَخْسًا وَلَا رَهَقًا ﴿١٣﴾﴾

﴾and whosoever believes in his Lord shall have no fear, either of a decrease in the reward of his good deeds or an increase in the punishment for his sins.﴿

Ibn 'Abbās, Qatādah and others said, "This means, he should not fear that the reward for his good deeds will be decreased or that he will be burdened with anything other than his

[1] A group of Shiites.

sins."[1] This is as Allāh says,

﴿فَلَا يَخَافُ ظُلْمًا وَلَا هَضْمًا﴾

﴿Then he will have no fear of injustice, nor of any curtailment.﴾ (20:112)

﴿وَأَنَّا مِنَّا الْمُسْلِمُونَ وَمِنَّا الْقَاسِطُونَ﴾

﴿And of us some are Muslims, and of us some are Al-Qāsiṭūn.﴾

meaning, 'among us there is the Muslim and the *Qāsiṭ*.' The *Qāsiṭ* is he who behaves unjustly with the truth and deviates from it. This is the opposite of the *Muqsiṭ*, the one who is just.

﴿فَمَنْ أَسْلَمَ فَأُولَٰئِكَ تَحَرَّوْا رَشَدًا﴾

﴿And whosoever has embraced Islām, then such have sought the right path.﴾

meaning, they sought salvation for themselves.

﴿وَأَمَّا الْقَاسِطُونَ فَكَانُوا لِجَهَنَّمَ حَطَبًا﴾

﴿And as for the Qāsiṭūn, they shall be firewood for Hell.﴾

meaning, fuel, for they will be used to kindle it (the Fire).

Concerning Allāh's statement,

﴿وَأَلَّوِ اسْتَقَامُوا عَلَى الطَّرِيقَةِ لَأَسْقَيْنَاهُم مَّاءً غَدَقًا لِّنَفْتِنَهُمْ فِيهِ﴾

﴿If they had believed in Allāh, and went on the way, We would surely have bestowed on them water in abundance. That We might try them thereby.﴾

The commentators have differed over the explanation of this. There are two views concerning it.

The First View

That if the deviant ones would stand firmly upon the path of Islām, being just upon it and remaining upon it,

﴿لَأَسْقَيْنَاهُم مَّاءً غَدَقًا﴾

﴿We would surely have bestowed on them water in abundance.﴾

[1] Aṭ-Ṭabari 23:660.

meaning, a lot. The intent behind this is to say that they would be given an abundance of sustenance. With this, the meaning of Allāh's statement,

﴿لِنَفْتِنَهُمْ فِيهِ﴾

﴾*That We might try them thereby.*﴿

is that, 'We will test them.' As Mālik reported from Zayd bin Aslam, he said, "That We might try them - means, so that We may test them to see who will remain upon the guidance from those who will turn back to sin."

Mentioning Those Who held this View

Al-'Awfi reported similar to this from Ibn 'Abbās, and likewise said Mujāhid, Sa'īd bin Jubayr, Sa'īd bin Al-Musayyib, 'Aṭā, As-Suddi, Muḥammad bin Ka'b Al-Quraẓi, Qatādah and Aḍ-Ḍaḥḥāk. Muqātil said, "This *Āyah* was revealed about the disbelievers of the Quraysh when they were deprived of rain for seven years."[1]

The Second View

﴿وَأَلَّوِ اسْتَقَامُوا عَلَى الطَّرِيقَةِ﴾

﴾*If they had believed in Allāh, and went on the way,*﴿

meaning, of misguidance.

﴿لَأَسْقَيْنَاهُم مَّاءً غَدَقًا﴾

﴾*We would surely have bestowed on them water in abundance.*﴿

meaning, 'then We would have increased their sustenance to allow a gradual respite.' As Allāh says,

﴿فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ فَتَحْنَا عَلَيْهِمْ أَبْوَابَ كُلِّ شَيْءٍ حَتَّى إِذَا فَرِحُوا بِمَا أُوتُوا أَخَذْنَاهُم بَغْتَةً فَإِذَا هُم مُّبْلِسُونَ﴾

﴾*So, when they forgot that with which they had been reminded, We opened for them the gates of everything, until in the midst*

[1] This is a *Mursal* narration.

of their enjoyment in that which they were given, all of a sudden, We took them, and lo! They were plunged into destruction with deep regrets and sorrows.﴾ (6:44)

Allāh also says,

﴿أَيَحْسَبُونَ أَنَّمَا نُمِدُّهُم بِهِۦ مِن مَّالٍ وَبَنِينَ ۝ نُسَارِعُ لَهُمْ فِى ٱلْخَيْرَٰتِ ۚ بَل لَّا يَشْعُرُونَ﴾

﴾*Do they think that in wealth and children with which We expand them. We hasten unto them with good things. Nay, but they percieve not.*﴿ (23:55,56)

This is the view of Abu Mijlaz and it agrees with the opinion of Ibn Ḥumayd. For verily, he (Ibn Ḥumayd) said concerning Allāh's statement,

﴿وَأَلَّوِ ٱسْتَقَٰمُوا۟ عَلَى ٱلطَّرِيقَةِ﴾

﴾*If they had believed in Allāh, and went on the way,*﴿

"This means the path of misguidance." Ibn Jarīr and Ibn Abi Ḥātim both recorded this.[1] Al-Baghawi also mentioned it from Ar-Rabī' bin Anas, Zayd bin Aslam, Al-Kalbi and Ibn Kaysān.[2] It seems that he (Al-Baghawi) took this position. And it is supported by Allāh's saying, "That We might try them thereby."

Concerning Allāh's statement,

﴿وَمَن يُعْرِضْ عَن ذِكْرِ رَبِّهِۦ يَسْلُكْهُ عَذَابًا صَعَدًا﴾

﴾*And whosoever turns away from the Reminder of his Lord, He will cause him to enter in a Ṣa'ad torment.*﴿

meaning, a harsh, severe, agonizing and painful punishment. Ibn 'Abbās, Mujāhid, 'Ikrimah, Qatādah and Ibn Zayd, all said,

﴿عَذَابًا صَعَدًا﴾

﴾*in a Ṣa'ad torment.*﴿ "This means harsh having no relaxation in it."[3] It has also been reported from Ibn 'Abbās that he said, "It is a mountain in Hell."[4] It has been related from Sa'īd bin Jubayr that he said, "It is a well in Hell."

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[1] Aṭ-Ṭabari 23:663.

[2] Al-Baghawi 4:404.

[3] Aṭ-Ṭabari 23:664.

[4] Aṭ-Ṭabari 23:664.

وَأَنَّا مِنَّا الْمُسْلِمُونَ وَمِنَّا الْقَاسِطُونَ فَمَنْ أَسْلَمَ فَأُولَٰئِكَ
تَحَرَّوْا رَشَدًا ﴿١٤﴾ وَأَمَّا الْقَاسِطُونَ فَكَانُوا لِجَهَنَّمَ حَطَبًا ﴿١٥﴾
وَأَلَّوِ اسْتَقَامُوا عَلَى الطَّرِيقَةِ لَأَسْقَيْنَاهُمْ مَاءً غَدَقًا ﴿١٦﴾ لِنَفْتِنَهُمْ
فِيهِ وَمَنْ يُعْرِضْ عَنْ ذِكْرِ رَبِّهِ يَسْلُكْهُ عَذَابًا صَعَدًا ﴿١٧﴾ وَأَنَّ
الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا ﴿١٨﴾ وَأَنَّهُ لَمَّا قَامَ عَبْدُ اللَّهِ
يَدْعُوهُ كَادُوا يَكُونُونَ عَلَيْهِ لِبَدًا ﴿١٩﴾ قُلْ إِنَّمَا أَدْعُو رَبِّي وَلَا أُشْرِكُ
بِهِ أَحَدًا ﴿٢٠﴾ قُلْ إِنِّي لَا أَمْلِكُ لَكُمْ ضَرًّا وَلَا رَشَدًا ﴿٢١﴾ قُلْ إِنِّي
لَنْ يُجِيرَنِي مِنَ اللَّهِ أَحَدٌ وَلَنْ أَجِدَ مِنْ دُونِهِ مُلْتَحَدًا ﴿٢٢﴾ إِلَّا بَلَاغًا
مِنَ اللَّهِ وَرِسَالَاتِهِ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَإِنَّ لَهُ نَارَ جَهَنَّمَ
خَالِدِينَ فِيهَا أَبَدًا ﴿٢٣﴾ حَتَّىٰ إِذَا رَأَوْا مَا يُوعَدُونَ فَسَيَعْلَمُونَ
مَنْ أَضْعَفُ نَاصِرًا وَأَقَلُّ عَدَدًا ﴿٢٤﴾ قُلْ إِنْ أَدْرِي أَقَرِيبٌ
مَا تُوعَدُونَ أَمْ يَجْعَلُ لَهُ رَبِّي أَمَدًا ﴿٢٥﴾ عَالِمُ الْغَيْبِ فَلَا
يُظْهِرُ عَلَىٰ غَيْبِهِ أَحَدًا ﴿٢٦﴾ إِلَّا مَنِ ارْتَضَىٰ مِنْ رَسُولٍ فَإِنَّهُ
يَسْلُكُ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ رَصَدًا ﴿٢٧﴾ لِيَعْلَمَ أَنْ قَدْ أَبْلَغُوا
رِسَالَاتِ رَبِّهِمْ وَأَحَاطَ بِمَا لَدَيْهِمْ وَأَحْصَىٰ كُلَّ شَيْءٍ عَدَدًا ﴿٢٨﴾

﴿وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا ﴿١٨﴾ وَأَنَّهُ لَمَّا قَامَ عَبْدُ اللَّهِ يَدْعُوهُ كَادُوا يَكُونُونَ عَلَيْهِ لِبَدًا ﴿١٩﴾ قُلْ إِنَّمَا أَدْعُو رَبِّي وَلَا أُشْرِكُ بِهِ أَحَدًا ﴿٢٠﴾ قُلْ إِنِّي لَا أَمْلِكُ لَكُمْ ضَرًّا وَلَا رَشَدًا ﴿٢١﴾ قُلْ إِنِّي لَنْ يُجِيرَنِي مِنَ اللَّهِ أَحَدٌ وَلَنْ أَجِدَ مِنْ دُونِهِ مُلْتَحَدًا ﴿٢٢﴾ إِلَّا بَلَاغًا مِنَ اللَّهِ وَرِسَالَاتِهِ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَإِنَّ لَهُ نَارَ جَهَنَّمَ خَالِدِينَ فِيهَا أَبَدًا ﴿٢٣﴾ حَتَّىٰ إِذَا رَأَوْا مَا يُوعَدُونَ فَسَيَعْلَمُونَ مَنْ أَضْعَفُ نَاصِرًا وَأَقَلُّ عَدَدًا ﴿٢٤﴾﴾

﴾18. And the Masjids are for Allāh, so invoke not anyone along with Allāh.﴿

﴾19. And when the servant of Allāh stood up invoking Him in prayer they just made round him a dense crowd as if sticking one over the other.﴿

﴾20. Say: "I invoke only my Lord, and I associate none as partners along with Him."﴿

﴾21. Say: "It is not in my power to cause you harm, or to bring you to the right path."﴿

﴾22. Say: "None can protect me from Allāh's punishment, nor can I find refuge except in Him."﴿

﴾23. "(Mine is) but conveyance from Allāh and His Messages, and whosoever disobeys Allāh and His Messenger, then verily, for him is the fire of Hell, he shall dwell therein forever."﴿

﴾24. Till, when they see that which they are promised, then they will know who it is that is weaker concerning helpers and

less important concerning numbers.﴾

The Command to worship Allāh Alone and shun *Shirk*

Allāh commands His servants to single Him out alone for worship and that none should be supplicated to along with Him, nor should any partners be associated with Him. As Qatādah said concerning Allāh's statement,

﴿وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا﴾

﴿And the Masjids are for Allāh, so invoke not anyone along with Allāh.﴾

"Whenever the Jews and Christians used to enter their churches and synagogues, they would associate partners with Allāh. Thus, Allāh commanded His Prophet ﷺ to tell them that they should single Him out alone for worship."[1] Ibn Jarīr recorded from Sa'īd bin Jubayr that he said concerning this verse,

﴿وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا﴾

﴿And the Masjids are for Allāh, so invoke not anyone along with Allāh.﴾

"The *Jinns* said to the Prophet of Allāh ﷺ, 'How can we come to the *Masjid* while we are distant - meaning very far away - from you? And how can we be present for the prayer while we are far away from you?' So Allāh revealed this *Āyah*,

﴿وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا﴾

﴿And the Masjids are for Allāh, so invoke not anyone along with Allāh.﴾"[2]

The *Jinns* crowding together to hear the Qur'ān

Allāh said,

﴿وَأَنَّهُ لَمَّا قَامَ عَبْدُ اللَّهِ يَدْعُوهُ كَادُوا يَكُونُونَ عَلَيْهِ لِبَدًا﴾

﴿And when the servant of Allāh stood up invoking Him in prayer they just made round him a dense crowd as if sticking

[1] Aṭ-Ṭabarī 23:665.

[2] Aṭ-Ṭabarī 23:665. This is a *Mursal* narration.

one over the other.﴿

Al-'Awfī reported from Ibn 'Abbās, "When they heard the Prophet ﷺ reciting the Qur'ān they almost mounted on top of him due to their zeal. When they heard him reciting the Qur'ān they drew very near to him. He was unaware of them until the messenger (i.e., Jibrīl) came to him and made him recite,

﴿قُلْ أُوحِيَ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ﴾

﴾*Say: "It has been revealed to me that a group of Jinn listened."*﴿ (72:1)

They were listening to the Qur'ān." This is one opinion and it has been reported from Az-Zubayr bin Al-'Awwām. Ibn Jarīr recorded from Ibn 'Abbās that he said, "The *Jinns* said to their people,

﴿لَمَّا قَامَ عَبْدُ اللَّهِ يَدْعُوهُ كَادُوا يَكُونُونَ عَلَيْهِ لِبَدًا﴾

﴾*when the servant of Allāh stood up invoking Him in prayer they just made round him a dense crowd as if sticking one over the other.*﴿

When they saw him praying and his Companions were bowing with his bowing and prostrating with his prostrating, they were amazed at his Companions obedience to him. Therefore, they said to their people,

﴿لَمَّا قَامَ عَبْدُ اللَّهِ يَدْعُوهُ كَادُوا يَكُونُونَ عَلَيْهِ لِبَدًا﴾

﴾*when the servant of Allāh stood up invoking Him in prayer they just made round him a dense crowd as if sticking one over the other.*﴿"[1]

This is the second view and it has also been reported from Sa'īd bin Jubayr.[2] Al-Ḥasan said, "When the Messenger of Allāh ﷺ stood up and said none has the right to be worshipped except Allah, and he called the people to their Lord, the Arabs almost crowded over him together (against him)."[3] Qatādah said concerning Allāh's statement,

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[1] Aṭ-Ṭabari 23:667.

[2] Aṭ-Ṭabari 23:667.

[3] Aṭ-Ṭabari 23:668. This is also a *Mursal* narration.

﴿وَأَنَّهُۥ لَمَّا قَامَ عَبْدُ ٱللَّهِ يَدْعُوهُ كَادُوا۟ يَكُونُونَ عَلَيْهِ لِبَدًا ﴿١٩﴾﴾

﴾when the servant of Allāh stood up invoking Him in prayer they just made round him a dense crowd as if sticking one over the other.﴿

"Humans and *Jinns* both crowded together over this matter in order to extinguish it. However, Allāh insisted upon helping it, supporting it and making it victorious over those who opposed it."[1] This is the third view and it has also been reported from Ibn 'Abbās, Mujāhid, Sa'īd bin Jubayr and Ibn Zayd. It was also the view preferred by Ibn Jarīr.[2] This view seems to be the most apparent meaning of the *Āyah* due to Allāh's statement which follows it,

﴿قُلْ إِنَّمَآ أَدْعُوا۟ رَبِّى وَلَآ أُشْرِكُ بِهِۦٓ أَحَدًا ﴿٢٠﴾﴾

﴾Say: "I invoke only my Lord, and I associate none as partners along with Him."﴿

meaning, when they harmed him, opposed him, denied him and stood against him in order to thwart the truth he came with, and to unite against him, the Messenger ﷺ said to them

﴿إِنَّمَآ أَدْعُوا۟ رَبِّى﴾

﴾I invoke only my Lord,﴿

meaning, 'I only worship my Lord alone, and He has no partners. I seek His help and I put my trust in Him.'

﴿وَلَآ أُشْرِكُ بِهِۦٓ أَحَدًا﴾

﴾and I associate none as partners along with Him.﴿

The Messenger ﷺ does not have Power to harm or give Guidance

Concerning Allāh's statement,

﴿قُلْ إِنِّى لَآ أَمْلِكُ لَكُمْ ضَرًّا وَلَا رَشَدًا ﴿٢١﴾﴾

﴾Say: "It is not in my power to cause you harm, or to bring you to the right path."﴿

[1] Aṭ-Ṭabarī 23:668.

[2] Aṭ-Ṭabarī 23:668.

meaning, 'say: I am only a man like you all and I have received revelation. I am only a servant among the servants of Allāh. I have no control over the affairs of your guidance or your misguidance. Rather all of these things are referred to Allāh.' Then he (the Prophet) says about himself that no one can save him from Allāh either. This means, 'if I disobey Allāh, then no one would be able to rescue me from His punishment.'

﴿وَلَنْ أَجِدَ مِن دُونِهِ مُلْتَحَدًا ﴿٢٢﴾﴾

﴿*and nor can I find refuge except in Him.*﴾ Mujāhid, Qatādah and As-Suddi all said, "No place to escape to."[1]

It is only obligatory upon the Messenger ﷺ to convey the Message

Concerning Allāh's statement,

﴿إِلَّا بَلَٰغًا مِّنَ ٱللَّهِ وَرِسَٰلَٰتِهِۦ﴾

﴿*(Mine is) but conveyance from Allāh and His Messages,*﴾ This is an exception related to the previous statement,

﴿لَن يُجِيرَنِى مِنَ ٱللَّهِ أَحَدٌ﴾

﴿*None can protect me from Allāh's punishment,*﴾ meaning, 'nothing can save me from Him and rescue me except my conveyance of the Message that He has obligated me to carry out.' This is as Allāh says,

﴿يَٰٓأَيُّهَا ٱلرَّسُولُ بَلِّغْ مَآ أُنزِلَ إِلَيْكَ مِن رَّبِّكَ وَإِن لَّمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُۥ وَٱللَّهُ يَعْصِمُكَ مِنَ ٱلنَّاسِ﴾

﴿*O Messenger! Proclaim which has been sent down to you from your Lord. And if you do not, then you have not conveyed His Message. Allāh will protect you from mankind.*﴾ (5:67)

Then Allāh says,

﴿وَمَن يَعْصِ ٱللَّهَ وَرَسُولَهُۥ فَإِنَّ لَهُۥ نَارَ جَهَنَّمَ خَٰلِدِينَ فِيهَآ أَبَدًا ﴿٢٣﴾﴾

﴿*and whosoever disobeys Allāh and His Messenger, then verily, for him is the fire of Hell, he shall dwell therein forever.*﴾

[1] At-Ṭabari 23:669.

meaning, 'I will convey unto you all the Messages of Allāh, so whoever disobeys after that, then his reward will be the fire of Hell wherein he will abide forever.' This means, they will not be able to avoid it nor escape from it. Then Allāh says,

﴿حَتَّىٰ إِذَا رَأَوْا مَا يُوعَدُونَ فَسَيَعْلَمُونَ مَنْ أَضْعَفُ نَاصِرًا وَأَقَلُّ عَدَدًا ﴿٢٤﴾﴾

﴾Till, when they see that which they are promised, then they will know who it is that is weaker concerning helpers and less important concerning numbers.﴿

meaning, until these idolators from the *Jinns* and humans see what has been promised to them on the Day of Judgement. Then on that day, they will know who's helpers are weaker and fewer in number – them or the believers who worship Allāh alone. This means that the idolators have no helper at all and they are fewer in number than the soldiers of Allāh.

﴿قُلْ إِنْ أَدْرِي أَقَرِيبٌ مَا تُوعَدُونَ أَمْ يَجْعَلُ لَهُ رَبِّي أَمَدًا ﴿٢٥﴾ عَالِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَىٰ غَيْبِهِ أَحَدًا ﴿٢٦﴾ إِلَّا مَنِ ارْتَضَىٰ مِنْ رَسُولٍ فَإِنَّهُ يَسْلُكُ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ رَصَدًا ﴿٢٧﴾ لِيَعْلَمَ أَنْ قَدْ أَبْلَغُوا رِسَالَاتِ رَبِّهِمْ وَأَحَاطَ بِمَا لَدَيْهِمْ وَأَحْصَىٰ كُلَّ شَيْءٍ عَدَدًا ﴿٢٨﴾﴾

﴾25. Say: "I know not whether that which you are promised is near or whether my Lord will appoint for it a distant term."﴿

﴾26. "The All-Knower of the Unseen, and He reveals to none His Unseen."﴿

﴾27. Except to a Messenger whom He has chosen, and then He makes a band of watching guards to march before him and behind him.﴿

﴾28. Till he knows that they have conveyed the Messages of their Lord. And He surrounds all that which is with them, and He keeps count of all things.﴿

The Messenger of Allāh ﷺ does not know when the Hour will be

Allāh commands His Messenger ﷺ to say to the people that he has no knowledge of when the Hour will be and he does not know whether its time is near or far.

﴿قُلْ إِنْ أَدْرِي أَقَرِيبٌ مَا تُوعَدُونَ أَمْ يَجْعَلُ لَهُ رَبِّي أَمَدًا ﴿٢٥﴾﴾

﴾Say: "I know not whether which you are promised is near or

whether my Lord will appoint for it a distant term."﴾

meaning, a long period of time. In this noble *Āyah* is an evidence that the *Ḥadīth* that many of the ignorant people often circulate, which says that the Prophet ﷺ will not remain under the earth more than one thousand years (i.e., the Hour will be before that period) is a baseless lie. We have not seen it in any of the Books (of *Ḥadīth*). Verily, the Messenger of Allāh ﷺ was asked about the time of the Hour and he would not respond. When Jibrīl appeared to him in the form of a bedouin Arab, one of the questions he asked the Prophet was, "O Muḥammad! Tell me about the Hour?" So the Prophet ﷺ replied,

«مَا الْمَسْؤُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ»

«*The one questioned about it knows no more than the questioner.*»

On another occasion when a bedouin Arab called out to the Prophet ﷺ in a loud voice saying, "O Muḥammad! When will be the Hour?" The Prophet ﷺ said,

«وَيْحَكَ إِنَّهَا كَائِنَةٌ، فَمَا أَعْدَدْتَ لَهَا؟»

«*Woe unto you. Verily, it will occur so what have you prepared for it?*»

The man replied, "I have not prepared much for it of prayers and fasting, but I love Allāh and His Messenger." The Prophet ﷺ then replied,

«فَأَنْتَ مَعَ مَنْ أَحْبَبْتَ»

«*Then you will be with whomever you love.*»

Anas said, "The Muslims were not happier with anything like they were upon (hearing) this *Ḥadīth*."[1]

Concerning Allāh's statement,

﴿عَٰلِمُ ٱلْغَيْبِ فَلَا يُظْهِرُ عَلَىٰ غَيْبِهِۦٓ أَحَدًا ۝ إِلَّا مَنِ ٱرْتَضَىٰ مِن رَّسُولٍ﴾

﴾*The All-Knower of the Unseen, and He reveals to none His Unseen. Except to a Messenger*﴾

This is similar to Allāh's statement,

[1] *Fatḥ Al-Bārī* 1:140. See Al-Bukhārī no. 6167.

﴿وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِۦٓ إِلَّا بِمَا شَآءَ﴾

﴾And they will never compass any thing of His knowledge except that which He wills.﴿ (2:255)

Similarly, Allāh says here that He knows the unseen and the seen and that no one of His creation can attain any of His knowledge except that which Allāh allows him to have. Thus, Allāh says,

﴿عَٰلِمُ ٱلْغَيْبِ فَلَا يُظْهِرُ عَلَىٰ غَيْبِهِۦٓ أَحَدًا ۝٢٦ إِلَّا مَنِ ٱرْتَضَىٰ مِن رَّسُولٍ﴾

﴾The All-Knower of the Unseen, and He reveals to none His Unseen. Except to a Messenger whom He has chosen,﴿

This includes the angelic Messenger and the human Messenger. Then Allāh says,

﴿فَإِنَّهُۥ يَسْلُكُ مِنۢ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِۦ رَصَدًا ۝٢٧﴾

﴾and then He makes a band of watching guards to march before him and behind him.﴿

meaning, He particularly gives him additional guardian angels who protect him by the command of Allāh and they accompany him with that which is with him of Allāh's revelation. Thus, Allah says,

﴿لِّيَعْلَمَ أَن قَدْ أَبْلَغُوا۟ رِسَٰلَٰتِ رَبِّهِمْ وَأَحَاطَ بِمَا لَدَيْهِمْ وَأَحْصَىٰ كُلَّ شَيْءٍ عَدَدًۢا ۝٢٨﴾

﴾Till he knows that they have conveyed the Messages of their Lord. And He surrounds all that which is with them, and He keeps count of all things.﴿

The pronoun 'he' which is in His statement,

﴿لِّيَعْلَمَ﴾

﴾Till he knows﴿ refers to the Prophet ﷺ. Ibn Jarīr recorded from Sa'īd bin Jubayr that he said concerning the *Āyah*,

﴿عَٰلِمُ ٱلْغَيْبِ فَلَا يُظْهِرُ عَلَىٰ غَيْبِهِۦٓ أَحَدًا ۝٢٦ إِلَّا مَنِ ٱرْتَضَىٰ مِن رَّسُولٍ فَإِنَّهُۥ يَسْلُكُ مِنۢ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِۦ رَصَدًا ۝٢٧﴾

﴾The All-Knower of the Unseen, and He reveals to none His Unseen. Except to a Messenger whom He has chosen, and then He makes a band of watching guards to march before him and behind him.﴿

"These are four guardians among the angels along with Jibrīl,

﴿لِّيَعْلَمَ﴾

﴾*Till he knows*﴿ This means Muḥammad ﷺ,

﴿أَن قَدْ أَبْلَغُوا۟ رِسَٰلَٰتِ رَبِّهِمْ وَأَحَاطَ بِمَا لَدَيْهِمْ وَأَحْصَىٰ كُلَّ شَىْءٍ عَدَدًۢا﴾

﴾*that they have conveyed the Messages of their Lord. And He surrounds all that which is with them, and He keeps count of all things.*﴿"[1]

This was recorded by Ibn Abi Ḥātim. It has also been reported by Aḍ-Ḍaḥḥāk, As-Suddi and Yazīd bin Abi Ḥabīb.
'Abdur-Razzāq reported from Ma'mar, from Qatādah,

﴿لِّيَعْلَمَ أَن قَدْ أَبْلَغُوا۟ رِسَٰلَٰتِ رَبِّهِمْ﴾

﴾*Till he knows that they have conveyed the Messages of their Lord.*﴿

"So that the Prophet of Allāh would know that the Messengers had conveyed their Messages from Allāh and that the angels have protected them and defended them."[2]

This has also been reported by Sa'īd bin Abi 'Arūbah from Qatādah, and Ibn Jarīr preferred this interpretation.[3] Al-Baghawi said, "Ya'qūb recited it as,

(لِيُعْلَمَ)

(in order to be known)

this means, so that the people may know that the Messengers had conveyed the Message."[4]

It also could carry the meaning that the pronoun refers to Allāh (i.e., So that He (Allāh) may know). This opinion has been mentioned by Ibn Al-Jawzi in *Zād Al-Masīr*. The meaning of this is that He protects His Messengers through His angels so that they will be able to convey His Messages. He protects what He reveals to them of revelation so that He will know that they have indeed conveyed the Messages of their Lord.

[1] Aṭ-Ṭabari 23:673.

[2] 'Abdur-Razzāq 3:323.

[3] Aṭ-Ṭabari 23:673.

[4] Al-Baghawi 4:406.

This is like His statement,

﴿وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَن يَتَّبِعُ الرَّسُولَ مِمَّن يَنقَلِبُ عَلَىٰ عَقِبَيْهِ﴾

﴾*And We made the Qiblah which you used to face, only that We know who followed the Messenger from those who would turn on their heels.*﴿ (2:143)

Allāh also said,

﴿وَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ آمَنُوا وَلَيَعْلَمَنَّ الْمُنَافِقِينَ ﴿١١﴾﴾

﴾*Verily, Allāh knows those who believe, and that He knows the hypocrites.*﴿ (29:11)

It should be added to these examples that from Allāh's knowledge is that He knows all things before they occur, and this is something definite and certain. Therefore, He says after this,

﴿وَأَحَاطَ بِمَا لَدَيْهِمْ وَأَحْصَىٰ كُلَّ شَيْءٍ عَدَدًا ﴿٢٨﴾﴾

﴾*And He surrounds all that which is with them, and He keeps count of all things.*﴿

This is the end of the *Tafsīr* of *Sūrat Al-Jinn*, and all praises and thanks are due to Allāh.

The *Tafsīr* of *Sūrat Al-Muzzammil* (Chapter - 73)

Which was revealed in Makkah


سورة المزمل ٥٧٤ الجزء التاسع والعشرون

سُورَةُ المُزَّمِّلِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

يَٰٓأَيُّهَا ٱلْمُزَّمِّلُ ﴿١﴾ قُمِ ٱلَّيْلَ إِلَّا قَلِيلًا ﴿٢﴾ نِّصْفَهُۥٓ أَوِ ٱنقُصْ مِنْهُ قَلِيلًا ﴿٣﴾ أَوْ زِدْ عَلَيْهِ وَرَتِّلِ ٱلْقُرْءَانَ تَرْتِيلًا ﴿٤﴾ إِنَّا سَنُلْقِى عَلَيْكَ قَوْلًا ثَقِيلًا ﴿٥﴾ إِنَّ نَاشِئَةَ ٱلَّيْلِ هِىَ أَشَدُّ وَطْـًٔا وَأَقْوَمُ قِيلًا ﴿٦﴾ إِنَّ لَكَ فِى ٱلنَّهَارِ سَبْحًا طَوِيلًا ﴿٧﴾ وَٱذْكُرِ ٱسْمَ رَبِّكَ وَتَبَتَّلْ إِلَيْهِ تَبْتِيلًا ﴿٨﴾ رَّبُّ ٱلْمَشْرِقِ وَٱلْمَغْرِبِ لَآ إِلَٰهَ إِلَّا هُوَ فَٱتَّخِذْهُ وَكِيلًا ﴿٩﴾ وَٱصْبِرْ عَلَىٰ مَا يَقُولُونَ وَٱهْجُرْهُمْ هَجْرًا جَمِيلًا ﴿١٠﴾ وَذَرْنِى وَٱلْمُكَذِّبِينَ أُو۟لِى ٱلنَّعْمَةِ وَمَهِّلْهُمْ قَلِيلًا ﴿١١﴾ إِنَّ لَدَيْنَآ أَنكَالًا وَجَحِيمًا ﴿١٢﴾ وَطَعَامًا ذَا غُصَّةٍ وَعَذَابًا أَلِيمًا ﴿١٣﴾ يَوْمَ تَرْجُفُ ٱلْأَرْضُ وَٱلْجِبَالُ وَكَانَتِ ٱلْجِبَالُ كَثِيبًا مَّهِيلًا ﴿١٤﴾ إِنَّآ أَرْسَلْنَآ إِلَيْكُمْ رَسُولًا شَٰهِدًا عَلَيْكُمْ كَمَآ أَرْسَلْنَآ إِلَىٰ فِرْعَوْنَ رَسُولًا ﴿١٥﴾ فَعَصَىٰ فِرْعَوْنُ ٱلرَّسُولَ فَأَخَذْنَٰهُ أَخْذًا وَبِيلًا ﴿١٦﴾ فَكَيْفَ تَتَّقُونَ إِن كَفَرْتُمْ يَوْمًا يَجْعَلُ ٱلْوِلْدَٰنَ شِيبًا ﴿١٧﴾ ٱلسَّمَآءُ مُنفَطِرٌۢ بِهِۦ كَانَ وَعْدُهُۥ مَفْعُولًا ﴿١٨﴾ إِنَّ هَٰذِهِۦ تَذْكِرَةٌ فَمَن شَآءَ ٱتَّخَذَ إِلَىٰ رَبِّهِۦ سَبِيلًا ﴿١٩﴾

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

﴿يَٰٓأَيُّهَا ٱلْمُزَّمِّلُ ﴿١﴾ قُمِ ٱلَّيْلَ إِلَّا قَلِيلًا ﴿٢﴾ نِّصْفَهُۥٓ أَوِ ٱنقُصْ مِنْهُ قَلِيلًا ﴿٣﴾ أَوْ زِدْ عَلَيْهِ وَرَتِّلِ ٱلْقُرْءَانَ تَرْتِيلًا ﴿٤﴾ إِنَّا سَنُلْقِى عَلَيْكَ قَوْلًا ثَقِيلًا ﴿٥﴾ إِنَّ نَاشِئَةَ ٱلَّيْلِ هِىَ أَشَدُّ وَطْـًٔا وَأَقْوَمُ قِيلًا ﴿٦﴾ إِنَّ لَكَ فِى ٱلنَّهَارِ سَبْحًا طَوِيلًا ﴿٧﴾ وَٱذْكُرِ ٱسْمَ رَبِّكَ وَتَبَتَّلْ إِلَيْهِ تَبْتِيلًا ﴿٨﴾ رَّبُّ ٱلْمَشْرِقِ وَٱلْمَغْرِبِ لَآ إِلَٰهَ إِلَّا هُوَ فَٱتَّخِذْهُ وَكِيلًا ﴿٩﴾﴾

﴾1. O you wrapped up!﴿

﴾2. Stand (to pray) all night, except a little.﴿

﴾3. Half of it or less than that, a little.﴿

﴾4. Or a little more. And Rattil the Qur'ān Tartīl.﴿

﴾5. Verily, We shall send down to you a Word Thaqīl.﴿

﴾6. Verily, rising (Nāshi'ah) at night is better for understanding and more suitable for speech (recitation).﴿

﴾7. Verily, for you in the day is lengthy Sabḥ.﴿

﴾8. And remember the Name of your Lord and (Tabattil) devote yourself to Him with complete devotion.﴿

﴾9. Lord of the east and the west; Lā ilāha illā Huwa, so take Him as a trustee.﴿

The Command to stand at Night (in Prayer)

Allāh commands His Messenger ﷺ to cease being wrapped up, and this means to be covered during the night. He commands him to get up and stand in prayer to His Lord. This is as Allāh says,

﴿تَتَجَافَىٰ جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ﴾

﴾Their sides forsake their beds, to invoke their Lord in fear and hope, and they spend out of what We have bestowed on them.﴿ (32:16)

Thus, the Prophet ﷺ did as Allāh ordered him, by standing for prayer at night. This was obligatory upon him alone, as Allah said,

﴿وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَّكَ عَسَىٰ أَن يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا﴾

﴾And in some parts of the night offer the Ṣalāh with it (the Qur'ān), as an additional prayer for you. It may be that your Lord will raise you to Maqām Maḥmūd.﴿ (17:79)

Here Allāh explains how much prayer he should perform. Allāh says,

﴿يَا أَيُّهَا الْمُزَّمِّلُ ۝ قُمِ اللَّيْلَ إِلَّا قَلِيلًا﴾

﴾O you wrapped up! Stand all night, except a little.﴿

Ibn 'Abbās, Aḍ-Ḍaḥḥāk and As-Suddī all said,

﴿يَا أَيُّهَا الْمُزَّمِّلُ﴾

﴾O you wrapped up!﴿

"This means, O you who are asleep." Qatādah said, "The one who is wrapped up in his garments."[1] Concerning Allāh's statement,

﴿نِّصْفَهُ﴾

[1] Aṭ-Ṭabarī 23:677.

﴾*Half of it*﴿ means, instead of the whole night.

﴿أو انقص منه قليلا ۝ أو زد عليه﴾

﴾*A little less than that, or a little more.*﴿

meaning, 'We have commanded you to stand in prayer for half of the night, either a little more than it or a little less. There is no hardship on you concerning that (slight increase or decrease).

The Way of reciting the Qur'ān

Concerning Allāh's statement,

﴿ورتل القرآن ترتيلا ۝﴾

﴾*And Rattil the Qur'ān Tartīl.*﴿

meaning, recite it slowly, for that will help in understanding the Qur'ān and contemplating it. This is how the Prophet ﷺ used to recite. 'Ā'ishah said, "He (the Prophet) used to recite the chapter slowly, so much so that it would be longer than chapters that were actually longer than it."[1]

In *Ṣaḥīḥ* Al-Bukhārī, it is recorded from Anas that he was asked about the recitation of the Messenger of Allāh ﷺ, so he replied, "He used to elongate the letters." Then he (Anas) recited,

﴿بسم الله الرحمن الرحيم ۝﴾

﴾*In the Name of Allāh, the Most Gracious, the Most Merciful.*﴿ (1:1)

and he elongated "In the Name of Allāh," and he elongated "The Most Gracious," and he elongated "The Most Merciful."[2]

Ibn Jurayj reported from Ibn Abi Mulaykah, who narrated from Umm Salamah that she was asked about the recitation of the Messenger of Allāh ﷺ, so she said, "He used to pause in his recitation, verse by verse.

﴿بسم الله الرحمن الرحيم ۝ الحمد لله رب العالمين ۝ الرحمن الرحيم ۝ مالك يوم الدين ۝﴾

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[1] Muslim 1:507.

[2] *Fatḥ Al-Bārī* 8:709.

﴾*In the Name of Allāh, the Most Gracious, the Most Merciful. All praise is Allāh's, the Lord of all that exists. The Most Gracious, the Most Merciful. The Only Owner of the Day of Recompense.*﴿ (1:1-4)

This was recorded by Aḥmad, Abu Dāwud and At-Tirmidhi.[1] We have already mentioned the *Ḥadīths* which prove the recommendation of slow rhythmic recitation and beautification of the voice while reciting at the beginning of this *Tafsīr*. For example, the *Ḥadīth* which states,

«زَيِّنُوا الْقُرْآنَ بِأَصْوَاتِكُمْ»

«*Beautify the Qur'ān with your voices.*»[2] and the *Ḥadīth*,

«لَيْسَ مِنَّا مَنْ لَمْ يَتَغَنَّ بِالْقُرْآنِ»

«*He is not of us who does not chant nicely with the recitation of the Qur'ān.*»[3]

and the *Ḥadīth*,

«لَقَدْ أُوتِيَ هَذَا مِزْمَارًا مِنْ مَزَامِيرِ آلِ دَاوُدَ»

«*Verily, he has been given this windpipe from the windpipes of the family of Dāwud.*»[4] Referring to Abu Mūsā.

Abu Mūsā replied, "If I knew that you had been listening to my recitation, I would have truly beautified it for you." It has been narrated from Ibn Mas'ūd that he said, "Do not scatter the (recitation of) Qur'ān out like the scattering of sand, and do not rush through it like the hasty recitation of poetry. Stop at its amazing parts and make your heart move with it. None of you should let his concern be to reach the end of the chapter." This has been recorded by Al-Baghawi.[5] Al-Bukhāri recorded from Abi Wā'il that he said, "A man came to Ibn Mas'ūd and said, 'I read the *Mufaṣṣal* chapters (from *Qāf to An-Nās*) last night in one unit of prayer.' Ibn Mas'ūd said, 'This is rushing like the haste of reciting poetry. Verily, I know

[1] Aḥmad 6:302, Abu Dāwud 4:294, and *Tuḥfat Al-Aḥwadhi* 8:241.

[2] *Fatḥ Al-Bāri* 13:527.

[3] *Fatḥ Al-Bāri* 13:510.

[4] *Fatḥ Al-Bāri* 8:710.

[5] *Ma'ālim At-Tanzīl* 8:215.

the pairs (of chapters) that the Messenger of Allāh ﷺ used to combine between them (in prayer).' Then he mentioned twenty chapters from the *Mufaṣṣal* chapters, and said that the Prophet ﷺ used to recite two in each prayer unit."[1]

The Magnificence of the Qur'ān

Allāh then said,

﴿إِنَّا سَنُلْقِي عَلَيْكَ قَوْلًا ثَقِيلًا ۝﴾

﴾Verily, We shall send down to you a Word Thaqīl.﴿

Al-Ḥasan and Qatādah both said, "The actions with it." It has also been said that it means it will be heavy at the time of its revelation due to its magnificence. This is similar to what Zayd bin Thābit said. He said, "The Messenger of Allāh ﷺ received some revelation while his thigh was on top of my thigh, and my thigh was almost crushed due to it."[2]

Imâm Aḥmad recorded from 'Abdullāh bin 'Amr that he said, "I asked the Prophet ﷺ, 'O Messenger of Allāh! Do you feel anything when revelation comes (to you)?' The Messenger of Allāh ﷺ replied,

«أَسْمَعُ صَلَاصِلَ ثُمَّ أَسْكُتُ عِنْدَ ذَلِكَ، فَمَا مِنْ مَرَّةٍ يُوحَى إِلَيَّ إِلَّا ظَنَنْتُ أَنَّ نَفْسِي تُقْبَضُ»

«I hear a ringing and then I remain quiet when that occurs. There has not been a single time that revelation has come to me except that I thought that my soul was about to be taken (death).»"[3]

Aḥmad was alone in narrating this. In the beginning of *Ṣaḥīḥ Al-Bukhārī*, it is recorded from 'Ā'ishah that Al-Ḥārith bin Hishâm asked the Messenger of Allāh ﷺ, "How does the revelation come to you?" The Prophet ﷺ replied,

«أَحْيَانًا يَأْتِي فِي مِثْلِ صَلْصَلَةِ الْجَرَسِ وَهُوَ أَشَدُّهُ عَلَيَّ، فَيَفْصِمُ عَنِّي وَقَدْ وَعَيْتُ عَنْهُ

[1] *Fatḥ Al-Bārī* 2:298.

[2] *Fatḥ Al-Bārī* 8:108. Zayd was sitting with the Prophet ﷺ writing down the revelation as the Prophet ﷺ was dictating it to him. See Al-Bukhārī no. 4592.

[3] Aḥmad 2:222. There are some deficiencies in its chain of narration. Some scholars consider it authentic.

مَا قَالَ، وَأَحْيَانًا يَتَمَثَّلُ لِيَ الْمَلَكُ رَجُلًا فَيُكَلِّمُنِي فَأَعِي مَا يَقُولُ»

«Sometimes it comes to me like the ringing of a bell, and it is most severe upon me. Then this state passes away from me after I have grasped what is inspired. Sometimes the angel comes to me in the form of a man and talks to me and I grasp whatever he says.»

'Ā'ishah added, "Verily, I saw him receiving revelation and I noticed the sweat dropping from his forehead on a very cold day as the revelation ended." This is the wording recorded by Al-Bukhāri.[1] Imām Aḥmad recorded from 'Ā'ishah that she said, "If the Messenger of Allāh ﷺ received any revelation while he was on his riding animal, it would begin moving its *Jirān* intensely."[2] The *Jirān* is the bottom of the neck. Ibn Jarīr chose the interpretation that it (the revelation) is heavy in both ways simultaneously. This is as 'Abdur-Raḥmān bin Zayd bin Aslam said, "Just as it is heavy in this world, it will also be heavy on the Day of Judgement in the Scales."

The Virtue of standing at Night for Prayer

Allāh says,

﴿إِنَّ نَاشِئَةَ الَّيْلِ هِيَ أَشَدُّ وَطْئًا وَأَقْوَمُ قِيلًا ﴿٦﴾﴾

﴾Verily, rising (Nāshi'ah) at night is better for understanding and more suitable for speech (recitation).﴿

'Umar, Ibn 'Abbās and Ibn Zubayr, all said, "The entire night is *Nāshi'ah*."[3] Mujāhid and others said the same.[4] It is said "*Nasha'a*" when a person stands at night to pray. In one narration from Mujāhid he said, "(It is) after *'Ishā'* (prayer)."[5] This was also said by Abu Mijlaz, Qatādah, Sālim, Abu Ḥāzim and Muḥammad bin Al-Munkadir.[6] The point is that *Nāshi'ah* of the night refers to its hours and its times, every

[1] *Fatḥ Al-Bāri* 1:25.
[2] Aḥmad 6:118.
[3] Aṭ-Ṭabari 23:683.
[4] Aṭ-Ṭabari 23:682.
[5] Aṭ-Ṭabari 23:682.
[6] Aṭ-Ṭabari 23:683.

hour of it is called *Nāshi'ah*, so it refers to the periods of time.

The purpose of this is that standing at night (for prayer) is better for training the heart and the tongue, and more conducive to recitation. Thus, Allāh says,

﴿هِيَ أَشَدُّ وَطْئًا وَأَقْوَمُ قِيلًا﴾

﴾is better for understanding and more suitable for speech (recitation).﴿

meaning, more comprehensive for the matter of performing the recitation and better for understanding it than in the recitation of the day. This is because the daytime is the time for people to disperse and move about, to raise voices and be lively.

Al-Hāfiẓ Abu Ya'lā Al-Mawṣili said, "Ibrāhīm bin Sa'īd Al-Jawhari told us that Abu Usāmah told us that Al-A'mash informed us that Anas bin Mālik recited this *Āyah* as:

(إِنَّ نَاشِئَةَ اللَّيْلِ هِيَ أَشَدُّ وَطْئًا وَأَصْوَبُ قِيلًا)

('Verily, rising at night is better for understanding and more correct for the speech.')

So a man said to him, 'We recite it;

﴿وَأَقْوَمُ قِيلًا﴾

﴾more suitable for speech﴿.' So Anas said to him, 'Most correct *(Aṣwab)*, most suitable *(Aqwam)*, the best for preparation *(Ahya')* and similar words are all the same (in meaning).' "[1]

Thus, Allāh continues saying,

﴿إِنَّ لَكَ فِي النَّهَارِ سَبْحًا طَوِيلًا ۝﴾

﴾Verily, for you in the day is lengthy Sabḥ.﴿

Ibn 'Abbās, 'Ikrimah and 'Aṭā' bin Abi Muslim, all said, "Leisure time and sleep."[2] Abu Al-'Āliyah, Mujāhid, Abu Mālik, Aḍ-Ḍaḥḥāk, Al-Ḥasan, Qatādah, Ar-Rabī' bin Anas and Sufyān Ath-Thawri, all said, "A long amount of leisure time." Qatādah said, "Leisure, aspirations and activities." 'Abdur-Raḥmān bin Zayd bin Aslam said concerning the statement,

﴿إِنَّ لَكَ فِي النَّهَارِ سَبْحًا طَوِيلًا ۝﴾

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[1] *Musnad Abu Ya'lā* 7:88.

[2] Aṭ-Ṭabari 23:686, and Al-Qurṭubi 19:42.

﴾*Verily, for you in the day is lengthy Sabḥ.*﴿

"This means for your needs. Therefore, leave the night open for your religious devotion. Allāh said this when the (voluntary) night prayer was obligatory. Then, Allāh blessed His servants, lightened the matter and removed its obligation." Then he recited,

﴿قُمِ الَّيْلَ إِلَّا قَلِيلًا﴾

﴾*Stand (to pray) all night, except a little.*﴿

to the end of the *Āyah*, then he recited,

﴿إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ أَدْنَىٰ مِن ثُلُثَيِ الَّيْلِ وَنِصْفَهُ﴾

﴾*Verily, your Lord knows that you do stand less than two-thirds of the night, or half of it.*﴿ (73:20)

until he reached,

﴿فَاقْرَءُوا مَا تَيَسَّرَ مِنْهُ﴾

﴾*So recite of it what is easy.*﴿ (73:20)[1]

and Allāh says,

﴿وَمِنَ الَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَّكَ عَسَىٰ أَن يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا﴾

﴾*And Tahajjud in some parts of the night (also offer the Ṣalāh with it), as an additional prayer for you. It may be that your Lord will raise you to Maqām Maḥmūd.*﴿[2] (17:79)

In fact, this is as true as what he ('Abdur-Raḥmān) said.

The proof for this view is what Imām Aḥmad recorded in his *Musnad*, that Sa'īd bin Hishām divorced his wife and then traveled to Al-Madīnah in order to sell some property he had with her. He intended to use its money to buy an animal and a weapon and then go for *Jihād* against the Romans until he died. In the process of this he met a group of his people and they informed him that a group of six men from his people had intended that in the time of the Messenger of Allāh ﷺ, upon which he ﷺ said,

«أَلَيْسَ لَكُمْ فِيَّ أُسْوَةٌ حَسَنَةٌ؟»

[1] Aṭ-Ṭabari 23:686.

[2] See the explanation in volume six.

﴾*Is there not for you all an excellent example in me?*﴿

So he forbade them from that and made them testify that they would take their wives back. Then he (Sa'īd) returned to us and informed us that he went to Ibn 'Abbās and asked him about the *Witr* (prayer). Ibn 'Abbās said, "Shall I not inform you of the person who is the most knowledgeable person on the earth about the *Witr* prayer of the Messenger of Allāh ﷺ?" He said, "Yes." Ibn 'Abbās then said, "Go to 'Ā'ishah and ask her, then return to me and inform me of what she tells you."

He said, "Then I went to Ḥakīm bin Aflaḥ and requested him to go with me to her. But he said, 'I do not want to be near her. Verily, I forbade her from saying anything concerning these two parties (the parties of 'Ali and Mu'āwiyah), but she refused and continued being involved with them (in their conflict).' So I adjured him by Allāh, so he came with me and we entered upon her (in her house)." So she said, "Is this the Ḥakīm that I know?" He (Ḥakīm) said, "Yes." Then she said, "Who is this that is with you?" He said, "Sa'īd bin Hishām." She said, "Who is Hishām?" He said, "He is Ibn 'Āmir." She then asked Allāh to have mercy upon him ('Āmir). Then she said, "Yes, 'Āmir was a true man." Then I (Sa'īd) said, "O Mother of the believers! Inform me about the character of the Messenger of Allah ﷺ." She replied, "Have you not read the Qur'an?" I said, "Of course." Then she said, "Verily, the character of the Messenger of Allāh ﷺ was the Qur'ān." I was about to stand and leave, but then I remembered to ask about the night prayer of the Messenger of Allah ﷺ. I said, "O Mother of the believers! Inform me about the night prayer of the Messenger of Allāh ﷺ." She said, "Have you not read the *Sūrah*,

﴿يَا أَيُّهَا الْمُزَّمِّلُ﴾

﴾*O you wrapped up.*﴿ I said, "Of course." She then said, "Verily, Allāh made standing at night (for prayer) obligatory at the beginning of this *Sūrah*. So the Messenger of Allah ﷺ and his Companions stood for an entire year during the night (in prayer) until their feet swelled. Allah held back the revelation of the end of this *Sūrah* for twelve months. Then, Allah revealed the lightening of this burden at the end of this *Sūrah*. Then, the standing for night prayer became voluntary after it used to be obligatory."

I was about to leave when I remembered to ask her about the *Witr* prayer of the Messenger of Allāh ﷺ. So I said, "O Mother of the believers! Inform me about the *Witr* prayer of the Messenger of Allāh ﷺ." She said, "We used to prepare his *Siwāk* (toothstick) for him and his ablution water, and Allāh would awaken him whenever He wished to awaken him during the night. Then, he would clean his teeth with the *Siwāk* and perform ablution. Then, he would pray eight (*Rak'āhs*) units of prayer and he would not sit during them except at the end of the eighth one. At this point he would sit and remember his Lord the Most High, and supplicate to Him. Afterwards he would stand without saying the greeting of peace (*Taslīm*). He would then pray a ninth unit of prayer and then sit. He would remember Allāh Alone and then supplicate to Him (during this sitting). Then, he would say the greetings of peace (to conclude the prayer) making it audible to us. Then, he would pray two more units of prayer after this salutation of peace, while he would be sitting. So these are eleven units of prayer, O my son. Then, when he became older and heavier, he would perform *Witr* prayer with seven units of prayer, and then he would pray two extra units of prayer after them while sitting after the salutation of peace. So these are nine units of prayer, O my son. Whenever the Messenger of Allāh ﷺ used to pray a particular prayer, he liked to remain consistent in its performance. If he would ever be preoccupied from performing the night prayer by oversleeping, pain or illness, he would pray twelve units of supererogatory prayer during the day. I do not know of Allāh's Prophet ﷺ ever reciting the entire Qur'ān in one night before morning nor did he fast an entire month other than the month of Ramaḍān."

So I went to Ibn 'Abbās and told him what she had said. Ibn 'Abbās then said, "She has spoken truthfully and if I had went to her house I would have remained until she spoke directly to me and I could see her lips moving."[1] This is how Imām Aḥmad recorded this narration in its entirety. Muslim also recorded similarly in his *Ṣaḥīḥ*.[2]

Ibn Jarīr recorded from Abu 'Abdur-Raḥmān that he said,

[1] Aḥmad 6:53.

[2] Muslim 1:512.

"When the *Āyah*

﴿يَا أَيُّهَا الْمُزَّمِّلُ ﴿١﴾﴾

﴿*O you wrapped.*﴾ (73:1) was revealed, the people stood in night prayer for an entire year until their feet and shins swelled. This continued until Allāh revealed,

﴿فَاقْرَءُوا مَا تَيَسَّرَ مِنْهُ﴾

﴿*So recite of it what is easy.*﴾ (73:20)

Then the people relaxed."[1] Al-Ḥasan Al-Baṣri and As-Suddi both said the same.[2] 'Ali bin Abi Ṭalḥah reported from Ibn 'Abbās that he said concerning Allāh's statement,

﴿قُمِ اللَّيْلَ إِلَّا قَلِيلًا ﴿٢﴾ نِصْفَهُ أَوِ انقُصْ مِنْهُ قَلِيلًا ﴿٣﴾﴾

﴿*Stand (to pray) all night, except a little. Half of it or less than that, a little.*﴾ (73:2,3)

"This became difficult on the believers. Then Allāh lightened the matter for them and had mercy on them when He revealed after this,

﴿عَلِمَ أَن سَيَكُونُ مِنكُم مَّرْضَىٰ وَآخَرُونَ يَضْرِبُونَ فِي الْأَرْضِ يَبْتَغُونَ مِن فَضْلِ اللَّهِ﴾

﴿*He knows that there will be some among you sick, others traveling through the land, seeking of Allāh's bounty.*﴾

until Allāh says,

﴿فَاقْرَءُوا مَا تَيَسَّرَ مِنْهُ﴾

﴿*So, recite you of the Qur'ān as much as may be easy for you.*﴾ (73:20)

So Allāh made the matter easy - and unto Him is due all praise - and he did not make matters difficult."[3]
Then Allah says,

﴿وَاذْكُرِ اسْمَ رَبِّكَ وَتَبَتَّلْ إِلَيْهِ تَبْتِيلًا ﴿٨﴾﴾

﴿*And remember the Name of your Lord and (Tabattal) devote yourself to Him with complete devotion.*﴾

[1] At-Ṭabari 23:679.

[2] At-Ṭabari 23:680.

[3] At-Ṭabari 23:679.

meaning, make much remembrance (*Dhikr*) of Him, devote yourself to Him and spend your time worshipping Him when you have completed your occupations and what you need from the affairs of your worldly matters. This is as Allāh says,

﴿فَإِذَا فَرَغْتَ فَانصَبْ ﴿٧﴾﴾

﴿*So when you have finished (your occupation), devote yourself for Allāh's worship.*﴾ (94:7)

meaning, when you have completed your tasks and occupations, then busy yourself in His obedience and His worship so that you will have free time for leisure. The meaning of this was said by Ibn Zayd, or close to its meaning.[1] Ibn 'Abbās, Mujāhid, Abu Ṣāliḥ, 'Āṭiyah, Aḍ-Ḍaḥḥāk and As-Suddi, all said,

﴿وَتَبَتَّلْ إِلَيْهِ تَبْتِيلًا ﴿٨﴾﴾

﴿*And (Tabattal) devote yourself to Him with complete devotion.*﴾

"This means, make your worship solely for Him alone."[2] Al-Ḥasan said, "Strive and devote yourself to Him."[3] Ibn Jarīr said, "A devout worshipper is called *Mutabattil*. An example of this is the reported *Ḥadīth* that he (the Prophet ﷺ) forbade *At-Tabattul*,[4] which means total devotion to worship while avoiding getting married."[5] Allāh said,

﴿رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ لَا إِلَٰهَ إِلَّا هُوَ فَاتَّخِذْهُ وَكِيلًا ﴿٩﴾﴾

﴿*Lord of the east and the west; Lā ilāha illā Huwa. So take Him a trustee.*﴾

meaning, He is the Owner and Controller of affairs in the eastern regions and the western regions. He is the One except whom there is no deity worthy of worship. Just as you single

[1] Aṭ-Ṭabari 23:689.

[2] Aṭ-Ṭabari 23:688.

[3] Aṭ-Ṭabari 23:688.

[4] *Fatḥ Al-Bāri* 9:19 (Al-Bukhāri no. 5073) and Muslim 2:102. The wording is, "Allāh's Messenger ﷺ did not allow 'Uthmān bin Maẓ'ūn to practice *Tabattul*..."

[5] Aṭ-Ṭabari 23:687.

Him out for worship, you should also single Him out for reliance. Therefore, take Him as a guardian and trustee. This is as Allāh says in another *Āyah*,

﴿فَاعْبُدْهُ وَتَوَكَّلْ عَلَيْهِ﴾

﴾*So worship Him and rely upon him.*﴿ (11:123)

It is also similar to His statement,

﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾

﴾*You (Alone) we worship, and you (Alone) we ask for help.*﴿ (1:5)

The *Āyāt* with this meaning are numerous. They contain the command to make worship and acts of obedience exclusively for Allāh, and to rely solely upon Him.

﴿وَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَاهْجُرْهُمْ هَجْرًا جَمِيلًا ﴿١٠﴾ وَذَرْنِي وَالْمُكَذِّبِينَ أُولِي النَّعْمَةِ وَمَهِّلْهُمْ قَلِيلًا ﴿١١﴾ إِنَّ لَدَيْنَا أَنكَالًا وَجَحِيمًا ﴿١٢﴾ وَطَعَامًا ذَا غُصَّةٍ وَعَذَابًا أَلِيمًا ﴿١٣﴾ يَوْمَ تَرْجُفُ الْأَرْضُ وَالْجِبَالُ وَكَانَتِ الْجِبَالُ كَثِيبًا مَّهِيلًا ﴿١٤﴾ إِنَّا أَرْسَلْنَا إِلَيْكُمْ رَسُولًا شَاهِدًا عَلَيْكُمْ كَمَا أَرْسَلْنَا إِلَىٰ فِرْعَوْنَ رَسُولًا ﴿١٥﴾ فَعَصَىٰ فِرْعَوْنُ الرَّسُولَ فَأَخَذْنَاهُ أَخْذًا وَبِيلًا ﴿١٦﴾ فَكَيْفَ تَتَّقُونَ إِن كَفَرْتُمْ يَوْمًا يَجْعَلُ الْوِلْدَانَ شِيبًا ﴿١٧﴾ السَّمَاءُ مُنفَطِرٌ بِهِ ۚ كَانَ وَعْدُهُ مَفْعُولًا ﴿١٨﴾﴾

﴾*10. And be patient with what they say, and keep away from them in a good way.*﴿

﴾*11. And leave Me alone to deal with the deniers, those who are in possession of good things of life. And give them respite for a little.*﴿

﴾*12. Verily, with Us are Ankāl, and Jaḥīm.*﴿

﴾*13. And a food that chokes, and a painful torment.*﴿

﴾*14. On the Day when the earth and the mountains will (Tarjufu) shake, and the mountains will be a heap of sand poured out.*﴿

﴾*15. Verily, We have sent to you a Messenger to be a witness over you, as We did send a Messenger to Fir'awn.*﴿

﴾*16. But Fir'awn disobeyed the Messenger; so We seized him with a severe punishment.*﴿

﴾*17. Then how can you protect yourselves from the punishment, if you disbelieve, on a Day that will make the children gray-headed?*﴿

﴾18. *Whereon the heaven will be cleft asunder? His promise is certainly to be accomplished.*﴿

The Command to be Patient with the Harms of the Disbelievers and a Discussion of what They will receive because of it

Allāh commands His Messenger ﷺ to be patient with what the foolish who reject him among his people say. Allāh also commands him to keep away from them in a nice way. This means in a way that is not blameworthy. Then Allāh says to him, as a threat and a warning to his people - and He (Allāh) is the Most Great, Whose anger nothing can stand before,

﴿وَذَرْنِي وَالْمُكَذِّبِينَ أُوْلِي النَّعْمَةِ﴾

﴾*And leave Me alone to deal with the deniers, those who are in possession of good things of life.*﴿

meaning, 'leave Me to deal with the rich rejectors, who own great wealth.' For verily, they are more able to obey than others besides them, and they are requested to give the rights (to people) because they have what others do not have.

﴿وَمَهِّلْهُمْ قَلِيلاً ﴾

﴾*And give them respite for a little.*﴿ meaning, for a little while. This is as Allāh says,

﴿نُمَتِّعُهُمْ قَلِيلاً ثُمَّ نَضْطَرُّهُمْ إِلَى عَذَابٍ غَلِيظٍ ﴾

﴾*We let them enjoy for a little, then in the end We shall oblige them to (enter) a great torment.*﴿ (31:24)

Thus, Allāh says,

﴿إِنَّ لَدَيْنَآ أَنكَالاً﴾

﴾*Verily, with Us are Ankāl,*﴿ and these are fetters. Ibn 'Abbās, 'Ikrimah, Ṭāwus, Muḥammad bin Ka'b, 'Abdullāh bin Buraydah, Abu 'Imrân Al-Jawni, Abu Mijlaz, Aḍ-Ḍaḥḥāk, Ḥammād bin Abi Sulaymān, Qatādah, As-Suddi, Ibn Al-Mubārak, Ath-Thawri and others have all said this.[1]

﴿وَجَحِيماً ﴾

[1] Aṭ-Ṭabari 23:690, 691, and *Ad-Durr Al-Manthūr* 8:319.

﴾*and Jaḥīm.*﴿ This is a blazing fire.

﴾وَطَعَامًا ذَا غُصَّةٍ﴿

﴾*And a food that chokes,*﴿

Ibn 'Abbās said, "This means it will get stuck in the throat and it will not enter or come out."[1]

﴾وَعَذَابًا أَلِيمًا ۝ يَوْمَ تَرْجُفُ الْأَرْضُ وَالْجِبَالُ﴿

﴾*and a painful torment. On the Day when the earth and the mountains will (Tarjuf) shake,*﴿
meaning, they will quake.

﴾وَكَانَتِ الْجِبَالُ كَثِيبًا مَّهِيلًا ۝﴿

﴾*And the mountains will be a heap of sand poured out.*﴿

meaning, they will become like hills of sand after they had been firm rocks. Then they will be utterly destroyed and nothing will remain of them. This will occur until the entire earth becomes a flat land and no curvature will be seen in it. Thus, there will be no valleys and no hills. This means that no part of it will be low or elevated.

Your Messenger ﷺ is like the Messenger to Fir'awn, and You know what happened to Fir'awn

Then addresses the disbelievers of the Quraysh, and along with them the rest of mankind,

﴾إِنَّا أَرْسَلْنَا إِلَيْكُمْ رَسُولًا شَاهِدًا عَلَيْكُمْ﴿

﴾*Verily, We have sent to you a Messenger to be a witness over you,*﴿

meaning, witnessing your deeds.

﴾كَمَا أَرْسَلْنَا إِلَىٰ فِرْعَوْنَ رَسُولًا ۝ فَعَصَىٰ فِرْعَوْنُ الرَّسُولَ فَأَخَذْنَاهُ أَخْذًا وَبِيلًا ۝﴿

﴾*as We did send a Messenger to Fir'awn. But Fir'awn disobeyed the Messenger; so We seized him with a severe punishment.*﴿

﴾أَخْذًا وَبِيلًا﴿

[1] At-Ṭabarī 23:691.

﴾*severe punishment*﴿

Ibn Abbās, Mujāhid, Qatādah, As-Suddi, and Ath-Thawri said that this means severe.[1] This means, 'you should beware of denying this Messenger, lest you be afflicted by that which befell Fir'awn. Allāh seized him with the seizing of One Mighty and Powerful.' This is as Allāh says,

﴿فَأَخَذَهُ ٱللَّهُ نَكَالَ ٱلْءَاخِرَةِ وَٱلْأُولَىٰٓ﴾

﴾*So Allāh seized him with punishment for his last and first transgression.*﴿ (79:25)

Therefore, you will be even more deserving of destruction and ruin if you deny your Messenger, because your Messenger is more noble and a greater than Prophet Mūsā, the son of 'Imrān.' This has been reported from Ibn 'Abbās and Mujāhid.

The Threat of the Day of Judgement

Allah says,

﴿فَكَيْفَ تَتَّقُونَ إِن كَفَرْتُمْ يَوْمًا يَجْعَلُ ٱلْوِلْدَٰنَ شِيبًا﴾

﴾*Then how can you proctect yourselves from the punishment, if you disbelieved, on a Day that will make the children gray-headed?*﴿

Ibn Jarīr quoted in the recitation of Ibn Mas'ūd: "How can you, O people, fear a Day that makes the children grey-headed, if you disbelieve in Allāh and do not testify to Him?"[2]

So the first interpretation would mean, 'how can you attain safety for yourselves from the Day of this great horror if you disbelieve?' It could imply the meaning, 'how can you all attain piety if you disbelieve in the Day of Judgement and reject it.' Both of these meanings are good. However, the first interpretation is closer to the truth. And Allāh knows best. The meaning of Allāh's statement,

﴿يَوْمًا يَجْعَلُ ٱلْوِلْدَٰنَ شِيبًا﴾

﴾*On a Day that will make the children gray-headed?*﴿

is that this will happen due to the severity of its horrors, its earth-

[1] Aṭ-Ṭabari 23:693.

[2] Aṭ-Ṭabari 23:694.

سورة المزمل ٥٧٥ الجزء التاسع والعشرون

إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ أَدْنَىٰ مِن ثُلُثَيِ ٱلَّيْلِ وَنِصْفَهُۥ وَثُلُثَهُۥ وَطَآئِفَةٌ مِّنَ
ٱلَّذِينَ مَعَكَ وَٱللَّهُ يُقَدِّرُ ٱلَّيْلَ وَٱلنَّهَارَ عَلِمَ أَن لَّن تُحْصُوهُ فَتَابَ
عَلَيْكُمْ فَٱقْرَءُوا۟ مَا تَيَسَّرَ مِنَ ٱلْقُرْءَانِ عَلِمَ أَن سَيَكُونُ مِنكُم مَّرْضَىٰ
وَءَاخَرُونَ يَضْرِبُونَ فِى ٱلْأَرْضِ يَبْتَغُونَ مِن فَضْلِ ٱللَّهِ وَءَاخَرُونَ
يُقَٰتِلُونَ فِى سَبِيلِ ٱللَّهِ فَٱقْرَءُوا۟ مَا تَيَسَّرَ مِنْهُ وَأَقِيمُوا۟ ٱلصَّلَوٰةَ وَءَاتُوا۟
ٱلزَّكَوٰةَ وَأَقْرِضُوا۟ ٱللَّهَ قَرْضًا حَسَنًا وَمَا تُقَدِّمُوا۟ لِأَنفُسِكُم مِّنْ خَيْرٍ تَجِدُوهُ
عِندَ ٱللَّهِ هُوَ خَيْرًا وَأَعْظَمَ أَجْرًا وَٱسْتَغْفِرُوا۟ ٱللَّهَ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌۢ ﴿٢٠﴾

سُورَةُ المُدَّثِّر

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

يَٰٓأَيُّهَا ٱلْمُدَّثِّرُ ﴿١﴾ قُمْ فَأَنذِرْ ﴿٢﴾ وَرَبَّكَ فَكَبِّرْ ﴿٣﴾ وَثِيَابَكَ فَطَهِّرْ ﴿٤﴾
وَٱلرُّجْزَ فَٱهْجُرْ ﴿٥﴾ وَلَا تَمْنُن تَسْتَكْثِرُ ﴿٦﴾ وَلِرَبِّكَ فَٱصْبِرْ ﴿٧﴾
فَإِذَا نُقِرَ فِى ٱلنَّاقُورِ ﴿٨﴾ فَذَٰلِكَ يَوْمَئِذٍ يَوْمٌ عَسِيرٌ ﴿٩﴾ عَلَى ٱلْكَٰفِرِينَ
غَيْرُ يَسِيرٍ ﴿١٠﴾ ذَرْنِى وَمَنْ خَلَقْتُ وَحِيدًا ﴿١١﴾ وَجَعَلْتُ لَهُۥ مَالًا
مَّمْدُودًا ﴿١٢﴾ وَبَنِينَ شُهُودًا ﴿١٣﴾ وَمَهَّدتُّ لَهُۥ تَمْهِيدًا ﴿١٤﴾ ثُمَّ يَطْمَعُ
أَنْ أَزِيدَ ﴿١٥﴾ كَلَّآ إِنَّهُۥ كَانَ لِءَايَٰتِنَا عَنِيدًا ﴿١٦﴾ سَأُرْهِقُهُۥ صَعُودًا ﴿١٧﴾

quakes and its disturbing confusion. This is when Allāh will say to Ādam, "Send a group to the Fire." Ādam will say, "How many?" Allāh will then reply, "From every thousand, nine hundred and ninety-nine to the Fire, and one to Paradise." Then Allāh says,

﴿ٱلسَّمَآءُ مُنفَطِرٌۢ بِهِۦ﴾

﴿Whereon the heaven will be cleft asunder?﴾

Al-Ḥasan and Qatādah both said, "This means, because of it (the Day of Judgement), due to its severity and its horror." Then Allāh says,

﴿كَانَ وَعْدُهُۥ مَفْعُولًا ﴿١٨﴾﴾

﴿His promise is certainly to be accomplished.﴾

meaning, the promise of this Day will be fulfilled. This means it will occur and there is no way around it, and it will come to pass and there is no avoiding it.

﴿إِنَّ هَٰذِهِۦ تَذْكِرَةٌ فَمَن شَآءَ ٱتَّخَذَ إِلَىٰ رَبِّهِۦ سَبِيلًا ﴿١٩﴾ إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ أَدْنَىٰ مِن ثُلُثَىِ ٱلَّيْلِ وَنِصْفَهُۥ وَثُلُثَهُۥ وَطَآئِفَةٌ مِّنَ ٱلَّذِينَ مَعَكَ وَٱللَّهُ يُقَدِّرُ ٱلَّيْلَ وَٱلنَّهَارَ عَلِمَ أَن لَّن تُحْصُوهُ فَتَابَ عَلَيْكُمْ فَٱقْرَءُوا۟ مَا تَيَسَّرَ مِنَ ٱلْقُرْءَانِ عَلِمَ أَن سَيَكُونُ مِنكُم مَّرْضَىٰ وَءَاخَرُونَ يَضْرِبُونَ فِى ٱلْأَرْضِ يَبْتَغُونَ مِن فَضْلِ ٱللَّهِ وَءَاخَرُونَ يُقَٰتِلُونَ فِى سَبِيلِ ٱللَّهِ فَٱقْرَءُوا۟ مَا تَيَسَّرَ مِنْهُ وَأَقِيمُوا۟ ٱلصَّلَوٰةَ وَءَاتُوا۟ ٱلزَّكَوٰةَ وَأَقْرِضُوا۟ ٱللَّهَ قَرْضًا حَسَنًا وَمَا تُقَدِّمُوا۟ لِأَنفُسِكُم مِّنْ خَيْرٍ تَجِدُوهُ عِندَ ٱللَّهِ هُوَ خَيْرًا وَأَعْظَمَ أَجْرًا وَٱسْتَغْفِرُوا۟ ٱللَّهَ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌۢ ﴿٢٠﴾﴾

﴾19. *Verily, this is an admonition, therefore whosoever wills, let him take a path to His Lord!*﴿

﴾20. *Verily, your Lord knows that you do stand a little less than two-thirds of the night, or half the night, or a third of the night, and also a party of those with you. And Allāh measures the night and the day. He knows that you are unable to pray the whole night, so He has turned to you. So, recite you of the Qur'ān as much as may be easy for you. He knows that there will be some among you sick, others traveling through the land, seeking of Allāh's bounty, yet others fighting in Allāh's cause. So recite as much of the Qur'ān as may be easy, and perform Ṣalāh and give Zakāh, and lend to Allāh a handsome loan. And whatever good you send before you for yourselves, you will certainly find it with Allāh, better and greater in reward. And seek forgiveness of Allāh. Verily, Allāh is Oft-Forgiving, Most-Merciful.*﴿

This is a *Sūrah* that Men of Sound Understanding receive Admonition from

Allāh says,

﴾إِنَّ هَٰذِهِ﴿

﴾*Verily, this*﴿ meaning, this *Sūrah*.

﴾تَذْكِرَةٌ﴿

﴾*an admonition,*﴿ meaning, men of understanding receive admonition from it. Thus, Allāh says,

﴾فَمَن شَآءَ ٱتَّخَذَ إِلَىٰ رَبِّهِۦ سَبِيلًا﴿

﴾*therefore whosoever wills, let him take a path to His Lord.*﴿

meaning, from those whom Allāh wills that they be guided. This is similar to the stipulation that Allāh mentions in another *Sūrah*,

﴾وَمَا تَشَآءُونَ إِلَّآ أَن يَشَآءَ ٱللَّهُ إِنَّ ٱللَّهَ كَانَ عَلِيمًا حَكِيمًا﴿

﴾*But you cannot will, unless Allāh wills. Verily Allāh is Ever All-Knowing, All-Wise.*﴿ (76:30)

Abrogation of the Obligation to offer the Night Prayer[1] and a Mention of its Valid Excuses

Then Allāh says,

﴿إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ أَدْنَىٰ مِن ثُلُثَيِ ٱلَّيْلِ وَنِصْفَهُۥ وَثُلُثَهُۥ وَطَآئِفَةٌ مِّنَ ٱلَّذِينَ مَعَكَ﴾

﴾*Verily, your Lord knows that you do stand a little less than two-thirds of the night, or half the night, or a third of the night, and also a party of those with you.*﴿

meaning, sometimes like this and sometimes like that, and all of these are done unintentionally. However, you all are not able to be consistent with the night prayer Allāh has commanded you, because it is difficult for you. Thus, Allah says,

﴿وَٱللَّهُ يُقَدِّرُ ٱلَّيْلَ وَٱلنَّهَارَ﴾

﴾*And Allāh measures the night and the day.*﴿

meaning, sometimes the night and day are equal, and sometimes one of them will be longer or shorter than the other.

﴿عَلِمَ أَن لَّن تُحْصُوهُ﴾

﴾*He knows that you are unable to pray the whole night,*﴿

meaning, the obligation which He prescribed for you.

﴿فَٱقْرَءُوا۟ مَا تَيَسَّرَ مِنَ ٱلْقُرْءَانِ﴾

﴾*So, recite you of the Qur'ān as much as may be easy.*﴿

meaning, without specification of any set time. This means, stand and pray during the night as much as is easy (for you). Allāh uses the term recitation (*Qirā'ah*) to mean prayer (*Ṣalāh*). This is as Allāh says in *Sūrah Subḥān* (*Al-Isrā'*),

﴿وَلَا تَجْهَرْ بِصَلَاتِكَ﴾

﴾*And offer your Ṣalāh neither aloud*﴿ (17:110) meaning, your recitation.

﴿وَلَا تُخَافِتْ بِهَا﴾

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[1] As mentioned earlier, this refers to *Qiyām Al-Layl* or what is commonly called *Tahajjud*.

﴾*Nor in low voice.*﴿ (17:110) Then Allāh says,

﴿عَلِمَ أَن سَيَكُونُ مِنكُم مَّرْضَىٰ وَءَاخَرُونَ يَضْرِبُونَ فِى ٱلْأَرْضِ يَبْتَغُونَ مِن فَضْلِ ٱللَّهِ وَءَاخَرُونَ يُقَٰتِلُونَ فِى سَبِيلِ ٱللَّهِ﴾

﴾*He knows that there will be some among you sick, others traveling through the land, seeking of Allāh's bounty, yet others fighting in Allāh's cause.*﴿

meaning, He knows that there will be people of this nation who will have excuses for not praying the [voluntary] night prayer. They are those who are ill and therefore they are not able to perform it, and those who are traveling in the land seeking the bounty of Allāh in business and trade, and others who will be busy with that which is more important to them. An example of this is going on expeditions to fight in the way of Allāh. This *Āyah*, rather, this entire *Sūrah* was revealed in Makkah even though fighting was not legislated until after it was revealed. Thus, it is among the greatest of the signs of prophethood, because it informs about unseen matters of the future. Thus, Allāh says,

﴿فَٱقْرَءُوا۟ مَا تَيَسَّرَ مِنْهُ﴾

﴾*So recite as much of the Qur'ān as may be easy,*﴿

meaning, stand and pray at night whatever is easy for you to do of it.

Allāh said;

﴿وَأَقِيمُوا۟ ٱلصَّلَوٰةَ وَءَاتُوا۟ ٱلزَّكَوٰةَ﴾

﴾*and perform Ṣalāh and give Zakāh,*﴿

meaning, establish your obligatory prayers and pay your obligatory *Zakāh*. This is a proof for those who say that *Zakāh* was made obligatory in Makkah, but the various amounts of *Niṣāb*[1] and how much was to be given was clarified in Al-Madīnah. And Allah knows best.

Ibn 'Abbās, 'Ikrimah, Mujāhid, Al-Ḥasan, Qatādah and others from the Salaf have said, "Verily, this *Āyah* abrogated the standing for prayer at night that Allāh previously made

[1] The minimum amount requiring *Zakāh* to be paid on wealth.

obligatory for the Muslims."[1] It has been confirmed in the Two *Sahihs* that the Messenger of Allāh ﷺ said to a man,

«خَمْسُ صَلَوَاتٍ فِي الْيَوْمِ وَاللَّيْلَةِ»

«*Five obligatory prayers during a day and a night (are obligatory).*»"

The man said, "Is there anything other than this (of prayer) that is obligatory upon me?" The Messenger of Allāh ﷺ replied,

«لَا، إِلَّا أَنْ تَطَوَّعَ»

«*No, except what you may do voluntarily.*»[2]

The Command to give Charity and do Good Deeds

Allāh says,

﴿وَأَقْرِضُوا اللَّهَ قَرْضًا حَسَنًا﴾

﴾*and lend to Allāh a handsome loan.*﴿ meaning, from charitable donations. For verily, Allāh will reward for this the best and most abundant of rewards. This is as Allah says,

﴿مَن ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَاعِفَهُ لَهُ أَضْعَافًا كَثِيرَةً﴾

﴾*Who is he that will lend to Allāh a goodly loan so that He may multiply it to him many times?*﴿ (2:245)

Then Allāh says,

﴿وَمَا تُقَدِّمُوا لِأَنفُسِكُم مِّنْ خَيْرٍ تَجِدُوهُ عِندَ اللَّهِ هُوَ خَيْرًا وَأَعْظَمَ أَجْرًا﴾

﴾*And whatever good you send before you for yourselves, you will certainly find it with Allāh, better and greater in reward.*﴿

meaning, for all that you send before yourselves, you will get it (back) and it will be better than what you kept for yourselves in the worldly life. Al-Hāfiẓ Abu Ya'lā Al-Mawṣili reported from Al-Ḥārith bin Suwayd, from 'Abdullāh that Messenger of Allāh ﷺ said,

«أَيُّكُمْ مَالُهُ أَحَبُّ إِلَيْهِ مِنْ مَالِ وَارِثِهِ؟»

[1] Aṭ-Ṭabari 23:679, 680, and *Ad-Durr Al-Manthūr* 8:322.

[2] *Fatḥ Al-Bāri* 1:130, and Muslim 1:41.

«Which of you hold his wealth to be more beloved to him than the wealth of his heir?»

They said, "O Messenger of Allâh! There is not a single one of us who does not hold his wealth to be more beloved to him than the wealth of his heir." The Messenger of Allāh ﷺ then said,

«اعْلَمُوا مَا تَقُولُونَ»

«Know what you are saying!»

They replied, "What do we know other than this, O Messenger of Allāh?" He then said,

«إِنَّمَا مَالُ أَحَدِكُمْ مَا قَدَّمَ، وَمَالُ وَارِثِهِ مَا أَخَّرَ»

«The wealth of one of you is only that which he sends forth, and the wealth of his heir is that which he leaves behind.»[1] Al-Bukhāri also recorded this *Hadīth*.[2]

Then Allāh says,

﴿وَاسْتَغْفِرُوا اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ﴾

﴾And seek forgiveness of Allāh. Verily, Allāh is Oft-Forgiving, Most-Merciful.﴿

meaning, remember Him and seek forgiveness from Him often for all of your matters. For verily, He is Most Forgiving, Most Merciful to whoever seeks His forgiveness.

This is the end of the *Tafsīr* of *Sūrat Al-Muzzammil*, and all praise and blessings are due to Allāh.

[1] *Musnad Abu Ya'lā* 9:97.

[2] *Fath Al-Bāri* 11:264, and An-Nasā'ī 6:237.

The *Tafsīr* of *Sūrat Al-Muddaththir* (Chapter - 74)

Which was revealed in Makkah



In the Name of Allāh, the Most Gracious, the Most Merciful.

﴿يَـٰٓأَيُّهَا ٱلْمُدَّثِّرُ ۝١ قُمْ فَأَنذِرْ ۝٢ وَرَبَّكَ فَكَبِّرْ ۝٣ وَثِيَابَكَ فَطَهِّرْ ۝٤ وَٱلرُّجْزَ فَٱهْجُرْ ۝٥ وَلَا تَمْنُن تَسْتَكْثِرُ ۝٦ وَلِرَبِّكَ فَٱصْبِرْ ۝٧ فَإِذَا نُقِرَ فِى ٱلنَّاقُورِ ۝٨ فَذَٰلِكَ يَوْمَئِذٍ يَوْمٌ عَسِيرٌ ۝٩ عَلَى ٱلْكَـٰفِرِينَ غَيْرُ يَسِيرٍ ۝١٠﴾

﴾*1. O you enveloped in garments!*﴿

﴾*2. Arise and warn!*﴿

﴾*3. And magnify your Lord!*﴿

﴾*4. And purify your garments!*﴿

﴾*5. And keep away from Ar-Rujz!*﴿

﴾*6. And give not a thing in order to have more.*﴿

﴾*7. And be patient for the sake of your Lord!*﴿

﴾*8. Then, when the Nāqūr is sounded.*﴿

﴾*9. Truly, that Day will be a Hard Day.*﴿

﴾*10. Far from easy for the disbelievers.*﴿

The First *Āyāt* to be revealed after 'Read!'[1]

It has been confirmed in the *Ṣaḥīḥ Al-Bukhārī* and *Ṣaḥīḥ Muslim* on the authority of Abu Salamah that Jābir bin 'Abdullāh informed him that he heard the Messenger of Allāh ﷺ speaking about the time period (of the pause in) revelation. The Prophet ﷺ said,

«بَيْنَا أَنَا أَمْشِي إِذْ سَمِعْتُ صَوْتًا مِنَ السَّمَاءِ، فَرَفَعْتُ بَصَرِي قِبَلَ السَّمَاءِ، فَإِذَا الْمَلَكُ

[1] That is, the beginning of *Sūrat Al-'Alaq* (96).

الَّذِي جَاءَنِي بِحِرَاءٍ، قَاعِدٌ عَلَى كُرْسِيٍّ بَيْنَ السَّمَاءِ وَالْأَرْضِ، فَجُئِثْتُ مِنْهُ حَتَّى هَوَيْتُ إِلَى الْأَرْضِ، فَجِئْتُ إِلَى أَهْلِي فَقُلْتُ: زَمِّلُونِي زَمِّلُونِي فَزَمَّلُونِي. فَأَنْزَلَ [اللهُ تَعَالَى]: ﴿يَٰٓأَيُّهَا ٱلْمُدَّثِّرُ ۝ قُمْ فَأَنذِرْ ۝﴾ إلى ﴿فَٱهْجُرْ﴾ ثُمَّ حَمِيَ الْوَحْيُ وَتَتَابَعَ»

«*While I was walking I heard a voice from the sky. So I lifted my gaze towards the sky and saw the same angel who had come to me at the cave of Ḥirā'. He was sitting on a chair between the sky and the earth. So I fled from him (in fear) until I fell down to the ground. Then, I went to my family and I said, 'Wrap me up, wrap me up. So, they wrapped me up! So Allāh revealed,* ﴾*O you wrapped up! Arise and warn!*﴿ until ﴾*And keep away*﴿ [– Here, Abu Salamah added, '*Ar-Rujz* means idols.' –] *After this, the revelation started coming strongly and frequently in succession.*»

This is the wording of Al-Bukhārī.[1] The way this *Hadīth* is narrated necessitates that revelation had descended before this. This is due to the Prophet's statement,

«فَإِذَا الْمَلَكُ الَّذِي جَاءَنِي بِحِرَاءٍ»

«*The same angel who had come to me at the cave of Ḥirā'.*»"

That angel was Jibrīl, who had came to him with Allāh's statement,

﴿ٱقْرَأْ بِٱسْمِ رَبِّكَ ٱلَّذِى خَلَقَ ۝ خَلَقَ ٱلْإِنسَٰنَ مِنْ عَلَقٍ ۝ ٱقْرَأْ وَرَبُّكَ ٱلْأَكْرَمُ ۝ ٱلَّذِى عَلَّمَ بِٱلْقَلَمِ ۝ عَلَّمَ ٱلْإِنسَٰنَ مَا لَمْ يَعْلَمْ ۝﴾

﴾*Read! In the Name of your Lord Who has created. He has created man from a clot. Read! And your Lord is the Most Generous. Who has taught by the pen. He has taught man that which he knew not.*﴿ (96:1-5)

After this first occurrence (in the cave) there was a period of time that passed, then the angel descended again.

Imām Aḥmad recorded from Abu Salamah bin 'Abdur-Raḥmān that Jābir bin 'Abdullāh informed him that he heard the Messenger of Allāh ﷺ saying,

«ثُمَّ فَتَرَ الْوَحْيُ عَنِّي فَتْرَةً، فَبَيْنَا أَنَا أَمْشِي سَمِعْتُ صَوْتًا مِنَ السَّمَاءِ، فَرَفَعْتُ بَصَرِي

[1] *Fatḥ Al-Bārī* 6:361, and Muslim 1:143.

قِبَلَ السَّمَاءِ، فَإِذَا الْمَلَكُ الَّذِي جَاءَنِي، قَاعِدٌ عَلَى كُرْسِيٍّ بَيْنَ السَّمَاءِ وَالْأَرْضِ، فَجُئِثْتُ مِنْهُ فَرَقًا حَتَّى هَوَيْتُ إِلَى الْأَرْضِ، فَجِئْتُ أَهْلِي فَقُلْتُ لَهُمْ: زَمِّلُونِي زَمِّلُونِي فَزَمَّلُونِي، فَأَنْزَلَ اللهُ تَعَالَى: ﴿يَا أَيُّهَا الْمُدَّثِّرُ (1) قُمْ فَأَنذِرْ (2) وَرَبَّكَ فَكَبِّرْ (3) وَثِيَابَكَ فَطَهِّرْ (4) وَالرُّجْزَ فَاهْجُرْ (5)﴾ ثُمَّ حَمِيَ الْوَحْيُ وَتَتَابَعَ»

«Then the revelation ceased coming to me for a period of time. Then, while I was walking, I heard a voice from the sky. So I lifted my gaze towards the sky to see the same angel who had come to me, sitting on a chair between the sky and the earth. So I fled from him a short distance before I fell down to the ground. Then I came to my family and said to them, 'Wrap me up, wrap me up! So, they wrapped me up! Then Allāh revealed, ﴾O you wrapped up! Arise and warn! And magnify your Lord. And purify your garments. And keep away from Ar-Rujz!﴿ After this, the revelation started coming strongly and frequently in succession.»[1]

They both (Al-Bukhari and Muslim) recorded this *Hadīth* by way of Az-Zuhrī.[2]

Aṭ-Ṭabarānī recorded from Ibn 'Abbās that he said, "Verily, Al-Walīd bin Al-Mughīrah prepared some food for the Quraysh. So when they had eaten from it he said, 'What do you have to say about this man?' Some of them said, 'He is a magician.' Others said, 'He is not a magician.' Then some of them said, 'He is a soothsayer.' But others said, 'He is not a soothsayer.' Some of them said, 'He is a poet.' But others said, 'He is not a poet.' Some of them said, 'This is magic from that of old.' Thus, they eventually all agreed that it was magic from ancient times. Then, when this news reached the Prophet ﷺ, he became grieved, covered his head and wrapped himself up. This is when Allāh revealed,

﴿يَا أَيُّهَا الْمُدَّثِّرُ (1) قُمْ فَأَنذِرْ (2) وَرَبَّكَ فَكَبِّرْ (3) وَثِيَابَكَ فَطَهِّرْ (4) وَالرُّجْزَ فَاهْجُرْ (5) وَلَا تَمْنُن تَسْتَكْثِرُ (6) وَلِرَبِّكَ فَاصْبِرْ (7)﴾

﴾O you enveloped in garments! Arise and warn! And magnify

[1] Aḥmad 3:325.

[2] *Fath Al-Bārī* 1:37, and Muslim 1:143.

your Lord (Allāh)! And purify your garments! And keep away from Ar-Rujz (the idols)! And give not a thing in order to have more (or consider not your deeds of obedience to Allāh as a favour to Him). And be patient for the sake of your Lord (i.e., perform your duty to Allāh)!﴾[1]

Concerning Allāh's statement,

﴿قُمْ فَأَنذِرْ ٢﴾

﴿*Arise and warn!*﴾ means, prepare to go forth with zeal and warn the people. With this the Prophet ﷺ attained messengership just as he attained prophethood with the first revelation.

﴿وَرَبَّكَ فَكَبِّرْ ٣﴾

﴿*And magnify your Lord!*﴾ to declare the greatness of Him. Al-'Awfi reported from Ibn 'Abbās;

﴿وَثِيَابَكَ فَطَهِّرْ ٤﴾

﴿*And purify your garments!*﴾ "This means, do not let your garments that you wear be from earnings that are unlawful." It has also been said, "Do not wear your clothes in disobedience."[2] Muḥammad bin Sīrīn said,[3]

﴿وَثِيَابَكَ فَطَهِّرْ ٤﴾

﴿*And purify your garments!*﴾ "This means clean them with water."[4] Ibn Zayd said, "The idolators would not clean themselves, so Allāh commanded him to clean himself and his garments."[5] This view was preferred by Ibn Jarīr.[6]

Sa'īd bin Jubayr said,

﴿وَثِيَابَكَ فَطَهِّرْ ٤﴾

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[1] Aṭ-Ṭabarāni 11:125. The chain for this narration is weak. There are other versions that may support it. See the discussion after *Āyah* no. 25 that follows.

[2] Aṭ-Ṭabari 24:11.

[3] Aṭ-Ṭabari 24:11.

[4] Aṭ-Ṭabari 24:12.

[5] Aṭ-Ṭabari 24:12.

[6] Aṭ-Ṭabari 24:12.

﴾*And purify your garments!*﴿ "This means purify your heart and your intentions." Muḥammad bin Ka'b Al-Quraẓi and Al-Ḥasan Al-Baṣri both said, "And beautify your character." Concerning Allāh's statement,

﴾وَالرُّجْزَ فَاهْجُرْ ﴿٥﴾﴿

﴾*And keep away from Ar-Rujz!*﴿

'Ali bin Abi Ṭalḥah reported from Ibn 'Abbās, "*Ar-Rujz* are idols, so keep away from them."[1] Similar to this was said by Mujāhid, 'Ikrimah, Qatādah, Az-Zuhrī and Ibn Zayd, "Verily, it is the idols."[2] This is like Allāh's statement,

﴾يَا أَيُّهَا النَّبِيُّ اتَّقِ اللَّهَ وَلَا تُطِعِ الْكَافِرِينَ وَالْمُنَافِقِينَ﴿

﴾*O Prophet! have Taqwā of Allāh, and obey not the disbelievers and the hypocrites.*﴿ (33:1)

and Allāh's statement,

﴾وَقَالَ مُوسَىٰ لِأَخِيهِ هَارُونَ اخْلُفْنِي فِي قَوْمِي وَأَصْلِحْ وَلَا تَتَّبِعْ سَبِيلَ الْمُفْسِدِينَ ﴿١٤٢﴾﴿

﴾*And Mūsā said to his brother Hārūn: "Replace me among my people, act well and follow not way of the corrupters."*﴿ (7:142)

Then Allāh says,

﴾وَلَا تَمْنُن تَسْتَكْثِرُ ﴿٦﴾﴿

﴾*And give not a thing in order to have more.*﴿

Ibn 'Abbās said, "Do not give any gift seeking to get (back in return) more than it." Khuṣayf reported from Mujāhid;

﴾وَلَا تَمْنُن تَسْتَكْثِرُ ﴿٦﴾﴿

﴾*And give not a thing (Tamnun) in order to have more.*﴿

"Do not slacken in seeking more good. *Tamnun* in the language of the Arabs means to become weak."[3]

Concerning Allāh's statement,

﴾وَلِرَبِّكَ فَاصْبِرْ ﴿٧﴾﴿

[1] Aṭ-Ṭabari 24:13.

[2] Aṭ-Ṭabari 24:13.

[3] Aṭ-Ṭabari 24:16.

﴿*And be patient for the sake of your Lord!*﴾

meaning, make your patience with their harms be for the Face of your Lord, the Mighty and Majestic. This was stated by Mujāhid.[1] Ibrāhīm An-Nakha'ī said, "Be patient in your giving for the sake of Allāh, the Mighty and Majestic."[2]

Reminding of the Day of Judgement

Concerning Allāh's statement,

﴿فَإِذَا نُقِرَ فِي النَّاقُورِ ﴿٨﴾ فَذَٰلِكَ يَوْمَئِذٍ يَوْمٌ عَسِيرٌ ﴿٩﴾ عَلَى الْكَافِرِينَ غَيْرُ يَسِيرٍ ﴿١٠﴾﴾

﴿*Then, when the Nāqūr is sounded. Truly, that Day will be a Hard Day – far from easy for the disbelievers*﴾

Ibn 'Abbās, Mujāhid, Ash-Sha'bi, Zayd bin Aslam, Al-Ḥasan, Qatādah, Aḍ-Ḍaḥḥāk, Ar-Rabī' bin Anas, As-Suddi and Ibn Zayd, all said,

﴿النَّاقُورِ﴾

﴿*Nāqūr*﴾

"It is the Trumpet."[3] Mujāhid said, "It is in the shape of a horn."[4] Ibn Abi Ḥātim narrated that Abu Sa'īd Al-Ashaj told them that Asbāṭ bin Muḥammad related to them from Muṭarrif, from 'Āṭiyah Al-'Awfi, from Ibn 'Abbās,

﴿فَإِذَا نُقِرَ فِي النَّاقُورِ ﴿٨﴾﴾

﴿*Then, when the Trumpet is sounded.*﴾

The Messenger of Allāh ﷺ said,

«كَيْفَ أَنْعَمُ وَصَاحِبُ الْقَرْنِ قَدِ الْتَقَمَ الْقَرْنَ وَحَنَى جَبْهَتَهُ يَنْتَظِرُ مَتَى يُؤْمَرُ فَيَنْفُخُ؟»

«*How can I be comfortable when the one with the horn has placed it in his mouth, leaned his forehead forward, and is waiting to be commanded so that he can blow?*»

The Companions of the Messenger of Allāh ﷺ said, "What do you command us, O Messenger of Allāh?" He replied,

[1] Aṭ-Ṭabari 24:16.

[2] Al-Baghawi 4:414.

[3] Aṭ-Ṭabari 24:18.

[4] Aṭ-Ṭabari 24:18.

«قُولُوا: حَسْبُنَا اللهُ وَنِعْمَ الْوَكِيلُ، عَلَى اللهِ تَوَكَّلْنَا»

«*Say: "Allāh is sufficient for us, and what an excellent Trustee He is. We put our trust in Allāh."*»

It has been recorded like this by Imām Aḥmad on the authority of Asbāṭ.[1] Concerning Allāh's statement,

﴿فَذَٰلِكَ يَوْمَئِذٍ يَوْمٌ عَسِيرٌ ﴿٩﴾﴾

﴿*Truly, that Day will be a Hard Day.*﴾ meaning, severe.

﴿عَلَى ٱلْكَٰفِرِينَ غَيْرُ يَسِيرٍ ﴿١٠﴾﴾

﴿*Far from easy for the disbelievers.*﴾ meaning, it will not be easy for them. This is as Allāh says,

﴿يَقُولُ ٱلْكَٰفِرُونَ هَٰذَا يَوْمٌ عَسِرٌ ﴿٨﴾﴾

﴿*The disbelievers will say: "This a Hard Day."*﴾ (54:8)

We have reported from Zurārah bin Awfā, the judge of Al-Baṣrah, that he lead the people in the morning prayer and he recited this *Sūrah*. Then, when he reached Allāh's statement,

﴿فَإِذَا نُقِرَ فِى ٱلنَّاقُورِ ﴿٨﴾ فَذَٰلِكَ يَوْمَئِذٍ يَوْمٌ عَسِيرٌ ﴿٩﴾ عَلَى ٱلْكَٰفِرِينَ غَيْرُ يَسِيرٍ ﴿١٠﴾﴾

﴿*Then, when the Nāqūr is sounded. Truly, that Day will be a Hard Day – far from easy for the disbelievers.*﴾

he made a moaning sound and then he fell down dead. May Allāh have mercy on him.[2]

﴿ذَرْنِى وَمَنْ خَلَقْتُ وَحِيدًا ﴿١١﴾ وَجَعَلْتُ لَهُۥ مَالًا مَّمْدُودًا ﴿١٢﴾ وَبَنِينَ شُهُودًا ﴿١٣﴾ وَمَهَّدتُّ لَهُۥ تَمْهِيدًا ﴿١٤﴾ ثُمَّ يَطْمَعُ أَنْ أَزِيدَ ﴿١٥﴾ كَلَّآ إِنَّهُۥ كَانَ لِءَايَٰتِنَا عَنِيدًا ﴿١٦﴾ سَأُرْهِقُهُۥ صَعُودًا ﴿١٧﴾ إِنَّهُۥ فَكَّرَ وَقَدَّرَ ﴿١٨﴾ فَقُتِلَ كَيْفَ قَدَّرَ ﴿١٩﴾ ثُمَّ قُتِلَ كَيْفَ قَدَّرَ ﴿٢٠﴾ ثُمَّ نَظَرَ ﴿٢١﴾ ثُمَّ عَبَسَ وَبَسَرَ ﴿٢٢﴾ ثُمَّ أَدْبَرَ وَٱسْتَكْبَرَ ﴿٢٣﴾ فَقَالَ إِنْ هَٰذَآ إِلَّا سِحْرٌ يُؤْثَرُ ﴿٢٤﴾ إِنْ هَٰذَآ إِلَّا قَوْلُ ٱلْبَشَرِ ﴿٢٥﴾ سَأُصْلِيهِ سَقَرَ ﴿٢٦﴾ وَمَآ أَدْرَىٰكَ مَا سَقَرُ ﴿٢٧﴾ لَا تُبْقِى وَلَا تَذَرُ ﴿٢٨﴾ لَوَّاحَةٌ لِّلْبَشَرِ ﴿٢٩﴾ عَلَيْهَا تِسْعَةَ عَشَرَ ﴿٣٠﴾﴾

﴿*11. Leave Me alone (to deal) with whom I created lonely.*﴾

﴿*12. And then granted him resources in abundance.*﴾

﴿*13. And children attending.*﴾

[1] Aḥmad no. 326.

[2] Al-Ḥākim 2:507.

﴾14. And made life smooth and comfortable for him.﴿

﴾15. After all that he desires that I should give more.﴿

﴾16. Nay! Verily, he has been opposing Our Āyāt.﴿

﴾17. I shall force him to Ṣa'ūd!﴿

﴾18. Verily, he thought and plotted.﴿

﴾19. So let him be cursed, how he plotted!﴿

﴾20. And once more let him be cursed, how he plotted!﴿

﴾21. Then he thought.﴿

﴾22. Then he frowned and he looked in a bad tempered way;﴿

﴾23. Then he turned back, and was proud.﴿

﴾24. Then he said: "This is nothing but magic from that of old,﴿

﴾25. "This is nothing but the word of a human being!"﴿

﴾26. I will cast him into Saqar.﴿

﴾27. And what will make you know (exactly) what Saqar is?﴿

﴾28. It spares not, nor does it leave (anything)!﴿

﴾29. Scorching for the humans!﴿

﴾30. Over it are nineteen.﴿

A Threat for Whoever claims that the Qur'ān is Magic

Allāh threatens this wicked person whom He has favored with the blessings of this world, yet he is ungrateful for the blessings of Allāh and he meets them with disbelief (in Allāh) and rejection of His *Āyāt*. He invents lies against Allah's *Āyāt* and claims that they are the words of a man. Allāh recounts to him His favors upon him when He says,

﴾ذَرْنِى وَمَنْ خَلَقْتُ وَحِيدًا ﴿١١﴾﴿

﴾Leave Me alone (to deal) with whom I created lonely.﴿

meaning, he came out of the womb of his mother alone, without any wealth or children. Then, Allāh provided him with

﴾مَالًا مَّمْدُودًا ﴿١٢﴾﴿

﴾resources in abundance.﴿ meaning, vast and abundant. Allāh then made for him,

﴾وَبَنِينَ شُهُودًا ﴿١٣﴾﴿

﴾*And children attending.*﴿ Mujāhid said, "They are not absent."[1] This means that they are present with him. They do not travel for business and trade. Rather, their servants and hired workers handle all of that for them while they are sitting with their father. He enjoys their company and delights in being with them.

According to what has been stated by As-Suddi, Abu Mālik and 'Āṣim bin 'Umar bin Qatādah, they were thirteen (children) in number.[2] Ibn 'Abbās and Mujāhid said that they were ten.[3] This was a great blessing in their living with him.

﴿وَمَهَّدتُّ لَهُ تَمْهِيدًا ١٤﴾

﴾*And made life smooth and comfortable for him.*﴿

meaning, 'I made possible for him to amass wealth, luxuries and other than that.'

﴿ثُمَّ يَطْمَعُ أَنْ أَزِيدَ ١٥ كَلَّآ إِنَّهُ كَانَ لِآيَٰتِنَا عَنِيدًا ١٦﴾

﴾*After all that he desires that I should give more. Nay! Verily, he has been opposing Our Āyāt.*﴿

meaning, obstinate. This refers to his ungratefulness for his blessings after knowing (these blessings). Allāh says,

﴿سَأُرْهِقُهُ صَعُودًا ١٧﴾

﴾*I shall force him to Ṣa'ūd!*﴿ Qatādah reported from Ibn 'Abbās that he said, "*Ṣa'ūd* is a rock in Hell that the disbeliever will be dragged across on his face."[4] As-Suddi said, "*Ṣa'ūd* is a slippery rock in Hell that he will be forced to climb." Mujāhid said,

﴿سَأُرْهِقُهُ صَعُودًا ١٧﴾

﴾*I shall force him to Ṣa'ūd!*﴿

"This is a harsh portion of the torment."[5] Qatādah said, "It is

[1] Al-Baghawi 4:414.

[2] *Ad-Durr Al-Manthūr* 8:329, where similar is reported to have been said by Abu Mālik. The "they" in question refers to the children of Al-Walīd bin Al-Mughīrah accordingly.

[3] Aṭ-Ṭabari 24:21.

[4] *Ad-Durr Al-Manthūr* 8:331.

[5] Aṭ-Ṭabari 24:23.

a torment that contains no relaxation (break for relief)."[1]

Concerning Allāh's statement,

﴿إِنَّهُۥ فَكَّرَ وَقَدَّرَ ﴿١٨﴾﴾

﴾*Verily, he thought and plotted.*﴿

meaning, 'We only caused him to face the grievous torment of *Ṣa'ūd*, that is Our bringing him close to the harsh torment, because he was far away from faith.' This was because he thought and plotted, meaning he contemplated what he should say about the Qur'ān when he was asked about it. So he deliberated over what statement he should invent against it.

﴿وَقَدَّرَ ﴿١٨﴾﴾

﴾*and plotted.*﴿ meaning, he contemplated.

﴿فَقُتِلَ كَيْفَ قَدَّرَ ﴿١٩﴾ ثُمَّ قُتِلَ كَيْفَ قَدَّرَ ﴿٢٠﴾﴾

﴾*So let him be cursed, how he plotted! And once more let him be cursed, how he plotted!*﴿

This is a supplication against him.

﴿ثُمَّ نَظَرَ ﴿٢١﴾﴾

﴾*Then he thought.*﴿ meaning, he thought again and deliberated.

﴿ثُمَّ عَبَسَ﴾

﴾*Then he frowned*﴿ meaning, he contracted his eyebrows together and frowned.

﴿وَبَسَرَ ﴿٢٢﴾﴾

﴾*and he looked in a bad tempered way.*﴿ meaning, he scowled and was disgusted.

Concerning Allāh's statement,

﴿ثُمَّ أَدْبَرَ وَٱسْتَكْبَرَ ﴿٢٣﴾﴾

﴾*Then he turned back, and was proud.*﴿ meaning, he turned away from the truth and arrogantly refused to accept and submit to the Qur'ān.

﴿فَقَالَ إِنْ هَٰذَآ إِلَّا سِحْرٌ يُؤْثَرُ ﴿٢٤﴾﴾

[1] Aṭ-Ṭabari 24:23.

﴾*Then he said: "This is nothing but magic from that of old."*﴿

meaning, 'this is magic that Muḥammad received from those who were before him, and he is merely saying what he got from them.' This is why he said,

﴾إِنْ هَٰذَا إِلَّا قَوْلُ الْبَشَرِ﴿

﴾*This is nothing but the word of a human being!*﴿

meaning, it is not the Words of Allāh.

The person who is mentioned in this discussion is Al-Walīd bin Al-Mughīrah Al-Makhzūmī. He was one of the chiefs of the Quraysh – may Allāh curse him. Among the narrations about this is what was reported by Al-'Awfī from Ibn 'Abbās. He (Ibn 'Abbās) said,

"Al-Walīd bin Al-Mughīrah entered the house of Abu Bakr bin Abi Quḥāfah and asked him about the Qur'ān. When Abu Bakr informed him about it, he left and went to the Quraysh saying, 'What a great thing this is that Ibn Abi Kabshah[1] is saying. I swear by Allāh that it is not poetry, nor magic, nor the prattling of insanity. Verily, his speech is from the Words of Allāh!' So when a group of the Quraysh heard this they gathered and said, 'By Allah, if Al-Walīd converts (to Islām) all of the Quraysh will convert.' When Abu Jahl bin Hishām heard this he said, 'By Allāh, I will deal with him for you.' So he went to Al-Walīd's house and entered upon him. He said to Al-Walīd, 'Don't you see that your people are collecting charity for you?' Al-Walīd replied, 'Don't I have more wealth and children than they do?' Abu Jahl answered, 'They are saying that you only went to Ibn Abi Quḥāfah's house so that you can get some of his food.' Al-Walīd then said, 'Is this what my tribe is saying? Nay, by Allāh, I am not seeking to be close to Ibn Abi Quḥāfah, nor 'Umar, nor Ibn Abi Kabshah. And his speech is only inherited magic of old.' So Allāh revealed to His Messenger ﷺ,

﴾ذَرْنِي وَمَنْ خَلَقْتُ وَحِيدًا﴿

﴾*Leave me alone with whom I created lonely.*﴿ until His statement,

[1] He meant the Prophet ﷺ.

﴿لَا تُبْقِي وَلَا تَذَرُ ﴿٢٨﴾﴾

﴾*It spares not, nor does it leave (anything)!*﴿"[1]

Qatādah said, "They claim that he (Al-Walīd) said, 'By Allāh, I thought about what the man says, and it is not poetry. Verily, it has a sweetness and it is truly elegant. Verily, it is exalted and it is not overcome. And I have no doubt that it is magic.' So Allah revealed,

﴿فَقُتِلَ كَيْفَ قَدَّرَ ﴿١٩﴾﴾

﴾*So let him be cursed, how he plotted!*﴿

﴿ثُمَّ عَبَسَ وَبَسَرَ ﴿٢٢﴾﴾

﴾*Then he frowned and he looked in a bad tempered way.*﴿

He contracted his eyes together and scowled."[2] Allāh says,

﴿سَأُصْلِيهِ سَقَرَ ﴿٢٦﴾﴾

﴾*I will cast him into Saqar.*﴿ meaning, 'I will engulf him in it from all his sides.' Then Allāh says,

﴿وَمَا أَدْرَاكَ مَا سَقَرُ ﴿٢٧﴾﴾

﴾*And what will make you know (exactly) what Saqar is?*﴿

This is to give fright and emphasis to its matter. Then Allāh explains this by His saying,

﴿وَمَا أَدْرَاكَ مَا سَقَرُ ﴿٢٧﴾﴾

﴾*It spares not, nor does it leave (anything)!*﴿

meaning, it eats their flesh, veins, nerves and their skins. Then their organs will be changed into something else. They will remain in this (form), not living or dying. This was stated by Ibn Buraydah, Abu Sinān and others.[3] Concerning Allāh's statement,

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[1] Aṭ-Ṭabari 24:24. See also Al-Ḥākim 2:507, who graded it *Ṣaḥīḥ* and Adh-Dhahabi agreed. And in *Dalā'il An-Nubuwwah* by Al-Bayhaqi 2:198,199. Many of the scholars of *Ḥadīth* consider the best of chains for this story to be *Mursal*.

[2] Aṭ-Ṭabari 24:25.

[3] *Ad-Durr Al-Manthūr* 8:332.

إنه فكر وقدر (١٨) فقتل كيف قدر (١٩) ثم قتل كيف قدر (٢٠) ثم نظر (٢١) ثم عبس وبسر (٢٢) ثم أدبر واستكبر (٢٣) فقال إن هذا إلا سحر يؤثر (٢٤) إن هذا إلا قول البشر (٢٥) سأصليه سقر (٢٦) وما أدراك ما سقر (٢٧) لا تبقي ولا تذر (٢٨) لواحة للبشر (٢٩) عليها تسعة عشر (٣٠) وما جعلنا أصحاب النار إلا ملائكة وما جعلنا عدتهم إلا فتنة للذين كفروا ليستيقن الذين أوتوا الكتاب ويزداد الذين آمنوا إيمانا ولا يرتاب الذين أوتوا الكتاب والمؤمنون وليقول الذين في قلوبهم مرض والكافرون ماذا أراد الله بهذا مثلا كذلك يضل الله من يشاء ويهدي من يشاء وما يعلم جنود ربك إلا هو وما هي إلا ذكرى للبشر (٣١) كلا والقمر (٣٢) والليل إذ أدبر (٣٣) والصبح إذا أسفر (٣٤) إنها لإحدى الكبر (٣٥) نذيرا للبشر (٣٦) لمن شاء منكم أن يتقدم أو يتأخر (٣٧) كل نفس بما كسبت رهينة (٣٨) إلا أصحاب اليمين (٣٩) في جنات يتساءلون (٤٠) عن المجرمين (٤١) ما سلككم في سقر (٤٢) قالوا لم نك من المصلين (٤٣) ولم نك نطعم المسكين (٤٤) وكنا نخوض مع الخائضين (٤٥) وكنا نكذب بيوم الدين (٤٦) حتى أتانا اليقين (٤٧)

﴿لواحة للبشر (٢٩)﴾

﴿*Scorching for the humans!*﴾ Mujâhid said, "This means for the skin." Qatâdah said,

﴿لواحة للبشر (٢٩)﴾

﴿*Scorching for the humans!*﴾ "This means burning the skin."[1] Ibn 'Abbâs said, "Burning the skin of man."[2] Concerning Allâh's statement,

﴿عليها تسعة عشر (٣٠)﴾

﴿*Over it are nineteen.*﴾ meaning, the first of the guardians of Hell. They are magnificent in (their appearance) and harsh in their character.

﴿وما جعلنا أصحاب النار إلا ملائكة وما جعلنا عدتهم إلا فتنة للذين كفروا ليستيقن الذين أوتوا الكتاب ويزداد الذين آمنوا إيمانا ولا يرتاب الذين أوتوا الكتاب والمؤمنون وليقول الذين في قلوبهم مرض والكافرون ماذا أراد الله بهذا مثلا كذلك يضل الله من يشاء ويهدي من يشاء وما يعلم جنود ربك إلا هو وما هي إلا ذكرى للبشر (٣١) كلا والقمر (٣٢) والليل إذ أدبر (٣٣) والصبح إذا أسفر (٣٤) إنها لإحدى الكبر (٣٥) نذيرا للبشر (٣٦) لمن شاء منكم أن يتقدم أو يتأخر (٣٧)﴾

﴿*31. And We have set none but angels as guardians of the Fire. And We have fixed their number only as a trial for the disbelievers, in order that the People of the Scripture may arrive at a certainty and that the believers may increase in faith, and*

[1] At-Tabari 24:27.

[2] At-Tabari 24:28.

that no doubt may be left for the People of the Scripture and the believers, and that those in whose hearts is a disease and the disbelievers may say: "What does Allāh intend by this example?" Thus Allāh leads astray whom He wills and guides whom He wills. And none can know the hosts of your Lord but He. And this is nothing but a reminder to mankind.﴾

﴾*32. Nay! And by the moon.*﴿

﴾*33. And by the night when it withdraws.*﴿

﴾*34. And by the dawn when it brightens.*﴿

﴾*35. Verily, it is but one of the greatest (signs).*﴿

﴾*36. A warning to mankind*﴿

﴾*37. To any of you that chooses to go forward, or to remain behind.*﴿

The Number of Guardians of Hell and what the Disbelievers said about that

Allāh says,

﴿وَمَا جَعَلْنَا أَصْحَـٰبَ ٱلنَّارِ﴾

﴾*And We have set none as (Aṣḥab) guardians of the Fire*﴿ meaning, its guardians.

﴿إِلَّا مَلَـٰٓئِكَةً﴾

﴾*but angels.*﴿ Guardian angels, stern and severe. This is a refutation of the idolators of the Quraysh when they mentioned the number of guardian angels. Abu Jahl said, "O people of Quraysh! Are not every ten among you able to defeat one of them?" So Allāh said,

﴿وَمَا جَعَلْنَا أَصْحَـٰبَ ٱلنَّارِ إِلَّا مَلَـٰٓئِكَةً﴾

﴾*And We have set none but angels as guardians of the Fire.*﴿

meaning, extremely strong in their creation. They cannot be stood against nor defeated. It has been said that Abu Al-Ashaddayn, and his name was Kaladah bin Usayd bin Khalaf, said, "O people of Quraysh! You defend me against two of them and I will defend you against seventeen of them." He said this thinking himself to be very great. For they claimed that he achieved such strength that he would stand on a skin

of cow hide and ten people would try to pull it out from under his feet, but the skin would be torn to pieces and still not be removed from under him.

Concerning Allāh's statement,

﴿وَمَا جَعَلْنَا عِدَّتَهُمْ إِلَّا فِتْنَةً لِّلَّذِينَ كَفَرُوا﴾

﴾And We have fixed their number only as a trial for the disbelievers,﴿

meaning, 'We only have mentioned their number as being nineteen as a test from Us for mankind.'

﴿لِيَسْتَيْقِنَ الَّذِينَ أُوتُوا الْكِتَابَ﴾

﴾In order that the People of the Scripture may arrive at a certainty﴿

meaning, so that they may know that this Messenger is true. For he speaks according to the same thing that they have with them of heavenly revealed Scriptures that came to the Prophets before him. Concerning Allāh's statement,

﴿وَيَزْدَادَ الَّذِينَ آمَنُوا إِيمَانًا﴾

﴾and that the believers may increase in faith.﴿

meaning, to their faith. This is due to what they witness from the truthfulness of the information of their Prophet, Muḥammad ﷺ.

﴿وَلَا يَرْتَابَ الَّذِينَ أُوتُوا الْكِتَابَ وَالْمُؤْمِنُونَ وَلِيَقُولَ الَّذِينَ فِي قُلُوبِهِم مَّرَضٌ﴾

﴾and that no doubt may be left for the People of the Scripture and the believers, and that those in whose hearts is a disease﴿

meaning, among the hypocrites.

﴿وَالْكَافِرُونَ مَاذَا أَرَادَ اللَّهُ بِهَٰذَا مَثَلًا﴾

﴾and the disbelievers may say: "What does Allāh intend by this example?"﴿

meaning, they say, "What is the wisdom in mentioning this here?" Allāh says,

﴿كَذَٰلِكَ يُضِلُّ اللَّهُ مَن يَشَاءُ وَيَهْدِي مَن يَشَاءُ﴾

﴾Thus Allāh leads astray whom He wills and guides whom He wills.﴿

meaning, by way of examples like this, faith becomes firm in the hearts of some people and it is shaken with others. This has a profound wisdom and it is an irrefutable proof.

None knows the Soldiers of Allâh except Him

Allâh says,

﴿وَمَا يَعْلَمُ جُنُودَ رَبِّكَ إِلَّا هُوَ﴾

﴾And none can know the hosts of your Lord but He.﴿

meaning, none knows their number and their count except Allāh. This is so that one does not make the mistake of thinking that they are only nineteen in all. It has been confirmed in the *Hadīth* concerning *Al-Isrā*[1] that is reported in the Two *Ṣaḥīḥs* and other collections, that the Messenger of Allāh ﷺ said in describing the Frequented House (*Al-Bayt Al-Ma'mūr*), which is in the seventh heaven,

«فَإِذَا هُوَ يَدْخُلُهُ فِي كُلِّ يَوْمٍ سَبْعُونَ أَلْفَ مَلَكٍ لَا يَعُودُونَ إِلَيْهِ آخِرَ مَا عَلَيْهِمْ»

«Seventy thousand angels enter into it every day and they do not return to it as it is all that is due upon them (one visit in their lifetime).»[2]

Concerning Allāh's statement,

﴿وَمَا هِيَ إِلَّا ذِكْرَى لِلْبَشَرِ﴾

﴾And this is nothing but a reminder to mankind.﴿

Mujāhid and others said,

﴿وَمَا هِيَ﴾

﴾And this is not.﴿ "This means the Hellfire which has been described."[3]

﴿إِلَّا ذِكْرَى لِلْبَشَرِ﴾

﴾but a reminder to mankind.﴿ Then Allāh says,

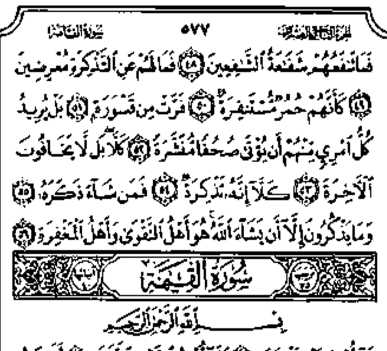
﴿كَلَّا وَالْقَمَرِ ۝ وَاللَّيْلِ إِذْ أَدْبَرَ ۝﴾

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[1] The Prophet's Night Journey to Jerusalem and then into the heavens.

[2] *Fath Al-Bārī* 6:348, and Muslim 1:146.

[3] At-Ṭabari 24:32.


الجزء التاسع والعشرون ٥٧٧ سورة القيامة

فَمَا تَنفَعُهُمْ شَفَٰعَةُ ٱلشَّٰفِعِينَ ﴿٤٨﴾ فَمَا لَهُمْ عَنِ ٱلتَّذْكِرَةِ مُعْرِضِينَ ﴿٤٩﴾ كَأَنَّهُمْ حُمُرٌ مُّسْتَنفِرَةٌ ﴿٥٠﴾ فَرَّتْ مِن قَسْوَرَةٍ ﴿٥١﴾ بَلْ يُرِيدُ كُلُّ ٱمْرِئٍ مِّنْهُمْ أَن يُؤْتَىٰ صُحُفًا مُّنَشَّرَةً ﴿٥٢﴾ كَلَّا بَل لَّا يَخَافُونَ ٱلْآخِرَةَ ﴿٥٣﴾ كَلَّآ إِنَّهُۥ تَذْكِرَةٌ ﴿٥٤﴾ فَمَن شَآءَ ذَكَرَهُۥ ﴿٥٥﴾ وَمَا يَذْكُرُونَ إِلَّآ أَن يَشَآءَ ٱللَّهُ هُوَ أَهْلُ ٱلتَّقْوَىٰ وَأَهْلُ ٱلْمَغْفِرَةِ ﴿٥٦﴾

سُورَةُ القِيَامَةِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

لَآ أُقْسِمُ بِيَوْمِ ٱلْقِيَٰمَةِ ﴿١﴾ وَلَآ أُقْسِمُ بِٱلنَّفْسِ ٱللَّوَّامَةِ ﴿٢﴾ أَيَحْسَبُ ٱلْإِنسَٰنُ أَلَّن نَّجْمَعَ عِظَامَهُۥ ﴿٣﴾ بَلَىٰ قَٰدِرِينَ عَلَىٰٓ أَن نُّسَوِّيَ بَنَانَهُۥ ﴿٤﴾ بَلْ يُرِيدُ ٱلْإِنسَٰنُ لِيَفْجُرَ أَمَامَهُۥ ﴿٥﴾ يَسْأَلُ أَيَّانَ يَوْمُ ٱلْقِيَٰمَةِ ﴿٦﴾ فَإِذَا بَرِقَ ٱلْبَصَرُ ﴿٧﴾ وَخَسَفَ ٱلْقَمَرُ ﴿٨﴾ وَجُمِعَ ٱلشَّمْسُ وَٱلْقَمَرُ ﴿٩﴾ يَقُولُ ٱلْإِنسَٰنُ يَوْمَئِذٍ أَيْنَ ٱلْمَفَرُّ ﴿١٠﴾ كَلَّا لَا وَزَرَ ﴿١١﴾ إِلَىٰ رَبِّكَ يَوْمَئِذٍ ٱلْمُسْتَقَرُّ ﴿١٢﴾ يُنَبَّؤُا ٱلْإِنسَٰنُ يَوْمَئِذٍ بِمَا قَدَّمَ وَأَخَّرَ ﴿١٣﴾ بَلِ ٱلْإِنسَٰنُ عَلَىٰ نَفْسِهِۦ بَصِيرَةٌ ﴿١٤﴾ وَلَوْ أَلْقَىٰ مَعَاذِيرَهُۥ ﴿١٥﴾ لَا تُحَرِّكْ بِهِۦ لِسَانَكَ لِتَعْجَلَ بِهِۦٓ ﴿١٦﴾ إِنَّ عَلَيْنَا جَمْعَهُۥ وَقُرْآنَهُۥ ﴿١٧﴾ فَإِذَا قَرَأْنَٰهُ فَٱتَّبِعْ قُرْآنَهُۥ ﴿١٨﴾ ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُۥ ﴿١٩﴾

﴾Nay! And by the moon. And by the night when it withdraws.﴿ meaning, when it withdraws.

﴾وَٱلصُّبْحِ إِذَآ أَسْفَرَ ﴿٣٤﴾﴿

﴾And by the dawn when it brightens.﴿ meaning, when it shines.

﴾إِنَّهَا لَإِحْدَى ٱلْكُبَرِ ﴿٣٥﴾﴿

﴾Verily, it is but one of the greatest (signs).﴿ meaning, the great things. This refers to the Hellfire. Ibn 'Abbās, Mujāhid, Qatādah, Aḍ-Ḍaḥḥāk and others of the Salaf, all said this.[1]

﴾نَذِيرًا لِّلْبَشَرِ ﴿٣٦﴾ لِمَن شَآءَ مِنكُمْ أَن يَتَقَدَّمَ أَوْ يَتَأَخَّرَ ﴿٣٧﴾﴿

﴾A warning to mankind – to any of you that chooses to go forward, or to remain behind.﴿ meaning, for whoever wishes to accept the warning and be guided to the truth, or hold back from accepting it, turn away from it and reject it.

﴾كُلُّ نَفْسٍۭ بِمَا كَسَبَتْ رَهِينَةٌ ﴿٣٨﴾ إِلَّآ أَصْحَٰبَ ٱلْيَمِينِ ﴿٣٩﴾ فِي جَنَّٰتٍ يَتَسَآءَلُونَ ﴿٤٠﴾ عَنِ ٱلْمُجْرِمِينَ ﴿٤١﴾ مَا سَلَكَكُمْ فِي سَقَرَ ﴿٤٢﴾ قَالُوا۟ لَمْ نَكُ مِنَ ٱلْمُصَلِّينَ ﴿٤٣﴾ وَلَمْ نَكُ نُطْعِمُ ٱلْمِسْكِينَ ﴿٤٤﴾ وَكُنَّا نَخُوضُ مَعَ ٱلْخَآئِضِينَ ﴿٤٥﴾ وَكُنَّا نُكَذِّبُ بِيَوْمِ ٱلدِّينِ ﴿٤٦﴾ حَتَّىٰٓ أَتَىٰنَا ٱلْيَقِينُ ﴿٤٧﴾ فَمَا تَنفَعُهُمْ شَفَٰعَةُ ٱلشَّٰفِعِينَ ﴿٤٨﴾ فَمَا لَهُمْ عَنِ ٱلتَّذْكِرَةِ مُعْرِضِينَ ﴿٤٩﴾ كَأَنَّهُمْ حُمُرٌ مُّسْتَنفِرَةٌ ﴿٥٠﴾ فَرَّتْ مِن قَسْوَرَةٍۭ ﴿٥١﴾ بَلْ يُرِيدُ كُلُّ ٱمْرِئٍ مِّنْهُمْ أَن يُؤْتَىٰ صُحُفًا مُّنَشَّرَةً ﴿٥٢﴾ كَلَّا بَل لَّا يَخَافُونَ ٱلْآخِرَةَ ﴿٥٣﴾ كَلَّآ إِنَّهُۥ تَذْكِرَةٌ ﴿٥٤﴾ فَمَن شَآءَ ذَكَرَهُۥ ﴿٥٥﴾ وَمَا يَذْكُرُونَ إِلَّآ أَن يَشَآءَ ٱللَّهُ هُوَ أَهْلُ ٱلتَّقْوَىٰ وَأَهْلُ ٱلْمَغْفِرَةِ ﴿٥٦﴾﴿

[1] Aṭ-Ṭabari 24:33.

﴾38. Every person is a pledge for what he has earned,﴿

﴾39. Except those on the Right.﴿

﴾40. In Gardens they will ask one another,﴿

﴾41. About criminals (and they will say to them):﴿

﴾42. "What has caused you to enter Hell?"﴿

﴾43. They will say: "We were not of those who used to offer the Ṣalāh,"﴿

﴾44. "Nor did we feed the poor;"﴿

﴾45. "And we used to speak falsehood with vain speakers."﴿

﴾46. "And we used to deny the Day of Recompense,"﴿

﴾47. "Until Al-Yaqīn came to us."﴿

﴾48. So no intercession of intercessors will be of any use to them.﴿

﴾49. Then what is wrong with them that they turn away from admonition?﴿

﴾50. As if they were wild donkeys.﴿

﴾51. Fleeing from a Qaswarah.﴿

﴾52. Nay, everyone of them desires that he should be given pages spread out.﴿

﴾53. Nay! But they fear not the Hereafter.﴿

﴾54. Nay, verily, this is an admonition.﴿

﴾55. So, whosoever wills receives admonition from it!﴿

﴾56. And they will not receive admonition unless Allāh wills; He is the One, deserving of the Taqwā and He is the One Who forgives.﴿

What will take place in the Discussion between the People of Paradise and the People of the Hellfire

Allāh informs that,

﴾كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ﴿

﴾Every person is a pledge for what he has earned,﴿

meaning, bound to his deed on the Day of Judgement. Ibn 'Abbās and others have said this.[1]

[1] Aṭ-Ṭabarī 24:35.

﴿إِلَّا أَصْحَابَ الْيَمِينِ ۝﴾

﴿*Except those on the Right.*﴾ For verily, they will be

﴿فِي جَنَّاتٍ يَتَسَاءَلُونَ ۝ عَنِ الْمُجْرِمِينَ ۝﴾

﴿*In Gardens they will ask one another, about criminals (and they will say to them)*﴾

meaning, while they are in lofty rooms they will ask the criminals, who will be in the lowest levels (of Hell), saying to them,

﴿مَا سَلَكَكُمْ فِي سَقَرَ ۝ قَالُوا لَمْ نَكُ مِنَ الْمُصَلِّينَ ۝ وَلَمْ نَكُ نُطْعِمُ الْمِسْكِينَ ۝﴾

﴿*"What has caused you to enter Hell?" They will say: "We were not of those who used to offer the Ṣalāh, nor did we feed the poor."*﴾

meaning, 'we did not worship Allāh, nor did we do good to His creatures of our own species (i.e., other people).'

﴿وَكُنَّا نَخُوضُ مَعَ الْخَائِضِينَ ۝﴾

﴿*And we used to speak falsehood with vain speakers.*﴾

meaning, 'we used to speak about what we had no knowledge of.' Qatādah said, "It means that every time someone went astray we would go astray with them."[1]

﴿وَكُنَّا نُكَذِّبُ بِيَوْمِ الدِّينِ ۝ حَتَّى أَتَانَا الْيَقِينُ ۝﴾

﴿*And we used to deny the Day of Recompense, until the certainty (Al-Yaqīn) came to us.*﴾

meaning, death. This is as Allāh says,

﴿وَاعْبُدْ رَبَّكَ حَتَّى يَأْتِيَكَ الْيَقِينُ ۝﴾

﴿*And worship your Lord until there comes unto you the certainty.*﴾ (15:99)

The Messenger of Allāh ﷺ said,

«أَمَّا هُوَ - يعني عثمان بن مظعون - فَقَدْ جَاءَهُ الْيَقِينُ مِنْ رَبِّهِ»

‹*Concerning him*[2] *verily, Al-Yaqīn (death) came to him from*

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[1] Aṭ-Ṭabarī 24:37.

[2] Meaning 'Uthmān bin Maẓ'ūn.

his Lord.»"[1]

Allāh then says,

﴿فَمَا تَنفَعُهُمْ شَفَٰعَةُ ٱلشَّٰفِعِينَ﴾

﴾*So no intercession of intercessors will be of any use to them.*﴿

meaning, whoever has these characteristics, then the intercession of whoever tries to intercede for him will be of no benefit on the Day of Judgement. This is because intercession is only useful if the conditions for it are met. However, whoever comes before Allāh as a disbeliever on the Day of Judgement, then he will get the Hellfire and there is no way of avoiding it. He will abide in it (Hell) forever.

The Disapproval of the Disbelievers' Rejection and Their Position

Then Allāh says,

﴿فَمَا لَهُمْ عَنِ ٱلتَّذْكِرَةِ مُعْرِضِينَ﴾

﴾*Then what is wrong with them that they turn away from admonition?*﴿

meaning, 'what is wrong with these disbelievers who are turning away from what you are calling them to and reminding them of?'

﴿كَأَنَّهُمْ حُمُرٌ مُّسْتَنفِرَةٌ ۝ فَرَّتْ مِن قَسْوَرَةٍ﴾

﴾*As if they were wild donkeys. Fleeing from a Qaswarah.*﴿

meaning, as if they were fleeing from the truth and turning away from it, like a wild donkey when it flees from something that is trying to catch it, like a lion. This was said by Abu Hurayrah.[2] Ḥammād bin Salamah reported from 'Ali bin Zayd who reported from Yūsuf bin Mihrān who narrated that Ibn 'Abbās said, "It *(Qaswarah)* is the lion in the Arabic language. It is called *Qaswarah* in the Abyssinian language, *Sher* in the Persian language and *Awba* in the Nabṭiyyah (Nabatean) language."[3]

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[1] Al-Bayhaqi 3:406.

[2] Aṭ-Ṭabari 24:42.

[3] Aṭ-Ṭabari 24:42.

Concerning Allāh's statement,

﴿بَلْ يُرِيدُ كُلُّ امْرِئٍ مِّنْهُمْ أَن يُؤْتَىٰ صُحُفًا مُّنَشَّرَةً﴾

﴿*Nay, everyone of them desires that he should be given pages spread out.*﴾

meaning, each one of these idolators wants to have a book revealed to him as Allāh revealed to the Prophet ﷺ. Mujāhid and others have said this.[1] This is similar to Allāh's statement,

﴿وَإِذَا جَاءَتْهُمْ آيَةٌ قَالُوا لَن نُّؤْمِنَ حَتَّىٰ نُؤْتَىٰ مِثْلَ مَا أُوتِيَ رُسُلُ اللَّهِ اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ﴾

﴿*And when there comes to them a sign they say: "We shall not believe until we receive the like of that which the Messengers of Allāh had received." Allāh knows best with whom to place His Message.*﴾ (6:124)

It is reported in a narration from Qatādah that he said, "They want to be declared innocent (on the Day of Judgement) without having to do any deeds."[2] Then Allāh says,

﴿كَلَّا بَل لَّا يَخَافُونَ الْآخِرَةَ﴾

﴿*Nay! But they fear not the Hereafter.*﴾

meaning, they were only corrupted by their lack of faith in it and their rejection of its occurrence.

The Qur'ān is a Reminder

Then Allāh says,

﴿كَلَّا إِنَّهُ تَذْكِرَةٌ﴾

﴿*Nay, verily, this is an admonition.*﴾ meaning, truly the Qur'ān is a reminder.

﴿فَمَن شَاءَ ذَكَرَهُ ۞ وَمَا يَذْكُرُونَ إِلَّا أَن يَشَاءَ اللَّهُ﴾

﴿*So, whosoever wills receives admonition (from it)! And they will not receive admonition unless Allāh wills;*﴾

This is similar to Allāh's statement,

[1] Al-Qurṭubi 19:90.

[2] Aṭ-Ṭabari 24:43.

﴿وَمَا تَشَآءُونَ إِلَّآ أَن يَشَآءَ ٱللَّهُ﴾

﴾*And you cannot will unless Allāh wills.*﴿ (81:29)

Concerning Allāh's statement,

﴿هُوَ أَهْلُ ٱلتَّقْوَىٰ وَأَهْلُ ٱلْمَغْفِرَةِ﴾

﴾*He is the One, deserving the Taqwā and He is the One Who forgives.*﴿

This means that He deserves to be feared and He is eligible to forgive the sin of whoever turns to Him and repents. This was said by Qatādah.[1]

This is the end of the *Tafsīr* of *Sūrat Al-Muddaththir*, all praise and thanks are due to Allāh.

[1] Aṭ-Ṭabari 24:44.

The *Tafsīr* of *Sūrat Al-Qiyāmah* (Chapter - 75)

Which was revealed in Makkah

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

﴿لَا أُقْسِمُ بِيَوْمِ الْقِيَامَةِ (١) وَلَا أُقْسِمُ بِالنَّفْسِ اللَّوَّامَةِ (٢) أَيَحْسَبُ الْإِنسَانُ أَلَّن نَّجْمَعَ عِظَامَهُ (٣) بَلَىٰ قَادِرِينَ عَلَىٰ أَن نُّسَوِّيَ بَنَانَهُ (٤) بَلْ يُرِيدُ الْإِنسَانُ لِيَفْجُرَ أَمَامَهُ (٥) يَسْأَلُ أَيَّانَ يَوْمُ الْقِيَامَةِ (٦) فَإِذَا بَرِقَ الْبَصَرُ (٧) وَخَسَفَ الْقَمَرُ (٨) وَجُمِعَ الشَّمْسُ وَالْقَمَرُ (٩) يَقُولُ الْإِنسَانُ يَوْمَئِذٍ أَيْنَ الْمَفَرُّ (١٠) كَلَّا لَا وَزَرَ (١١) إِلَىٰ رَبِّكَ يَوْمَئِذٍ الْمُسْتَقَرُّ (١٢) يُنَبَّأُ الْإِنسَانُ يَوْمَئِذٍ بِمَا قَدَّمَ وَأَخَّرَ (١٣) بَلِ الْإِنسَانُ عَلَىٰ نَفْسِهِ بَصِيرَةٌ (١٤) وَلَوْ أَلْقَىٰ مَعَاذِيرَهُ (١٥)﴾

﴾1. Nay! I swear by the Day of Resurrection.﴿

﴾2. And nay! I swear by An-Nafs Al-Lawwāmah.﴿

﴾3. Does man think that We shall not assemble his bones?﴿

﴾4. Yes, We are able to put together in perfect order the tips of his fingers.﴿

﴾5. Nay! Man desires to break out ahead of himself.﴿

﴾6. He asks: "When will be this Day of Resurrection?"﴿

﴾7. So, when Bariqa the sight.﴿

﴾8. And the moon will be eclipsed.﴿

﴾9. And the sun and moon will be joined together.﴿

﴾10. On that Day man will say: "Where (is the refuge) to flee?"﴿

﴾11. No! There is no refuge!﴿

﴾12. Unto your Lord will be the place of rest that Day.﴿

﴾13. On that Day man will be informed of what he sent forward, and what he left behind.﴿

﴾14. Nay! Man will be well informed about himself,﴿

﴾15. *Though he may put forth his excuses.*﴿

The Oath about the Final Return on the Day of Resurrection and the Refutation against the Plots of the Thinkers

It has been mentioned previously on more than one occasion that if the thing that is being sworn about is something that is being negated, then it is permissible to use the word *"Lā"* (Nay) before the oath to emphasize the negation. Here, what is being sworn about is the affirmation of the final abode and the refutation against the claim of the ignorant that the resurrection of bodies will not occur. This is why Allāh says,

﴿لَا أُقْسِمُ بِيَوْمِ الْقِيَامَةِ ۝ وَلَا أُقْسِمُ بِالنَّفْسِ اللَّوَّامَةِ ۝﴾

﴾*Nay! I swear by the Day of Resurrection. And nay! I swear by An-Nafs Al-Lawwāmah.*﴿

Qatādah said, "This means, I swear by both of these things."[1] This has also been reported from Ibn 'Abbās and Sa'īd bin Jubayr.[2] Concerning the Day of Judgement, it is well known what it is. In reference to *An-Nafs Al-Lawwāmah*, Qurrah bin Khālid reported from Al-Ḥasan Al-Baṣrī that he said about this *Āyah*, "Verily, by Allāh, we think that every believer blames himself. He says (questioning himself), 'What did I intend by my statement? What did I intend by my eating? What did I intend in what I said to myself?' However, the sinner proceeds ahead and he does not blame himself."[3]

Ibn Jarīr recorded from Sa'īd bin Jubayr that he said concerning Allāh's statement,

﴿وَلَا أُقْسِمُ بِالنَّفْسِ اللَّوَّامَةِ ۝﴾

﴾*And nay! I swear by An-Nafs Al-Lawwāmah.*﴿

"He criticizes himself in good and bad." Similar has been reported from 'Ikrimah. Ibn Abi Najīḥ reported from Mujāhid: "He is sorry for what he missed (of good deeds) and he blames himself for it."[4]

[1] Aṭ-Ṭabari 24:48.

[2] *Ad-Durr Al-Manthūr* 8:47, and Al-Qurṭubi 19:91.

[3] Al-Qurṭubi 19:93.

[4] Aṭ-Ṭabari 24:50.

Allāh said;

﴿أَيَحْسَبُ الْإِنسَٰنُ أَلَّن نَّجْمَعَ عِظَامَهُ﴾

﴾Does man think that We shall not assemble his bones?﴿

meaning, 'on the Day of Judgement does he think that We are not able to return his bones and gather them from their various places?'

﴿بَلَىٰ قَٰدِرِينَ عَلَىٰٓ أَن نُّسَوِّيَ بَنَانَهُ﴾

﴾Yes, We are able to put together in perfect order the tips of his fingers.﴿

meaning, 'does man think that We will not gather his bones? Surely, We will gather them and We are quite able to put together his fingertips. This means Our power is suitable to gather (and recreate) them, and if We wished We could surely resurrect him with more than what he originally had. We could make his *Banān*, which are the tips of his fingers, all equal (in length).' Concerning Allāh's statement,

﴿بَلْ يُرِيدُ الْإِنسَٰنُ لِيَفْجُرَ أَمَامَهُ﴾

﴾Nay! Man desires to break out ahead of himself.﴿

Sa'īd reported from Ibn 'Abbās that he said, "This means to proceed forward." Mujāhid said about,

﴿لِيَفْجُرَ أَمَامَهُ﴾

﴾to break out ahead of himself.﴿

"This means that he wants to proceed ahead following his own whims." 'Ali bin Abi Ṭalḥah reported from Ibn 'Abbās that he said, "This refers to the disbeliever who denies the Day of Reckoning."[1] Ibn Zayd said the same thing.[2] Thus, Allāh says after this,

﴿يَسْـَٔلُ أَيَّانَ يَوْمُ الْقِيَٰمَةِ﴾

﴾He asks: "When will be this Day of Resurrection?"﴿

meaning, he says when will the Day of Judgement be? His question is only a question of denying its occurrence, and

[1] Aṭ-Ṭabari 24:54.

[2] Aṭ-Ṭabari 24:54.

rejecting its existence. This is as Allāh says,

﴿وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِن كُنتُمْ صَادِقِينَ ۝ قُل لَّكُم مِّيعَادُ يَوْمٍ لَّا تَسْتَأْخِرُونَ عَنْهُ سَاعَةً وَلَا تَسْتَقْدِمُونَ ۝﴾

﴾*And they say: "When is this promise if you are truthful?" Say: "The appointment to you is for a Day, which you cannot put back for an hour nor put forward."*﴿ (34:29-30)

Here Allāh says,

﴿فَإِذَا بَرِقَ الْبَصَرُ ۝﴾

﴾*So, when Bariqa the sight.*﴿ Abu 'Amr bin Al-'Alā' recited this *Āyah* as *Bariqa* with a *Kasrah* under the letter *Rā*,[1] which means to be diminished. That which he (Abu 'Amr) has said resembles the statement of Allāh,

﴿لَا يَرْتَدُّ إِلَيْهِمْ طَرْفُهُمْ﴾

﴾*Their gaze returning not towards them.*﴿ (14:43)

meaning, they will be looking this way and that way in horror. Their gaze will not be able to rest upon anything due to the severity of the terror on that Day.

Others recited it as *Baraqa* with a *Fatḥah* over the letter *Rā*, and its meaning is close to the first recitation (*Bariqa*). The intent here is that the eyes will be dazzled, humbled, diminished, and humiliated on the Day of Judgement due to the severity of the horrors and the greatness of the matters that they will witness on that Day. Concerning Allāh's statement,

﴿وَخَسَفَ الْقَمَرُ ۝﴾

﴾*And the moon will be eclipsed.*﴿

meaning, its light will go away.

﴿وَجُمِعَ الشَّمْسُ وَالْقَمَرُ ۝﴾

﴾*And the sun and moon will be joined together.*﴿

Mujāhid said, "They will be rolled up."[2] In explaining this *Āyah*, Ibn Zayd recited the following *Āyāt*,

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[1] As is known from the recitation of Ḥafṣ.

[2] Aṭ-Ṭabari 24:57.

﴿إِذَا الشَّمْسُ كُوِّرَتْ ۝ وَإِذَا النُّجُومُ انكَدَرَتْ ۝﴾

﴾When the sun is wound round and its light is lost and is overthrown, and when the stars fall.﴿ (81:1,2)

It has been reported from Ibn Mas'ūd that he recited the *Āyah* as,

(وَجُمِعَ بَيْنَ الشَّمْسِ وَالْقَمَرِ)

(and the sun and the moon will be joined between each other.) Allāh said,

﴿يَقُولُ الْإِنسَانُ يَوْمَئِذٍ أَيْنَ الْمَفَرُّ ۝﴾

﴾On that Day man will say: "Where (is the refuge) to flee?"﴿

meaning, the human will see these horrors on the Day of Judgement and he will want to flee. He will say, "Where (is the place) to flee to?" This means, where is the escape or refuge? Allāh then says,

﴿كَلَّا لَا وَزَرَ ۝ إِلَىٰ رَبِّكَ يَوْمَئِذٍ الْمُسْتَقَرُّ ۝﴾

﴾No! There is no refuge! Unto your Lord will be the place of rest that Day.﴿

Ibn Mas'ūd, Ibn 'Abbās, Sa'īd bin Jubayr and several others of the Salaf said, "There will be no salvation." This *Āyah* is similar to Allāh's statement,

﴿مَا لَكُم مِّن مَّلْجَإٍ يَوْمَئِذٍ وَمَا لَكُم مِّن نَّكِيرٍ ۝﴾

﴾You will have no refuge on that Day nor there will be for you any denying.﴿ (42:47)

meaning, 'there will be no place for you to hide.' This is like what Allāh says here,

﴿لَا وَزَرَ ۝﴾

﴾There is no refuge.﴿

meaning, 'there will be no place for you to seek shelter.' Thus, Allāh says,

﴿إِلَىٰ رَبِّكَ يَوْمَئِذٍ الْمُسْتَقَرُّ ۝﴾

﴾Unto your Lord will be the place of rest that Day.﴿

meaning, the place of return and the final destination.

The Deeds of Man will be placed before Him on the Day of Judgement

Then Allāh says,

﴿يُنَبَّؤُا الْإِنسَانُ يَوْمَئِذٍ بِمَا قَدَّمَ وَأَخَّرَ﴾

﴾On that Day man will be informed of what he sent forward, and what he left behind.﴿

meaning, he will be informed of all of his deeds, the old of them and the recent of them, the first of them and the last of them, the small of them and the large of them. This is as Allāh says,

﴿وَوَجَدُوا مَا عَمِلُوا حَاضِرًا وَلَا يَظْلِمُ رَبُّكَ أَحَدًا﴾

﴾And they will find all that they did, placed before them, and your Lord treats no one with injustice.﴿ (18:49)

Likewise, Allāh says here,

﴿بَلِ الْإِنسَانُ عَلَىٰ نَفْسِهِ بَصِيرَةٌ وَلَوْ أَلْقَىٰ مَعَاذِيرَهُ﴾

﴾Nay! Man will be well informed about himself, though he may put forth his excuses.﴿

meaning, he will be a witness against himself, knowing full well what he did, even though he will try to make excuses and deny it. This is as Allāh says,

﴿اقْرَأْ كِتَابَكَ كَفَىٰ بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا﴾

﴾(It will be said to him): "Read your book. You are sufficient as a reckoner against yourself this Day."﴿

'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said,

﴿بَلِ الْإِنسَانُ عَلَىٰ نَفْسِهِ بَصِيرَةٌ﴾

﴾Nay! Man will be well informed about himself.﴿

"His hearing, his sight, his two hands, his two legs and his limbs."[1]

Qatadah said, "This means he is a witness against himself." In another narration from Qatādah he said, "By Allāh! If you wish to see him, you would see him as someone who sees the shortcomings of the people and their sins, yet he is heedless of

[1] Aṭ-Ṭabari 24:62.

his own sins." It used to be said, "Verily, it is written in the Injīl: 'O Son of Ādam, do you see the small splinters in the eye of your brother and disregard the tree stump that is in your eye, so you do not see it?' "

Mujāhid said,

﴿وَلَوْ أَلْقَىٰ مَعَاذِيرَهُ﴾

﴾*Though he may put forth his excuses.*﴿ "This means, even though he argues in defense of it, he is a witness against it."[1] Qatādah said,

﴿وَلَوْ أَلْقَىٰ مَعَاذِيرَهُ﴾

﴾*Though he may put forth his excuses.*﴿ "Even though he will try to make false excuses on that Day, they will not be accepted from him."[2] As-Suddi said,

﴿وَلَوْ أَلْقَىٰ مَعَاذِيرَهُ﴾

﴾*Though he may put forth his excuses.*﴿ "This means his argument." This is as Allāh says,

﴿ثُمَّ لَمْ تَكُن فِتْنَتُهُمْ إِلَّا أَن قَالُوا وَاللَّهِ رَبِّنَا مَا كُنَّا مُشْرِكِينَ﴾

> ﴾*There will then be no Fitnah*[3] *for them but to say: "By Allāh, our Lord, we were not those who joined others in worship with Allāh."*﴿ (6:23)

Allāh also says,

﴿يَوْمَ يَبْعَثُهُمُ اللَّهُ جَمِيعًا فَيَحْلِفُونَ لَهُ كَمَا يَحْلِفُونَ لَكُمْ وَيَحْسَبُونَ أَنَّهُمْ عَلَىٰ شَيْءٍ أَلَا إِنَّهُمْ هُمُ الْكَاذِبُونَ﴾

> ﴾*On the Day when Allāh will resurrect them all together; then they will swear to Him as they swear to you (O Muslims). And they think that they have something. Verily, they are liars!*﴿ (58:18)

Al-'Awfī reported from Ibn 'Abbās:

﴿وَلَوْ أَلْقَىٰ مَعَاذِيرَهُ﴾

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[1] At-Ṭabari 24:64.

[2] At-Ṭabari 24:65.

[3] Excuses, statements or arguments.

﴾Though he may put forth his excuses.﴿

"This is apologizing. Haven't you heard that Allāh said,

﴿لَا يَنفَعُ الظَّالِمِينَ مَعْذِرَتُهُمْ﴾

﴾The Day when their excuses will be of no profit to wrongdoers.﴿ (40:52)

and He says,

﴿وَأَلْقَوْا إِلَى اللَّهِ يَوْمَئِذٍ السَّلَمَ﴾

﴾And they will offer submision to Allāh on that Day.﴿ (16:87)

and He says,

﴿فَأَلْقَوُا السَّلَمَ مَا كُنَّا نَعْمَلُ مِن سُوءٍ﴾

﴾Then they will (falsely) submit: "We used not to do any evil."﴿ (16:28)

and their statement,

﴿وَاللَّهِ رَبِّنَا مَا كُنَّا مُشْرِكِينَ ﴿٢٣﴾﴾

﴾By Allāh, our Lord, we were not those who joined others in worship with Allāh.﴿ (6:23)"[1]

﴿لَا تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ ﴿١٦﴾ إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ ﴿١٧﴾ فَإِذَا قَرَأْنَاهُ فَاتَّبِعْ قُرْآنَهُ ﴿١٨﴾ ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ ﴿١٩﴾ كَلَّا بَلْ تُحِبُّونَ الْعَاجِلَةَ ﴿٢٠﴾ وَتَذَرُونَ الْآخِرَةَ ﴿٢١﴾ وُجُوهٌ يَوْمَئِذٍ نَّاضِرَةٌ ﴿٢٢﴾ إِلَىٰ رَبِّهَا نَاظِرَةٌ ﴿٢٣﴾ وَوُجُوهٌ يَوْمَئِذٍ بَاسِرَةٌ ﴿٢٤﴾ تَظُنُّ أَن يُفْعَلَ بِهَا فَاقِرَةٌ ﴿٢٥﴾﴾

﴾16. Move not your tongue concerning to make haste therewith.﴿

﴾17. It is for Us to collect it and that it be recited.﴿

﴾18. And when We have recited it to you, then follow its recitation.﴿

﴾19. Then it is for Us to make it clear.﴿

﴾20. But no! Rather you love the present life of this world,﴿

﴾21. And neglect the Hereafter.﴿

﴾22. Some faces that Day shall be Nāḍirah.﴿

﴾23. Looking at their Lord.﴿

[1] Aṭ-Ṭabari 24:64.

﴾24. And some faces that Day will be Bāsirah,﴿

﴾25. Thinking that some calamity is about to fall on them.﴿

How the Prophet ﷺ received the Revelation

This is Allāh teaching His Messenger ﷺ how to receive the revelation from the angel. For verily, he (the Prophet ﷺ) was rushing in his attempts to grasp the revelation and he would be reciting the revelation with the angel while he was reciting it. Therefore, Allāh commanded him that when the angel brings some revelation to him he should just listen. Allāh would make sure to collect it in his chest, and He would make it easy for him to recite it in the same way that it was revealed to him. Allāh would explain it, interpret it and clarify it for him. So the first phase was gathering it in his chest, the second phase was recitation and the third phase was its explanation and clarification of its meaning. Thus, Allah says,

﴿لَا تُحَرِّكْ بِهِۦ لِسَانَكَ لِتَعْجَلَ بِهِۦٓ ﴿١٦﴾﴾

﴾Move not your tongue concerning to make haste therewith.﴿ meaning, with the Qur'ān. This is as Allāh says,

﴿وَلَا تَعْجَلْ بِٱلْقُرْءَانِ مِن قَبْلِ أَن يُقْضَىٰٓ إِلَيْكَ وَحْيُهُۥ ۖ وَقُل رَّبِّ زِدْنِى عِلْمًا ﴿١١٤﴾﴾

﴾And be not in haste with the Qur'ān before its revelation is completed to you, and say: "My Lord! Increase me in knowledge."﴿ (20:114)

Then Allāh says,

﴿إِنَّ عَلَيْنَا جَمْعَهُۥ﴾

﴾It is for Us to collect it﴿ meaning, 'in your chest.'

﴿وَقُرْءَانَهُۥ﴾

﴾and that it be recited.﴿ meaning, 'that you recite it.'

﴿فَإِذَا قَرَأْنَٰهُ﴾

﴾And when We have recited it to you,﴿ meaning, 'when the angel has recited it to you from Allāh,'

﴿فَٱتَّبِعْ قُرْءَانَهُۥ﴾

﴾then follow its recitation.﴿ meaning, 'listen to it then recite it as

he taught you to recite it.'

﴿ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ ﴿١٩﴾﴾

﴾*Then it is for Us to make it clear.*﴿ meaning, 'after memorizing it and reciting it, We will explain it to you, clarify it and inspire you with its meaning according to what We intended and legislated.'

Imām Aḥmad recorded from Ibn 'Abbās that he said that the Messenger of Allāh ﷺ used to struggle very hard to grasp the revelation and he used to move his lips (rapidly with the recitation). The narrator, Sa'īd, then said, "Ibn 'Abbās said to me, 'I will move my lips like the Messenger of Allāh ﷺ used to move his lips (in order to show you).' " Then, the subnarrator said, "And Sa'īd said to me, 'I will move my lips like I saw Ibn 'Abbās moving his lips (in order to show you).' " Then Allāh revealed,

﴿لَا تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ ﴿١٦﴾ إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ ﴿١٧﴾﴾

﴾*Move not your tongue concerning to make haste therewith. It is for Us to collect it and that it be recited.*﴿

Ibn 'Abbās said, "This means He will collect it in his chest to recite it.

﴿فَإِذَا قَرَأْنَاهُ فَاتَّبِعْ قُرْآنَهُ ﴿١٨﴾﴾

﴾*And when We have recited it to you, then follow its recitation.*﴿

meaning, listen to it and pay attention.

﴿ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ ﴿١٩﴾﴾

﴾*Then it is for Us to make it clear (to you).*﴿

So after this, when Jibrīl would leave, he would recite it as Jibrīl had taught him to recite it."[1]

This has also been recorded by Al-Bukhāri and Muslim. Al-Bukhāri's wording says, "So whenever Jibrīl would come to him he would be silent, and when Jibrīl had left he would recite it just as Allāh, the Mighty and Sublime had promised him."[2]

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[1] Aḥmad 1:343.

[2] *Fatḥ Al-Bāri* 1:39, 8:547, 549, 550, 707, and 13:508, and Muslim 1:330.

The Cause of rejecting the Day of Judgement is Love of the World and Heedlessness of the Hereafter

Concerning Allāh's statement,

﴿كَلَّا بَلْ تُحِبُّونَ الْعَاجِلَةَ ۝٢٠ وَتَذَرُونَ الْآخِرَةَ ۝٢١﴾

﴾*But no! Rather you love the present life of this world. And neglect the Hereafter.*﴿

meaning, the only thing that has caused them to reject the Day of Judgement and oppose the true revelation and the Mighty Qur'ān Allāh revealed to His Messenger ﷺ is that their only concern is the present worldly life. They are preoccupied and distracted from the Hereafter.

Seeing Allāh in the Hereafter

Then Allāh says,

﴿وُجُوهٌ يَوْمَئِذٍ نَّاضِرَةٌ ۝٢٢﴾

﴾*Some faces that Day shall be Nāḍirah.*﴿

which comes from the word *Naḍārah*, which means splendid, radiant, glowing, delighted with goodness.

﴿إِلَىٰ رَبِّهَا نَاظِرَةٌ ۝٢٣﴾

﴾*Looking at their Lord.*﴿ meaning, they will see Him with their very eyes. This is just as was recorded by Al-Bukhāri in his *Ṣaḥīḥ*,

«إِنَّكُمْ سَتَرَوْنَ رَبَّكُمْ عِيَانًا»

«*Verily, you all will see your Lord with your own eyes.*»[1]

The believers seeing Allāh in the abode of the Hereafter has been confirmed in the authentic *Ḥadīths* from numerous routes of transmission with the scholars of *Ḥadīth*. It is not possible to deny this or refuse it. Examples would be the *Ḥadīths* of Abu Sa'īd and Abu Hurayrah, and they are both recorded in the Two *Ṣaḥīḥs*. They both mentioned that some people said, "O Messenger of Allāh! Will we see our Lord on the Day of Judgement?" The Prophet ﷺ said,

[1] *Fatḥ Al-Bāri* 13:430.

«هَلْ تُضَارُّونَ فِي رُؤْيَةِ الشَّمْسِ وَالْقَمَرِ لَيْسَ دُونَهُمَا سَحَابٌ؟»

«Are you harmed by seeing the sun and the moon when there are no clouds beneath them?»

They replied, "No." The Prophet ﷺ then said,

«فَإِنَّكُمْ تَرَوْنَ رَبَّكُمْ كَذَلِكَ»

«Then you will surely see your Lord like that.»[1]

In the Two *Ṣaḥīḥs* it is recorded from Jābir that he said, "The Messenger of Allāh ﷺ looked at the moon on a night when it was full, and he said,

«إِنَّكُمْ تَرَوْنَ رَبَّكُمْ كَمَا تَرَوْنَ هَذَا الْقَمَرَ، فَإِنِ اسْتَطَعْتُمْ أَنْ لَا تُغْلَبُوا عَلَى صَلَاةٍ قَبْلَ طُلُوعِ الشَّمْسِ وَلَا قَبْلَ غُرُوبِهَا، فَافْعَلُوا»

«Verily, you will see your Lord just as you see this moon! So if you are able to avoid missing a prayer before the rising of the sun (Fajr prayer) or before its setting ('Aṣr prayer) then do so.»"[2]

Among the *Ḥadīths*, which Muslim was alone in recording, is a narration from Ṣuhayb that the Prophet ﷺ said,

«إِذَا دَخَلَ أَهْلُ الْجَنَّةِ الْجَنَّةَ - قَالَ - يَقُولُ اللهُ تَعَالَى: تُرِيدُونَ شَيْئًا أَزِيدُكُمْ؟ فَيَقُولُونَ: أَلَمْ تُبَيِّضْ وُجُوهَنَا؟ أَلَمْ تُدْخِلْنَا الْجَنَّةَ وَتُنَجِّنَا مِنَ النَّارِ؟ قَالَ: فَيَكْشِفُ الْحِجَابَ، فَمَا أُعْطُوا شَيْئًا أَحَبَّ إِلَيْهِمْ مِنَ النَّظَرِ إِلَى رَبِّهِمْ، وَهِيَ الزِّيَادَةُ»

«When the people of Paradise enter the Paradise, Allāh will say, 'Do you want me to give you anything extra?' They will say, 'Haven't you whitened our faces? Haven't you entered us into Paradise and saved us from the Fire?' Then He will remove the veil and they will not be given anything more beloved to them than looking at their Lord, and that will be the extra (Ziyādah).» Then he recited this *Āyah*,

﴿لِّلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ﴾

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[1] *Fatḥ Al-Bārī* 13:430, 431 and Muslim 1:163,162.

[2] *Fatḥ Al-Bārī* 13:429, and Muslim 1:439.

﴾*For those who have done good is the best and extra (Ziyādah).*﴿ (10:26)[1]

Also among the *Hadīths*, which Muslim was alone in recording, is the *Hadīth* of Jabir in which the Prophet ﷺ said,

«إِنَّ اللهَ يَتَجَلَّى لِلْمُؤْمِنِينَ يَضْحَكُ»

«*Verily, Allāh will appear before the believers while He is laughing.*»[2]

This will take place on the open plains of the Resurrection place. In some of these *Hadīths*, it mentions that the believers will be looking at their Lord on the open plains and some mention that this will occur in the Gardens of Paradise.

If it were not due to fear of taking up a lot of space, we would present all of these *Hadīths* with their routes of transmission and wordings from those that are in the *Sahīh* collections, the collections of good narrations, the *Musnad* collections and the *Sunan* collections. However, we have mentioned this in separate places in this *Tafsīr*, and Allāh is the Giver of success.

This issue is something that the Companions, the Successors and the Salaf of this nation have agreed upon, and all praise is due to Allāh. It is something that is agreed upon between the Imāms of Islām and the guides of all mankind.

Blackening of the Faces of the Disobedient People on the Day of Judgement

Allah says,

﴿وَوُجُوهٌ يَوْمَئِذٍ بَاسِرَةٌ ۝ تَظُنُّ أَن يُفْعَلَ بِهَا فَاقِرَةٌ ۝﴾

﴾*And some faces that Day will be Bāsirah. Thinking that some calamity is about to fall on them.*﴿

These are the faces of the sinners that will be *Bāsirah* on the Day of Judgement. Qatādah said, "This means gloomy."[3] As-Suddi said, "Their (the faces) color will change."[4]

[1] Muslim 1:163.

[2] Muslim 1:178.

[3] At-Tabari 24:74.

[4] Al-Qurtubi 19:110.

﴿تَظُنُّ﴾

﴿*Thinking*﴾ meaning, they will be certain.

﴿أَن يُفْعَلَ بِهَا فَاقِرَةٌ ﴿٢٥﴾﴾

﴿*that some calamity is about to fall on them.*﴾

Mujāhid said, "A disaster."[1] Qatādah said, "An evil." As-Suddi said, "They will be certain that they are going to be destroyed." Ibn Zayd said, "They will think that they are going to enter into the Hellfire." This situation is similar to Allāh's statement,

﴿يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ﴾

﴿*On the Day when some faces will become white and some faces will become black.*﴾ (3:106)

Similarly Allāh says,

﴿وُجُوهٌ يَوْمَئِذٍ مُّسْفِرَةٌ ﴿٣٨﴾ ضَاحِكَةٌ مُّسْتَبْشِرَةٌ ﴿٣٩﴾ وَوُجُوهٌ يَوْمَئِذٍ عَلَيْهَا غَبَرَةٌ ﴿٤٠﴾ تَرْهَقُهَا قَتَرَةٌ ﴿٤١﴾ أُولَٰئِكَ هُمُ الْكَفَرَةُ الْفَجَرَةُ ﴿٤٢﴾﴾

﴿*Some faces that Day will be bright. Laughing, rejoicing at the good news. And other faces, that Day will be dust-stained; darkness will cover them, such will be the disbelieving, wicked.*﴾ (80:38-42)

Allāh also says,

﴿وُجُوهٌ يَوْمَئِذٍ خَاشِعَةٌ ﴿٢﴾ عَامِلَةٌ نَّاصِبَةٌ ﴿٣﴾ تَصْلَىٰ نَارًا حَامِيَةً ﴿٤﴾﴾

﴿*Some faces, that Day will be humiliated. Laboring, weary. They will enter in the hot blazing Fire.*﴾ (88:2-4)

until Allāh says,

﴿وُجُوهٌ يَوْمَئِذٍ نَّاعِمَةٌ ﴿٨﴾ لِّسَعْيِهَا رَاضِيَةٌ ﴿٩﴾ فِي جَنَّةٍ عَالِيَةٍ ﴿١٠﴾﴾

﴿*(Other) faces that Day will be joyful. Happy with their endeavor. In a lofty Paradise.*﴾ (88:8-10)

And there are other similar *Āyāt* and discussions (in the Qur'ān).

[1] Aṭ-Ṭabari 24:74.

كَلَّا بَلْ تُحِبُّونَ الْعَاجِلَةَ ﴿٢٠﴾ وَتَذَرُونَ الْآخِرَةَ ﴿٢١﴾ وُجُوهٌ يَوْمَئِذٍ نَاضِرَةٌ ﴿٢٢﴾ إِلَىٰ رَبِّهَا نَاظِرَةٌ ﴿٢٣﴾ وَوُجُوهٌ يَوْمَئِذٍ بَاسِرَةٌ ﴿٢٤﴾ تَظُنُّ أَنْ يُفْعَلَ بِهَا فَاقِرَةٌ ﴿٢٥﴾ كَلَّا إِذَا بَلَغَتِ التَّرَاقِيَ ﴿٢٦﴾ وَقِيلَ مَنْ رَاقٍ ﴿٢٧﴾ وَظَنَّ أَنَّهُ الْفِرَاقُ ﴿٢٨﴾ وَالْتَفَّتِ السَّاقُ بِالسَّاقِ ﴿٢٩﴾ إِلَىٰ رَبِّكَ يَوْمَئِذٍ الْمَسَاقُ ﴿٣٠﴾ فَلَا صَدَّقَ وَلَا صَلَّىٰ ﴿٣١﴾ وَلَٰكِنْ كَذَّبَ وَتَوَلَّىٰ ﴿٣٢﴾ ثُمَّ ذَهَبَ إِلَىٰ أَهْلِهِ يَتَمَطَّىٰ ﴿٣٣﴾ أَوْلَىٰ لَكَ فَأَوْلَىٰ ﴿٣٤﴾ ثُمَّ أَوْلَىٰ لَكَ فَأَوْلَىٰ ﴿٣٥﴾ أَيَحْسَبُ الْإِنْسَانُ أَنْ يُتْرَكَ سُدًى ﴿٣٦﴾ أَلَمْ يَكُ نُطْفَةً مِنْ مَنِيٍّ يُمْنَىٰ ﴿٣٧﴾ ثُمَّ كَانَ عَلَقَةً فَخَلَقَ فَسَوَّىٰ ﴿٣٨﴾ فَجَعَلَ مِنْهُ الزَّوْجَيْنِ الذَّكَرَ وَالْأُنْثَىٰ ﴿٣٩﴾ أَلَيْسَ ذَٰلِكَ بِقَادِرٍ عَلَىٰ أَنْ يُحْيِيَ الْمَوْتَىٰ ﴿٤٠﴾

سُورَةُ الإِنسَانِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

هَلْ أَتَىٰ عَلَى الْإِنْسَانِ حِينٌ مِنَ الدَّهْرِ لَمْ يَكُنْ شَيْئًا مَذْكُورًا ﴿١﴾ إِنَّا خَلَقْنَا الْإِنْسَانَ مِنْ نُطْفَةٍ أَمْشَاجٍ نَبْتَلِيهِ فَجَعَلْنَاهُ سَمِيعًا بَصِيرًا ﴿٢﴾ إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا ﴿٣﴾ إِنَّا أَعْتَدْنَا لِلْكَافِرِينَ سَلَاسِلَ وَأَغْلَالًا وَسَعِيرًا ﴿٤﴾ إِنَّ الْأَبْرَارَ يَشْرَبُونَ مِنْ كَأْسٍ كَانَ مِزَاجُهَا كَافُورًا ﴿٥﴾

﴿كَلَّا إِذَا بَلَغَتِ التَّرَاقِيَ ﴿٢٦﴾ وَقِيلَ مَنْ رَاقٍ ﴿٢٧﴾ وَظَنَّ أَنَّهُ الْفِرَاقُ ﴿٢٨﴾ وَالْتَفَّتِ السَّاقُ بِالسَّاقِ ﴿٢٩﴾ إِلَىٰ رَبِّكَ يَوْمَئِذٍ الْمَسَاقُ ﴿٣٠﴾ فَلَا صَدَّقَ وَلَا صَلَّىٰ ﴿٣١﴾ وَلَٰكِنْ كَذَّبَ وَتَوَلَّىٰ ﴿٣٢﴾ ثُمَّ ذَهَبَ إِلَىٰ أَهْلِهِ يَتَمَطَّىٰ ﴿٣٣﴾ أَوْلَىٰ لَكَ فَأَوْلَىٰ ﴿٣٤﴾ ثُمَّ أَوْلَىٰ لَكَ فَأَوْلَىٰ ﴿٣٥﴾ أَيَحْسَبُ الْإِنْسَانُ أَنْ يُتْرَكَ سُدًى ﴿٣٦﴾ أَلَمْ يَكُ نُطْفَةً مِنْ مَنِيٍّ يُمْنَىٰ ﴿٣٧﴾ ثُمَّ كَانَ عَلَقَةً فَخَلَقَ فَسَوَّىٰ ﴿٣٨﴾ فَجَعَلَ مِنْهُ الزَّوْجَيْنِ الذَّكَرَ وَالْأُنْثَىٰ ﴿٣٩﴾ أَلَيْسَ ذَٰلِكَ بِقَادِرٍ عَلَىٰ أَنْ يُحْيِيَ الْمَوْتَىٰ ﴿٤٠﴾﴾

﴾26. Nay, when it reaches to the collarbones.﴿

﴾27. And it will be said: "Who can cure him?"﴿

﴾28. And he will think that it was the parting;﴿

﴾29. And one shank will be joined with another shank.﴿

﴾30. The drive will be on that Day to your Lord!﴿

﴾31. So, he neither believed nor prayed!﴿

﴾32. But on the contrary, he denied and turned away!﴿

﴾33. Then he walked in conceit to his family admiring himself!﴿

﴾34. Woe to you! And then woe to you!﴿

﴾35. Again, woe to you! And then woe to you!﴿

﴾36. Does man think that he will be left neglected?﴿

﴾37. Was he not a Nutfah of semen emitted?﴿

﴾38. Then he became an 'Alaqah; then shaped and fashioned in due proportion.﴿

﴾39. And made of him two sexes, male and female.﴿

﴾40. Is it not so then, that He would be able to give life to the dead?﴿

Certainty will occur at the Time of Death

Allāh informs of the condition at the time of death and what terrors it contains. May Allāh make us firm at that time with the Firm Statement. Allāh says,

﴾كَلَّا إِذَا بَلَغَتِ التَّرَاقِيَ ﴿٢٦﴾﴿

﴾Nay, when it reaches to the collarbones.﴿

If we make the word "*Kallā*" negative, then this *Āyah* means, 'O son of Ādam! You are not able to deny that which I informed you of at that time (death). This will become something witnessed by you with your own eyes.' If we consider the word "*Kallā*" to be a word of affirmation, then this would be the most obvious meaning. In this case it would mean that it is certainly true when the soul reaches the collarbones - meaning, 'your soul will be pulled out of your body and it will reach your collarbones.' This is similar to Allāh's statement,

﴾فَلَوْلَا إِذَا بَلَغَتِ الْحُلْقُومَ ﴿٨٣﴾ وَأَنتُمْ حِينَئِذٍ تَنظُرُونَ ﴿٨٤﴾ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنكُمْ وَلَٰكِن لَّا تُبْصِرُونَ ﴿٨٥﴾ فَلَوْلَا إِن كُنتُمْ غَيْرَ مَدِينِينَ ﴿٨٦﴾ تَرْجِعُونَهَا إِن كُنتُمْ صَادِقِينَ ﴿٨٧﴾﴿

﴾Then why do you not (intervene) when (the soul of the dying person) reaches the throat? And you at the moment are looking on, but We are nearer to him than you, but you see not, then why do you not if you are exempt from the reckoning and recompense, bring back the soul, if your are truthful?﴿ (56:83-87)

Thus, Allāh similarly says here,

﴾كَلَّا إِذَا بَلَغَتِ التَّرَاقِيَ ﴿٢٦﴾ وَقِيلَ مَنْ رَاقٍ ﴿٢٧﴾﴿

﴾Nay, when it reaches to the collarbones. And it will be said: "Who can cure him?﴿

'Ikrimah reported from Ibn 'Abbās that he said, "Meaning, who is the person who recites divine prayers of healing so that he may come and cure him?"[1] Abu Qilābah made a similar statement when he said,

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[1] Aṭ-Ṭabari 24:75.

﴿وَقِيلَ مَنْ رَاقٍ﴾

﴿*And it will be said: "Who can cure him?*﴾ "This means who is the doctor that can cure him?"[1] Qatādah, Aḍ-Ḍaḥḥāk and Ibn Zayd all have similar statements.[2] 'Ali bin Abi Ṭalḥah reported from Ibn 'Abbās that he said concerning the *Āyah*,

﴿وَالْتَفَّتِ السَّاقُ بِالسَّاقِ﴾

﴿*And one shank will be joined with another shank.*﴾

"This is the last day of the days of this world and the first day of the days of the Hereafter. So there will be hardships that will meet (more) hardships, except for he whom Allāh has mercy upon."[3] 'Ikrimah said,

﴿وَالْتَفَّتِ السَّاقُ بِالسَّاقِ﴾

﴿*And one shank will be joined with another shank.*﴾

"The great matter (will be joined) with the great matter." Mujāhid said, "A test (will be joined) with a test." Al-Ḥasan Al-Baṣri said concerning Allāh's statement,

﴿وَالْتَفَّتِ السَّاقُ بِالسَّاقِ﴾

﴿*And one shank will be joined with another shank.*﴾

"These are your two shins when they are bound together."[4] In another narration from him (Al-Ḥasan) he said, "His two legs have died and they will not carry him while he used to walk around on them."[5] Concerning Allāh's statement,

﴿إِلَىٰ رَبِّكَ يَوْمَئِذٍ الْمَسَاقُ﴾

﴿*The drive will be on that Day to your Lord!*﴾

meaning, the place of return and the destination. This is that the soul ascends into the heavens and Allāh says, "Return my servant to the earth, for verily, I have created them from it, I return them into it, and from it I will bring them out at

[1] Aṭ-Ṭabari 24:75.

[2] Aṭ-Ṭabari 24:75.

[3] Aṭ-Ṭabari 24:76.

[4] Aṭ-Ṭabari 24:78.

[5] Al-Qurṭubi 19:112.

another time." This has been reported in the lengthy *Ḥadīth* of Al-Barā'.[1] Verily, Allāh says,

﴿وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ وَيُرْسِلُ عَلَيْكُمْ حَفَظَةً حَتَّى إِذَا جَاءَ أَحَدَكُمُ الْمَوْتُ تَوَفَّتْهُ رُسُلُنَا وَهُمْ لَا يُفَرِّطُونَ ۝ ثُمَّ رُدُّوا إِلَى اللَّهِ مَوْلَاهُمُ الْحَقِّ أَلَا لَهُ الْحُكْمُ وَهُوَ أَسْرَعُ الْحَاسِبِينَ ۝﴾

﴾He is the Irresistible (Supreme), over His servants, and He sends guardians over you, until when death approaches one of you, Our messengers take his soul, and they never neglect their duty. Then they are returned to Allāh, their True Master. Surely, for Him is the judgement and He is the swiftest in taking account.﴿ (6:61,62)

Mentioning the Case of the Denier

Allāh says,

﴿فَلَا صَدَّقَ وَلَا صَلَّى ۝ وَلَكِن كَذَّبَ وَتَوَلَّى ۝﴾

﴾So, he neither believed nor prayed! But on the contrary, he denied and turned away!﴿

This is to inform about the disbeliever who used to deny the truth in his heart in the abode of this worldly life, and he used to turn away from acting according to its way. Thus, there is no good in him, internally or externally. Therefore, Allāh says,

﴿فَلَا صَدَّقَ وَلَا صَلَّى ۝ وَلَكِن كَذَّبَ وَتَوَلَّى ۝ ثُمَّ ذَهَبَ إِلَى أَهْلِهِ يَتَمَطَّى ۝﴾

﴾So he neither believed nor prayed! But on the contrary, he denied and turned away! Then he walked in conceit (full pride) to his family admiring himself!﴿(75:31-33)

meaning, stubborn, cruel, obstinate, wanton, lazy, having no concern and doing no deeds. This is similar to Allāh's statement,

﴿وَإِذَا انقَلَبُوا إِلَى أَهْلِهِمُ انقَلَبُوا فَكِهِينَ ۝﴾

﴾And when they returned to their own people, they would return jesting.﴿ (83:31)

[1] *Aṭ-Ṭiwāl* by Aṭ-Ṭabarānī no. 238, and similar with Al-Ḥākim 1:37, and Abu Dāwud.

Allāh also says,

﴿إِنَّهُ كَانَ فِي أَهْلِهِ مَسْرُورًا ۝ إِنَّهُ ظَنَّ أَن لَّن يَحُورَ ۝﴾

﴾*Verily, he was among his people in joy! Verily, he thought that he would never come back (to Us)!*﴿ (84:13,14)

meaning, return.

﴿بَلَىٰ إِنَّ رَبَّهُ كَانَ بِهِ بَصِيرًا ۝﴾

﴾*Yes! Verily, his Lord has been ever beholding him!*﴿ (84:15)

Aḍ-Ḍaḥḥāk reported from Ibn 'Abbās that he said,

﴿ثُمَّ ذَهَبَ إِلَىٰ أَهْلِهِ يَتَمَطَّىٰ ۝﴾

﴾*Then he walked in conceit to his family admiring himself!*﴿

"This means arrogantly."[1] Qatādah and Zayd bin Aslam both said, "Strutting."[2] Allāh then says,

﴿أَوْلَىٰ لَكَ فَأَوْلَىٰ ۝ ثُمَّ أَوْلَىٰ لَكَ فَأَوْلَىٰ ۝﴾

﴾*Woe to you! And then woe to you! Again, woe to you! And then woe to you!*﴿

This is a definite warning and threat from Allāh to those who disbelieve in Him and strut about when walking. This means, 'you deserve to strut like this while you have disbelieved in your Creator and Maker.' This is what is commonly said in this type of situation in order to mock and intimidate (someone). This is as Allāh says,

﴿ذُقْ إِنَّكَ أَنتَ الْعَزِيزُ الْكَرِيمُ ۝﴾

﴾*Taste you (this)! Verily you were (pretending to be) the mighty, the generous!*﴿ (44:49)

Similarly, Allāh says,

﴿كُلُوا وَتَمَتَّعُوا قَلِيلًا إِنَّكُم مُّجْرِمُونَ ۝﴾

﴾*Eat and enjoy yourselves for a little. Verily, you are criminals.*﴿ (77:46)

Allāh also says,

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[1] *Ad-Durr Al-Manthūr* 8:363.

[2] Aṭ-Ṭabari 24:81.

﴿فَاعْبُدُوا مَا شِئْتُم مِّن دُونِهِ﴾

﴿*So worship what you like besides Him.*﴾ (39:15) And like Allāh's statement,

﴿اعْمَلُوا مَا شِئْتُمْ﴾

﴿*Do what you will.*﴾ (41:40) There are other examples of this as well.

Abu 'Abdur-Raḥmān An-Nasā'ī recorded from Sa'īd bin Jubayr that he said, "I mentioned to Ibn 'Abbās,

﴿أَوْلَىٰ لَكَ فَأَوْلَىٰ ۝ ثُمَّ أَوْلَىٰ لَكَ فَأَوْلَىٰ ۝﴾

﴿*Woe to you! And then woe to you! Again, woe to you! And then woe to you!*﴾

He (Ibn 'Abbās) replied, 'The Messenger of Allāh ﷺ said this to Abu Jahl, then Allāh, the Mighty and Sublime, revealed this *Āyah*.' "[1] Ibn Abi Ḥātim recorded from Qatādah that he said concerning Allāh's statement,

﴿أَوْلَىٰ لَكَ فَأَوْلَىٰ ۝ ثُمَّ أَوْلَىٰ لَكَ فَأَوْلَىٰ ۝﴾

﴿*Woe to you! And then woe to you! Again, woe to you! And then woe to you!*﴾

"It is a threat followed by a threat, just as you hear it. They claim that the Prophet of Allāh grabbed the clothes of the enemy of Allāh, Abu Jahl. The Prophet ﷺ then said to him, 'Woe to you! And then (again) woe to you! Again woe to you! And then (again) woe to you!' At this the enemy of Allāh, Abu Jahl, said, 'Are you threatening me, O Muḥammad? By Allah! Neither you nor your Lord are able to do anything, and verily, I am the mightiest person walking between its (Makkah's) two mountains.' "[2]

Man will not be left neglected

Allāh says,

﴿أَيَحْسَبُ الْإِنسَانُ أَن يُتْرَكَ سُدًى ۝﴾

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[1] An-Nasā'ī in *Al-Kubrā* 6:504.

[2] This is a *Mursal* narration, but its meaning is supported by the previous narration.

﴿*Does man think that he will be left neglected?*﴾

As-Suddi said, "Meaning not resurrected." Mujāhid, Ash-Shafi'ī and 'Abdur-Rahmān bin Zayd bin Aslam, all said, "Meaning, he will not be commanded and prohibited." Apparently the *Āyah* includes both meanings. This means that he will not be left neglected in this worldly life, without being commanded and prohibited. He also will not be left neglected in his grave unattended to without being resurrected. Rather he will be commanded and prohibited in this life, and gathered back to Allāh in the abode of the Hereafter. The intent here is to affirm the existence of the abode of the final return and to refute whoever rejects it from the people of deviance, ignorance and stubbornness. Thus, Allāh uses the beginning of creation as a proof for the repetition of the creation in His saying,

﴿أَلَمْ يَكُ نُطْفَةً مِّن مَّنِيٍّ يُمْنَىٰ ﴿٣٧﴾﴾

﴿*Was he not a Nutfah of semen emitted?*﴾

meaning, was not man a weak drop of sperm from a despised fluid known as semen, that is emitted from the loins into the wombs?

﴿ثُمَّ كَانَ عَلَقَةً فَخَلَقَ فَسَوَّىٰ ﴿٣٨﴾﴾

﴿*Then he became an 'Alaqah; then shaped and fashioned in due proportion.*﴾

meaning, he became a clot, then a lump of flesh, then he was formed and the soul was blown into him. Then he became a perfect creation with healthy limbs, as either a male or a female by the permission and decree of Allāh. Thus, Allāh says,

﴿فَجَعَلَ مِنْهُ الزَّوْجَيْنِ الذَّكَرَ وَالْأُنثَىٰ ﴿٣٩﴾﴾

﴿*And made of him two sexes, male and female.*﴾

Then Allāh says,

﴿أَلَيْسَ ذَٰلِكَ بِقَادِرٍ عَلَىٰ أَن يُحْيِيَ الْمَوْتَىٰ ﴿٤٠﴾﴾

﴿*Is it not so then, that He would be able to give life to the dead?*﴾

meaning, is not He Who made this perfect creation from this weak drop of sperm able to repeat that as He did originally?

And "the ability to repeat that" either refers to the origination only, or to both that and the process of perfecting it, according to two different views, as in Allāh's saying;

﴿وَهُوَ الَّذِى يَبْدَؤُا الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَنُ عَلَيْهِ﴾

﴾And He it is Who originates the creation, then He will repeat it; this is easier for Him.﴿ (30:27)

The first view is more popular, and Allāh knows best.

Supplication upon completing this Sūrah

Abu Dāwud recorded from Mūsā bin Abi 'Ā'ishah that he said, "A man used to pray on top of his house and whenever he recited,

﴿أَلَيْسَ ذَلِكَ بِقَادِرٍ عَلَى أَن يُحْيِىَ الْمَوْتَى ﴿٤٠﴾﴾

﴾Is it not so then, that He would be able to give life to the dead?﴿

he would say, 'Glory to You, of course.' So the people asked him about that and he said, 'I heard it from the Messenger of Allāh ﷺ.'"[1] Abu Dāwud was alone in transmitting this *Hadīth* and he did not mention who this Companion was, but there is no harm in that.

This is the end of the *Tafsīr* of *Surat Al-Qiyāmah*, all praise and thanks are due to Allāh.

[1] Abu Dāwud 1:549.

The *Tafsīr* of *Sūrat Al-Insān*[1] (Chapter - 76)

Which was revealed in Makkah

The Recitation of *Sūrat As-Sajdah and Al-Insān* in the Morning Prayer on Friday

It has been mentioned previously that it is recorded in *Ṣaḥīḥ Muslim* from Ibn 'Abbās that the Messenger of Allāh ﷺ used to recite in the Morning prayer on Friday:

﴿الٓمٓ ۝ تَنزِيلُ﴾

﴾*Alif Lām Mīm. The revelation...*﴿(32) and;

﴿هَلْ أَتَىٰ عَلَى الْإِنسَانِ﴾

﴾*Has there not been over man...*﴿ (76)[2]

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

﴿هَلْ أَتَىٰ عَلَى الْإِنسَانِ حِينٌ مِّنَ الدَّهْرِ لَمْ يَكُن شَيْئًا مَّذْكُورًا ۝ إِنَّا خَلَقْنَا الْإِنسَانَ مِن نُّطْفَةٍ أَمْشَاجٍ نَّبْتَلِيهِ فَجَعَلْنَاهُ سَمِيعًا بَصِيرًا ۝ إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا ۝﴾

﴾*1. Has there not been over man a period of time, when he was not a thing worth mentioning?*﴿

﴾*2. Verily, We have created man from Nuṭfah Amshāj, in order to try him, so, We made him hearer and seer.*﴿

﴾*3. Verily, We guided him to the way, whether he be grateful or ungrateful.*﴿

Allāh created Man after He did not exist

Allāh informs that He brought man into existence after he was

[1] This *Sūrah* is also known as *Sūrat Ad-Dahr*.

[2] Muslim 2:599.

not even a thing worth mentioning, due to his lowliness and weakness. Allāh says,

﴿هَلْ أَتَىٰ عَلَى الْإِنسَانِ حِينٌ مِّنَ الدَّهْرِ لَمْ يَكُن شَيْئًا مَّذْكُورًا ١﴾

﴾*Has there not been over man a period of time, when he was not a thing worth mentioning?*﴿

Then Allāh explains this by saying,

﴿إِنَّا خَلَقْنَا الْإِنسَانَ مِن نُّطْفَةٍ أَمْشَاجٍ﴾

﴾*Verily, We have created man from Nutfah Amshāj,*﴿

meaning, mixed. The words *Mashaj* and *Mashīj* mean something that is mixed together. Ibn 'Abbās said concerning Allāh's statement,

﴿مِن نُّطْفَةٍ أَمْشَاجٍ﴾

﴾*from Nutfah Amshāj,*﴿

"This means the fluid of the man and the fluid of the woman when they meet and mix."[1] Then man changes after this from stage to stage, condition to condition and color to color. 'Ikrimah, Mujāhid, Al-Ḥasan and Ar-Rabī' bin Anas all made statements similar to this. They said, "*Amshāj* is the mixing of the man's fluid with the woman's fluid."[2]

Concerning Allāh's statement,

﴿نَّبْتَلِيهِ﴾

﴾*in order to try him,*﴿ means, 'We test him.' It is similar to Allāh's statement,

﴿لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا﴾

﴾*That He may test you which of you is best in deed.*﴿ (67:2)

Then Allāh says,

﴿فَجَعَلْنَاهُ سَمِيعًا بَصِيرًا ٢﴾

﴾*so, We made him hearer and seer.*﴿ meaning, 'We gave him the faculties of hearing and sight so that he would be able to use them for obedience and disobedience.'

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[1] Aṭ-Ṭabarī 24:89.

[2] Aṭ-Ṭabarī 24:89,90.

Allāh guided Him to the Path, so Man is either Grateful or Ungrateful

Allāh says,

﴿إِنَّا هَدَيْنَاهُ السَّبِيلَ﴾

﴿*Verily, We guided to him the way,*﴾ meaning, 'We explained it to him, made it clear to him and showed it to him.' This is as Allāh says,

﴿وَأَمَّا ثَمُودُ فَهَدَيْنَاهُمْ فَاسْتَحَبُّوا الْعَمَىٰ عَلَى الْهُدَىٰ﴾

﴿*And as for Thamūd, We guided them but they preferred blindness to guidance.*﴾ (41:17)

Allāh also said,

﴿وَهَدَيْنَاهُ النَّجْدَيْنِ ﴿١٠﴾﴾

﴿*And We guided him to the two ways.*﴾ (90:10)

meaning, 'We explained to him the path of good and the path of evil.' This is the statement of 'Ikrimah, 'Aṭiyah, Ibn Zayd and Mujāhid from what is well-known from him and the majority. Allāh then says,

﴿إِمَّا شَاكِرًا وَإِمَّا كَفُورًا ﴿٣﴾﴾

﴿*Whether he be grateful or ungrateful.*﴾

This is his decree. Thus, with this he is either wretched or happy. This is like what has been recorded by Muslim in a *Ḥadīth* from Abu Mālik Al-Ash'ari. He said that the Messenger of Allāh ﷺ said,

«كُلُّ النَّاسِ يَغْدُو فَبَائِعٌ نَفْسَهُ، فَمُوبِقُهَا أَوْ مُعْتِقُهَا»

«*All of mankind wakes up in the morning the merchant of his own soul. So he either imprisons it or sets it free.*»[1]

﴿إِنَّا أَعْتَدْنَا لِلْكَافِرِينَ سَلَاسِلَا وَأَغْلَالًا وَسَعِيرًا ﴿٤﴾ إِنَّ الْأَبْرَارَ يَشْرَبُونَ مِن كَأْسٍ كَانَ مِزَاجُهَا كَافُورًا ﴿٥﴾ عَيْنًا يَشْرَبُ بِهَا عِبَادُ اللَّهِ يُفَجِّرُونَهَا تَفْجِيرًا ﴿٦﴾ يُوفُونَ بِالنَّذْرِ وَيَخَافُونَ يَوْمًا كَانَ شَرُّهُ مُسْتَطِيرًا ﴿٧﴾ وَيُطْعِمُونَ الطَّعَامَ عَلَىٰ حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا ﴿٨﴾ إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللَّهِ لَا نُرِيدُ مِنكُمْ جَزَاءً وَلَا شُكُورًا ﴿٩﴾ إِنَّا نَخَافُ مِن رَّبِّنَا يَوْمًا عَبُوسًا قَمْطَرِيرًا ﴿١٠﴾ فَوَقَاهُمُ اللَّهُ شَرَّ ذَٰلِكَ الْيَوْمِ وَلَقَّاهُمْ

[1] Muslim 1:203.

نَضْرَةً وَسُرُورًا ﴿١١﴾ وَجَزَاهُم بِمَا صَبَرُوا جَنَّةً وَحَرِيرًا ﴿١٢﴾﴾

﴾4. Verily, We have prepared for the disbelievers iron chains, iron collars, and Sa'īr.﴿

﴾5. Verily, the Abrār (righteous believers) shall drink of a cup mixed with Kāfūr.﴿

﴾6. A spring wherefrom the servants of Allāh will drink, causing it to gush forth abundantly.﴿

﴾7. They fulfill (their) vows, and they fear a Day whose evil will be wide-spreading.﴿

﴾8. And they give food, inspite of their love for it, to the poor, the orphan and the captive,﴿

﴾9. (Saying): "We feed you seeking Allāh's Face only. We wish for no reward, nor thanks from you."﴿

﴾10. "Verily, We fear from our Lord a Day that is 'Abūs and Qamṭarīr."﴿

﴾11. So, Allāh saved them from the evil of that Day, and gave them Naḍrah (a light of beauty) and joy.﴿

﴾12. And their recompense shall be Paradise, and silken garments, because they were patient.﴿

The Recompense of the Disbelievers and the Righteous

Allāh informs of what he has waiting for those who disbelieve in Him from His creatures of chains, iron collars and *Sa'īr*. *Sa'īr* is the flame and fire of the Hell. This is as Allāh says,

﴿إِذِ الْأَغْلَالُ فِي أَعْنَاقِهِمْ وَالسَّلَاسِلُ يُسْحَبُونَ ﴿٧١﴾ فِي الْحَمِيمِ ثُمَّ فِي النَّارِ يُسْجَرُونَ ﴿٧٢﴾﴾

﴾When iron collars will be rounded over their necks, and the chains, they shall be dragged along, in the boiling water, then they will be burned in the Fire.﴿ (40:71,72)

After mentioning the blazing Fire He has prepared for these wretched people, Allāh goes on to say,

﴿إِنَّ الْأَبْرَارَ يَشْرَبُونَ مِن كَأْسٍ كَانَ مِزَاجُهَا كَافُورًا ﴿٥﴾﴾

﴾Verily, the Abrār (righteous believers) shall drink of a cup mixed with Kāfūr.﴿

The properties of the *Kāfūr* (camphor) are well known; cooling,

having a nice fragrance and in addition to this its taste will be delicious in Paradise. Al-Ḥasan said, "The coolness of the camphor will be in the pleasantness of ginger." Thus Allāh said,

﴿عَيْنًا يَشْرَبُ بِهَا عِبَادُ اللَّهِ يُفَجِّرُونَهَا تَفْجِيرًا ﴾

﴾A spring wherefrom the servants of Allāh will drink, causing it to gush forth abundantly.﴿

meaning, this (drink) that will be mixed for these righteous people will be taken from *Kāfūr*, which is a spring that Allāh's close servants will drink directly from, without it being mixed with anything, and they will drink to their fill from it. The word *Yashrabu* (to drink) includes the meaning of *Yarwā* (to quench one's thirst). Allāh then says,

﴿يُفَجِّرُونَهَا تَفْجِيرًا﴾

﴾causing it to gush forth abundantly (Tafjīr).﴿ meaning, they will have control of it however and wherever they wish. They will have access to it from their castles, their homes, their sitting rooms and their residences. *At-Tafjīr* means to cause to gush forth or flow out. This is as Allāh says,

﴿وَقَالُوا لَن نُّؤْمِنَ لَكَ حَتَّىٰ تَفْجُرَ لَنَا مِنَ الْأَرْضِ يَنبُوعًا ﴾

﴾And they say: "We shall not believe in you until you cause a spring to gush forth from the earth for us.﴿ (17:90)

And Allāh says,

﴿وَفَجَّرْنَا خِلَالَهُمَا نَهَرًا ﴾

﴾We caused a river to gush forth in the midst of them.﴿ (18:33)

Mujāhid said,

﴿يُفَجِّرُونَهَا تَفْجِيرًا﴾

﴾causing it to gush forth abundantly.﴿ "This means that they will divert it to wherever they wish."[1] 'Ikrimah and Qatādah both made similar statements.[2] Ath-Thawri said, "They will cause it to flow wherever they wish."[3]

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[1] Aṭ-Ṭabari 24:94.

[2] *Ad-Durr Al-Manthūr* 8:369.

[3] Aṭ-Ṭabari 24:95.

The Deeds of these Righteous People

Allāh says,

﴿يُوفُونَ بِالنَّذْرِ وَيَخَافُونَ يَوْمًا كَانَ شَرُّهُ مُسْتَطِيرًا ﴿٧﴾﴾

﴾*They fulfill vows, and they fear a Day whose evil will be wide-spreading.*﴿

meaning, they devote to worship Allāh using that which He made obligatory upon them from actions of obligatory obedience that is based on Islāmic legislation. They also worship Him by fulfilling their vows. Imām Mālik reported from Ṭalḥah bin 'Abdul-Malik Al-Ayli, who reported from Al-Qāsim bin Mālik, from 'Ā'ishah that the Messenger of Allāh ﷺ said,

«مَنْ نَذَرَ أَنْ يُطِيعَ اللهَ فَلْيُطِعْهُ، وَمَنْ نَذَرَ أَنْ يَعْصِيَ اللهَ فَلَا يَعْصِهِ»

«*Whoever makes a vow to obey Allāh, then he should obey Him. And whoever makes a vow to disobey Allāh, then he should not disobey Him.*»[1] Al-Bukhāri also recorded this *Ḥadīth* from Mālik.[2]

These people also abandon those forbidden things which He (Allāh) has prohibited for them, due to their fear of having an evil reckoning on the Day of Return. This is the Day when the evil will spread out among all people except for those upon whom Allāh has had mercy. Ibn 'Abbās said, "Spreading." Qatādah said, "By Allāh! The evil of that Day will spread until it fills the heavens and the earth."[3] Concerning Allah's statement,

﴿وَيُطْعِمُونَ الطَّعَامَ عَلَىٰ حُبِّهِ﴾

﴾*And they give food, inspite of their love for it,*﴿

It has been said that this means the love of Allāh, the Most High. In their view the pronoun refers to Allah. However, the most apparent meaning is that the pronoun refers to the food. This would mean, they give food while they themselves love it and desire it. This was stated by Mujāhid and Muqātil, and it was the preferred opinion of Ibn Jarīr.[4] This is similar to

[1] *Muwaṭṭa'* 2:476.

[2] *Fatḥ Al-Bāri* 11:589.

[3] Aṭ-Ṭabari 24:96.

[4] Aṭ-Ṭabari 24:96.

Allāh's statement,

﴿وَءَاتَى ٱلْمَالَ عَلَىٰ حُبِّهِۦ﴾

﴾*And gives his wealth, in spite of love for it.*﴿ (2:177)

Allāh also says,

﴿لَن تَنَالُوا۟ ٱلْبِرَّ حَتَّىٰ تُنفِقُوا۟ مِمَّا تُحِبُّونَ﴾

﴾*By no means shall you attain Al-Birr*[1] *unless you spend of that which you love.*﴿ (3:92)

In the *Ṣaḥīḥ*, there is a *Ḥadīth* which states,

«أَفْضَلُ الصَّدَقَةِ أَنْ تَصَدَّقَ وَأَنْتَ صَحِيحٌ شَحِيحٌ، تَأْمُلُ الْغِنَى وَتَخْشَى الْفَقْرَ»

«*The best charity is that which you give while you are healthy, covetous, hoping for wealth and fearing poverty.*»[2]

This means in the condition of your love for wealth, your eagerness for it and your need for it. Thus, Allāh says,

﴿وَيُطْعِمُونَ ٱلطَّعَامَ عَلَىٰ حُبِّهِۦ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا﴾

﴾*And they give food, inspite of their love for it, to the poor, the orphan and the captive,*﴿

Concerning the poor person and the orphan, an explanation of them and their characteristics has already preceded.[3] In reference to the captive, Sa'īd bin Jubayr, Al-Ḥasan and Aḍ-Ḍaḥḥāk all said, "He is the captive among the people of the *Qiblah* (i.e., the Muslims)."[4] Ibn 'Abbās said, "At that time (when this *Āyah* was revealed) their (the Muslims') captives were idolators."[5] Proof for this is that on the day of Badr the Messenger of Allāh ﷺ commanded his Companions to treat the captives respectfully. They (the Companions) would give them preference over themselves when eating their meals. 'Ikrimah said, "They (captives) are the slaves."[6] Ibn Jarīr preferred this

[1] See volume two, the *Tafsīr* of *Sūrah Āl 'Imrān* (3:92).

[2] *Fatḥ Al-Bāri* 3:334.

[3] See volume one, the *Tafsīr* of *Sūrat Al-Baqarah* (2:177) and volume four, the *Tafsīr* of *Sūrat At-Tawbah* (9:60).

[4] Aṭ-Ṭabari 24:97.

[5] 'Abdur-Razzāq 3:337.

[6] Al-Qurṭubi 19:129.

opinion since the *Āyah* generally refers to both the Muslim and the idolators.[1] Saʿīd bin Jubayr, ʿAṭā', Al-Ḥasan and Qatādah all made similar statements. The Messenger of Allāh ﷺ advised treating servants well in more than one *Ḥadīth*. This held such importance with him that the last statement of advice that he gave (before dying) was his saying,

«الصَّلَاةَ وَمَا مَلَكَتْ أَيْمَانُكُمْ»

«*The prayer (Aṣ-Ṣalāh) and what your right hand possesses (slaves).*»[2]

Mujāhid said, "He (the captive) is the prisoner."[3] This means that these (righteous) people give food to others even though they themselves desire it and love it, saying at the same time,

﴿إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللَّهِ﴾

﴾*We feed you seeking Allāh's Face only.*﴿

meaning, hoping for the reward of Allāh and His pleasure.

﴿لَا نُرِيدُ مِنكُمْ جَزَاءً وَلَا شُكُورًا ۝﴾

﴾*We wish for no reward, nor thanks from you.*﴿

meaning, 'we do not seek any reward from you in return for it. We also are not seeking for you to thank us in front of the people.'

Mujāhid and Saʿīd bin Jubayr both said, "By Allāh! They do not say this with their tongues, but rather, Allāh knows it in their hearts and He commends them for it. Every seeker should seek after this."[4]

﴿إِنَّا نَخَافُ مِن رَّبِّنَا يَوْمًا عَبُوسًا قَمْطَرِيرًا ۝﴾

﴾*Verily, We fear from our Lord a Day that is 'Abūs and Qamṭarīr.*﴿

meaning, 'we only do this so that perhaps Allāh may have mercy on us and treat us with gentleness on the Day that is *'Abus* and *Qamṭarīr*.' 'Ali bin Abi Ṭalḥah reported from Ibn

[1] Aṭ-Ṭabari 24:98.

[2] An-Nasā'ī in *Al-Kubrā* 4:258.

[3] Aṭ-Ṭabari 24:98.

[4] Aṭ-Ṭabari 24:98.

'Abbās, "'*Abūs* means difficult and *Qamṭarīr* means long."[1] 'Ikrimah and others said from Ibn Abbās,

﴿يَوْمًا عَبُوسًا قَمْطَرِيرًا﴾

﴾*a Day that is 'Abūs and Qamṭarīr (hard and distressful, that will make the faces look horrible from extreme dislike to it.)*﴿

"The disbeliever will frown on that day until sweat will flow between his eyes like tar."[2] Mujāhid said, "*Abūs 'Ābis* means (frowning with) the two lips and *Qamṭarīr* means drawing up the face in a scowl." Sa'īd bin Jubayr and Qatādah said, "Faces will be made to frown due to dismay. *Qamṭarīr* is the contraction of the forehead and what is between the two eyes due to dismay." Ibn Zayd said, " '*Abūs* is the evil and *Qamṭarīr* is the severity."

Some Details concerning the Reward of the Righteous in Paradise and what it contains of Delights

Allāh says,

﴿فَوَقَاهُمُ اللَّهُ شَرَّ ذَٰلِكَ الْيَوْمِ وَلَقَّاهُمْ نَضْرَةً وَسُرُورًا﴾

﴾*So, Allāh saved them from the evil of that Day, and gave them Naḍrah (a light of beauty) and joy.*﴿

This is used as a way of eloquence in stating similarity (i.e., two similar things).

﴿فَوَقَاهُمُ اللَّهُ شَرَّ ذَٰلِكَ الْيَوْمِ﴾

﴾*So, Allāh saved them from the evil of that Day,*﴿

meaning, He protects them from that which they fear of it.

﴿وَلَقَّاهُمْ نَضْرَةً﴾

﴾*and gave them Naḍrah (a light of beauty)*﴿ meaning, in their faces.

﴿وَسُرُورًا﴾

﴾*And joy*﴿ in their hearts. Al-Ḥasan Al-Baṣri, Qatādah, Abu 'Āliyah and Ar-Rabī' bin Anas all stated this.[3] This is similar to Allāh's statement,

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[1] Aṭ-Ṭabari 24:100.

[2] Aṭ-Ṭabari 24:99.

[3] Aṭ-Ṭabari 24:101.

﴿وُجُوهٌ يَوْمَئِذٍ مُّسْفِرَةٌ (38) ضَاحِكَةٌ مُّسْتَبْشِرَةٌ (39)﴾

﴿Some faces that Day will be bright, laughing, rejoicing at good news.﴾

This is because if the heart is happy, then the face will be enlightened. As Ka'b bin Mālik said in his lengthy *Ḥadīth* about Allāh's Messenger ﷺ, whenever he was happy, then his face will be radiant until it will be as if it is a piece of the moon.[1] 'Ā'ishah said, "The Messenger of Allāh ﷺ entered into my home happy and his facial expression was glowing." And the *Ḥadīth* continues.[2]
Allāh then says,

﴿وَجَزَاهُم بِمَا صَبَرُوا﴾

﴿And their recompense because they were patient﴾

meaning, due to their patience He will give them, bestow upon them and accommodate them with Paradise and silken garments. This means a home that is spacious, a delightful life and fine clothing. Al-Ḥāfiẓ Ibn 'Asākir said in his biography of Hishām bin Sulaymān Ad-Darānī, "*Sūrat Al-Insān* was recited to Abu Sulaymān Ad-Darānī, and when the reciter reached the *Āyah* where Allāh says,

﴿وَجَزَاهُم بِمَا صَبَرُوا جَنَّةً وَحَرِيرًا (12)﴾

﴿And their recompense shall be Paradise, and silken garments, because they were patient.﴾

he (Abu Sulaymān) said, 'Because they were patient in leaving off their desires in the world.' "

﴿مُّتَّكِئِينَ فِيهَا عَلَى الْأَرَائِكِ لَا يَرَوْنَ فِيهَا شَمْسًا وَلَا زَمْهَرِيرًا (13) وَدَانِيَةً عَلَيْهِمْ ظِلَالُهَا وَذُلِّلَتْ قُطُوفُهَا تَذْلِيلًا (14) وَيُطَافُ عَلَيْهِم بِآنِيَةٍ مِّن فِضَّةٍ وَأَكْوَابٍ كَانَتْ قَوَارِيرَا (15) قَوَارِيرَ مِن فِضَّةٍ قَدَّرُوهَا تَقْدِيرًا (16) وَيُسْقَوْنَ فِيهَا كَأْسًا كَانَ مِزَاجُهَا زَنجَبِيلًا (17) عَيْنًا فِيهَا تُسَمَّىٰ سَلْسَبِيلًا (18) وَيَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُّخَلَّدُونَ إِذَا رَأَيْتَهُمْ حَسِبْتَهُمْ لُؤْلُؤًا مَّنثُورًا (19) وَإِذَا رَأَيْتَ ثَمَّ رَأَيْتَ نَعِيمًا وَمُلْكًا كَبِيرًا (20) عَالِيَهُمْ ثِيَابُ سُندُسٍ خُضْرٌ وَإِسْتَبْرَقٌ وَحُلُّوا أَسَاوِرَ مِن فِضَّةٍ وَسَقَاهُمْ رَبُّهُمْ شَرَابًا طَهُورًا (21) إِنَّ هَٰذَا كَانَ لَكُمْ جَزَاءً وَكَانَ سَعْيُكُم مَّشْكُورًا (22)﴾

[1] *Fatḥ Al-Bārī* 6:653.
[2] *Fatḥ Al-Bārī* 6:653.

عَيْنًا يَشْرَبُ بِهَا عِبَادُ اللَّهِ يُفَجِّرُونَهَا تَفْجِيرًا ﴿٦﴾ يُوفُونَ بِالنَّذْرِ وَيَخَافُونَ
يَوْمًا كَانَ شَرُّهُ مُسْتَطِيرًا ﴿٧﴾ وَيُطْعِمُونَ الطَّعَامَ عَلَىٰ حُبِّهِ مِسْكِينًا
وَيَتِيمًا وَأَسِيرًا ﴿٨﴾ إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللَّهِ لَا نُرِيدُ مِنكُمْ جَزَاءً وَلَا شُكُورًا
﴿٩﴾ إِنَّا نَخَافُ مِن رَّبِّنَا يَوْمًا عَبُوسًا قَمْطَرِيرًا ﴿١٠﴾ فَوَقَاهُمُ اللَّهُ شَرَّ ذَٰلِكَ
الْيَوْمِ وَلَقَّاهُمْ نَضْرَةً وَسُرُورًا ﴿١١﴾ وَجَزَاهُم بِمَا صَبَرُوا جَنَّةً وَحَرِيرًا
﴿١٢﴾ مُّتَّكِئِينَ فِيهَا عَلَى الْأَرَائِكِ لَا يَرَوْنَ فِيهَا شَمْسًا وَلَا زَمْهَرِيرًا ﴿١٣﴾
وَدَانِيَةً عَلَيْهِمْ ظِلَالُهَا وَذُلِّلَتْ قُطُوفُهَا تَذْلِيلًا ﴿١٤﴾ وَيُطَافُ عَلَيْهِم بِآنِيَةٍ
مِّن فِضَّةٍ وَأَكْوَابٍ كَانَتْ قَوَارِيرَا ﴿١٥﴾ قَوَارِيرَ مِن فِضَّةٍ قَدَّرُوهَا تَقْدِيرًا ﴿١٦﴾
وَيُسْقَوْنَ فِيهَا كَأْسًا كَانَ مِزَاجُهَا زَنجَبِيلًا ﴿١٧﴾ عَيْنًا فِيهَا تُسَمَّىٰ سَلْسَبِيلًا
﴿١٨﴾ ۞ وَيَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُّخَلَّدُونَ إِذَا رَأَيْتَهُمْ حَسِبْتَهُمْ لُؤْلُؤًا مَّنثُورًا
﴿١٩﴾ وَإِذَا رَأَيْتَ ثَمَّ رَأَيْتَ نَعِيمًا وَمُلْكًا كَبِيرًا ﴿٢٠﴾ عَالِيَهُمْ ثِيَابُ سُندُسٍ
خُضْرٌ وَإِسْتَبْرَقٌ وَحُلُّوا أَسَاوِرَ مِن فِضَّةٍ وَسَقَاهُمْ رَبُّهُمْ شَرَابًا
طَهُورًا ﴿٢١﴾ إِنَّ هَٰذَا كَانَ لَكُمْ جَزَاءً وَكَانَ سَعْيُكُم مَّشْكُورًا ﴿٢٢﴾ إِنَّا
نَحْنُ نَزَّلْنَا عَلَيْكَ الْقُرْآنَ تَنزِيلًا ﴿٢٣﴾ فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تُطِعْ
مِنْهُمْ آثِمًا أَوْ كَفُورًا ﴿٢٤﴾ وَاذْكُرِ اسْمَ رَبِّكَ بُكْرَةً وَأَصِيلًا ﴿٢٥﴾

﴾13. Reclining therein on raised couches, they will see there neither the excessive heat, nor the excessive cold.﴿

﴾14. And the shade thereof is close upon them, and the bunches of fruit thereof will hang low within their reach.﴿

﴾15. And among them will be passed round vessels of silver and cups of crystal -﴿

﴾16. (Qawārīr) Crystal-clear, made of silver. They will determine the measure thereof.﴿

﴾17. And they will be given to drink there of a cup (of wine) mixed with Zanjabīl (ginger),﴿

﴾18. A spring there, called Salsabīl.﴿

﴾19. And round about them will (serve) boys of everlasting youth. If you see them, you would think them scattered pearls.﴿

﴾20. And when you look there (in Paradise), you will see a delight (that cannot be imagined), and a great dominion.﴿

﴾21. Their garments will be of fine green silk, and Istabraq. They will be adorned with bracelets of silver, and their Lord will give them a purifying drink.﴿

﴾22. (And it will be said to them): "Verily, this is a reward for you, and your endeavor has been accepted."﴿

The raised Couches and the lack of Heat and Cold

Allāh tells us about the people of Paradise and the eternal delights they will experience, as well as the comprehensive

favors that they will be given. Allāh says,

﴿مُّتَّكِـِٔينَ فِيهَا عَلَى ٱلْأَرَآئِكِ﴾

﴾*Reclining therein on raised couches.*﴿ This has already been discussed in *Sūrat Aṣ-Ṣāffāt* and the difference of opinion about the meaning of reclining. Is it lying down, reclining on the elbows, sitting down cross-legged, or being firmly seated? We have also mentioned that the *Al-Arā'ik* are couches beneath curtained canopies. Concerning Allāh's statement,

﴿لَا يَرَوْنَ فِيهَا شَمْسًا وَلَا زَمْهَرِيرًا ﴿١٣﴾﴾

﴾*they will see there neither the excessive heat, nor the excessive bitter cold.*﴿

meaning, there will be no disturbing heat with them, nor any painful cold, rather there will only be one climate that will be always and eternal and they will not want it to be changed.

The Shade and Fruit Clusters will be near

﴿وَدَانِيَةً عَلَيْهِمْ ظِلَـٰلُهَا﴾

﴾*And the shade thereof is close upon them.*﴿

meaning, the branches will be close to them.

﴿وَذُلِّلَتْ قُطُوفُهَا تَذْلِيلًا ﴿١٤﴾﴾

﴾*And the bunches of fruit thereof will hang low within their reach.*﴿

meaning, whenever he attempts to get any fruit, it will come nearer to him and come down from its highest branch as if it hears and obeys. This is as Allāh says in another *Āyah*,

﴿وَجَنَى ٱلْجَنَّتَيْنِ دَانٍ ﴿٥٤﴾﴾

﴾*And fruits of the two gardens will be near at hand.*﴿ (55:54)

Allāh also says,

﴿قُطُوفُهَا دَانِيَةٌ ﴿٢٣﴾﴾

﴾*The fruits in bunches whereof will be low and near at hand.*﴿ (69:23)

Mujāhid said,

﴿وَذُلِّلَتْ قُطُوفُهَا تَذْلِيلًا﴾

﴾And the bunches of fruit thereof will hang low within their reach.﴿

"If he stands it will rise with him an equal amount, if he sits it will lower itself for him so that he can reach it and if he lies down it will lower itself for him more so that he can reach it. So this is Allāh's statement,

﴿تَذْلِيلًا﴾

﴾will hang low within their reach﴿."[1]

Qatādah said, "No thorn or distance will repel their hands away from it (the fruit)."[2]

Vessels of Silver and Drinking Cups

Allāh says,

﴿وَيُطَافُ عَلَيْهِم بِآنِيَةٍ مِّن فِضَّةٍ وَأَكْوَابٍ﴾

﴾And among them will be passed round vessels of silver and cups of crystal﴿

meaning, servants will go around them with containers of food made of silver and cups of drink. These are drinking vessels that do not have handles or spouts. Then Allāh says,

﴿قَوَارِيرَا ۝ قَوَارِيرَا مِن فِضَّةٍ﴾

﴾(Qawārīr) Crystal-clear, made of silver.﴿

Ibn 'Abbās, Mujāhid, Al-Ḥasan Al-Baṣri and others have all said, "It (*Qawārīr*) is the whiteness of silver in the transparency of glass."[3] *Qawārīr* is only made of glass. So these cups are made of silver, but due to their fine thinness, what is inside of them will be visible from outside of them (as if they are glass). This is among the things of which there is nothing like in this world. Allāh said,

﴿قَدَّرُوهَا تَقْدِيرًا ۝﴾

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[1] Aṭ-Ṭabari 24:103.

[2] Aṭ-Ṭabari 24:103.

[3] Aṭ-Ṭabari 24:105, 106.

﴾*They will determine the measure thereof.*﴿

meaning, according to the amount that will quench their thirst. It will not be more than that nor less than it, rather it will be prepared in an amount that is suitable for quenching the thirst of their drinkers. This is the meaning of the statement of Ibn 'Abbās, Mujāhid, Sa'īd bin Jubayr, Abu Ṣāliḥ, Qatādah, Ibn Abzā, 'Abdullāh bin 'Ubayd bin 'Umayr, Ash-Sha'bi and Ibn Zayd. This was stated by Ibn Jarīr and others.[1] This is the most excellent provision, distinction and honor.

The Ginger Drink and the Drink of *Salsabīl*

Allāh says,

﴿وَيُسْقَوْنَ فِيهَا كَأْسًا كَانَ مِزَاجُهَا زَنجَبِيلًا ﴿١٧﴾﴾

﴾*And they will be given to drink there of a cup mixed with Zanjabīl (ginger),*﴿

meaning, they – the righteous – will also be given a drink from these cups.

﴿كَأْسًا﴾

﴾*a cup*﴿ meaning, a drink of wine.

﴿كَانَ مِزَاجُهَا زَنجَبِيلًا﴾

﴾*mixed with Zanjabīl (ginger),*﴿

So on one occasion they will be given a drink that is mixed with camphor, and it is cool. Then on another occasion they will be given a drink mixed with ginger, and it is hot. This is so that their affair will be balanced. However, those who are nearest to Allāh, they will drink from all of it however they wish, as Qatādah and others have said.[2] The statement of Allāh has already preceded which says,

﴿عَيْنًا يَشْرَبُ بِهَا عِبَادُ اللَّهِ﴾

﴾*A spring wherefrom the servants of Allāh will drink.*﴿ (76:6)

And here Allāh says,

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[1] Aṭ-Ṭabari 24:106, 107, and Al-Qurṭubi 19:141.

[2] Aṭ-Ṭabari 24:107.

﴿عَيْنًا فِيهَا تُسَمَّى سَلْسَبِيلًا﴾

﴾A spring there, called Salsabīl.﴿

meaning, the ginger will be in a spring in Paradise that is called *Salsabil*. 'Ikrimah said, "It (*Salsabil*) is the name of a spring in Paradise." Mujāhid said, "It is called this due to its continuous flowing and the severity of its current."[1]

The Boys and Servants

Allāh says,

﴿وَيَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُّخَلَّدُونَ إِذَا رَأَيْتَهُمْ حَسِبْتَهُمْ لُؤْلُؤًا مَّنثُورًا﴾

﴾And round about them will (serve) boys of everlasting youth. If you see them, you would think them scattered pearls.﴿

meaning, young boys from the boys of Paradise will go around serving the people of Paradise.

﴿مُّخَلَّدُونَ﴾

﴾everlasting youth.﴿ meaning, in one state forever which they will be never changing from, they will not increase in age. Those who have described them as wearing earings in their ears have only interpreted the meaning in such a way because a child is befitting of this description and not an adult man. Concerning Allāh's statement,

﴿إِذَا رَأَيْتَهُمْ حَسِبْتَهُمْ لُؤْلُؤًا مَّنثُورًا﴾

﴾If you see them, you would think them scattered pearls.﴿

meaning, when you see them dispersing to fulfill the needs of their masters, their great number, their beautiful faces, handsome colors, fine clothing and ornaments, you would think that they were scattered pearls. There is no better quality than this, nor is there anything nicer to look at than scattered pearls in a beautiful place.

Allāh says,

﴿وَإِذَا رَأَيْتَ﴾

﴾And when you look﴿ meaning, 'when you see it, O

[1] Aṭ-Ṭabari 24:108.

Muḥammad.'

﴿ثَمَّ﴾

﴿there﴾ meaning, there. This refers to Paradise and its beauty, its vastness, its loftiness and the joy and happiness it contains.

﴿رَأَيْتَ نَعِيمًا وَمُلْكًا كَبِيرًا﴾

﴿You will see a delight, and a great dominion.﴾

meaning, there will be a great kingdom that belongs to Allāh and a dazzling, splendid dominion. It has been confirmed in the *Ṣaḥīḥ* that Allāh will say to the last of the people of the Fire to be taken out of it, and the last of the people to enter into Paradise,

«إِنَّ لَكَ مِثْلَ الدُّنْيَا وَعَشَرَةَ أَمْثَالِهَا»

«*verily, you will have similar to the world and ten worlds like it (in addition to it).*"»[1]

If this is what He will give to the least of those who will be in Paradise, then what do you think about the one who will have a higher status and will be favored even more by Allāh?

The Garments and Ornaments

Allāh says,

﴿عَالِيَهُمْ ثِيَابُ سُندُسٍ خُضْرٌ وَإِسْتَبْرَقٌ﴾

﴿*Their garments will be of fine green silk, and Istabraq.*﴾

meaning, among the garments of the people of Paradise is silk and *Sundus*, which is a high quality silk. These garments will be shirts and similar clothing from the undergarments. Concerning *Istabraq* (velvet), from it there is that which has a glitter and shimmer to it, and it is that which is worn as outer clothes, just as is well-known in clothing.

﴿وَحُلُّوا أَسَاوِرَ مِن فِضَّةٍ﴾

﴿*They will be adorned with bracelets of silver,*﴾

This is a description of the righteous. In reference to those who will be near to Allāh, then their description is as Allāh

[1] Muslim 1:173.

says,

﴿يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِن ذَهَبٍ وَلُؤْلُؤًا وَلِبَاسُهُمْ فِيهَا حَرِيرٌ ﴿٢٣﴾﴾

﴾*Wherein they will be adorned with bracelets of gold and pearls and their garments therein will be of silk.*﴿ (22:23)

After Allāh mentions the outward beautification with silk and ornaments, He then says,

﴿وَسَقَاهُمْ رَبُّهُمْ شَرَابًا طَهُورًا ﴿٢١﴾﴾

﴾*and their Lord will give them a purifying drink.*﴿ meaning, it will purify their insides of envy, despise, hatred, harm and the other reprehensible character traits. This is just as we have recorded from the Commander of the believers, 'Ali bin Abi Ṭālib, that he said, "When the people of Paradise come to the Gate of Paradise, they will find two springs there. Then it will be as if they were inspired with what to do, so they will drink from one of them and Allāh will remove whatever harmfulness there may be within them. Then they will bathe in the other spring and a glow of delight will run all over them. Thus, Allāh informs of their outward condition and their inner beauty."[1] Allāh then says,

﴿إِنَّ هَٰذَا كَانَ لَكُمْ جَزَاءً وَكَانَ سَعْيُكُم مَّشْكُورًا ﴿٢٢﴾﴾

﴾*Verily, this is a reward for you, and your endeavor has been accepted.*﴿

meaning, this will be said to them in honor of them and as a goodness towards them. This is as Allāh says,

﴿كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا أَسْلَفْتُمْ فِي الْأَيَّامِ الْخَالِيَةِ ﴿٢٤﴾﴾

﴾*Eat and drink at ease for that which you have sent forth before you in days past!*﴿ (69:24)

Allāh also says,

﴿وَنُودُوا أَن تِلْكُمُ الْجَنَّةُ أُورِثْتُمُوهَا بِمَا كُنتُمْ تَعْمَلُونَ ﴿٤٣﴾﴾

﴾*And it will be cried out to them: "This is the Paradise which you have inherited for what you used to do."*﴿ (7:43)

Then Allāh says,

[1] Al-Qurṭubi 19:47.

وَمِنَ ٱلَّيْلِ فَٱسْجُدْ لَهُۥ وَسَبِّحْهُ لَيْلًا طَوِيلًا ﴿٢٦﴾ إِنَّ هَٰٓؤُلَآءِ يُحِبُّونَ ٱلْعَاجِلَةَ وَيَذَرُونَ وَرَآءَهُمْ يَوْمًا ثَقِيلًا ﴿٢٧﴾ نَّحْنُ خَلَقْنَٰهُمْ وَشَدَدْنَآ أَسْرَهُمْ ۖ وَإِذَا شِئْنَا بَدَّلْنَآ أَمْثَٰلَهُمْ تَبْدِيلًا ﴿٢٨﴾ إِنَّ هَٰذِهِۦ تَذْكِرَةٌ ۖ فَمَن شَآءَ ٱتَّخَذَ إِلَىٰ رَبِّهِۦ سَبِيلًا ﴿٢٩﴾ وَمَا تَشَآءُونَ إِلَّآ أَن يَشَآءَ ٱللَّهُ ۚ إِنَّ ٱللَّهَ كَانَ عَلِيمًا حَكِيمًا ﴿٣٠﴾ يُدْخِلُ مَن يَشَآءُ فِى رَحْمَتِهِۦ ۚ وَٱلظَّٰلِمِينَ أَعَدَّ لَهُمْ عَذَابًا أَلِيمًۢا ﴿٣١﴾

سُورَةُ المُرْسَلَاتِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

وَٱلْمُرْسَلَٰتِ عُرْفًا ﴿١﴾ فَٱلْعَٰصِفَٰتِ عَصْفًا ﴿٢﴾ وَٱلنَّٰشِرَٰتِ نَشْرًا ﴿٣﴾ فَٱلْفَٰرِقَٰتِ فَرْقًا ﴿٤﴾ فَٱلْمُلْقِيَٰتِ ذِكْرًا ﴿٥﴾ عُذْرًا أَوْ نُذْرًا ﴿٦﴾ إِنَّمَا تُوعَدُونَ لَوَٰقِعٌ ﴿٧﴾ فَإِذَا ٱلنُّجُومُ طُمِسَتْ ﴿٨﴾ وَإِذَا ٱلسَّمَآءُ فُرِجَتْ ﴿٩﴾ وَإِذَا ٱلْجِبَالُ نُسِفَتْ ﴿١٠﴾ وَإِذَا ٱلرُّسُلُ أُقِّتَتْ ﴿١١﴾ لِأَىِّ يَوْمٍ أُجِّلَتْ ﴿١٢﴾ لِيَوْمِ ٱلْفَصْلِ ﴿١٣﴾ وَمَآ أَدْرَىٰكَ مَا يَوْمُ ٱلْفَصْلِ ﴿١٤﴾ وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ﴿١٥﴾ أَلَمْ نُهْلِكِ ٱلْأَوَّلِينَ ﴿١٦﴾ ثُمَّ نُتْبِعُهُمُ ٱلْءَاخِرِينَ ﴿١٧﴾ كَذَٰلِكَ نَفْعَلُ بِٱلْمُجْرِمِينَ ﴿١٨﴾ وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ﴿١٩﴾

﴿وَكَانَ سَعْيُكُم مَّشْكُورًا﴾

﴾and your endeavor has been accepted﴿ meaning, 'Allāh the Exalted will reward you for a small amount (of deeds) with a large amount (of reward).'

﴿إِنَّا نَحْنُ نَزَّلْنَا عَلَيْكَ ٱلْقُرْءَانَ تَنزِيلًا ﴿٢٣﴾ فَٱصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تُطِعْ مِنْهُمْ ءَاثِمًا أَوْ كَفُورًا ﴿٢٤﴾ وَٱذْكُرِ ٱسْمَ رَبِّكَ بُكْرَةً وَأَصِيلًا ﴿٢٥﴾ وَمِنَ ٱلَّيْلِ فَٱسْجُدْ لَهُۥ وَسَبِّحْهُ لَيْلًا طَوِيلًا ﴿٢٦﴾ إِنَّ هَٰٓؤُلَآءِ يُحِبُّونَ ٱلْعَاجِلَةَ وَيَذَرُونَ وَرَآءَهُمْ يَوْمًا ثَقِيلًا ﴿٢٧﴾ نَّحْنُ خَلَقْنَٰهُمْ وَشَدَدْنَآ أَسْرَهُمْ ۖ وَإِذَا شِئْنَا بَدَّلْنَآ أَمْثَٰلَهُمْ تَبْدِيلًا ﴿٢٨﴾ إِنَّ هَٰذِهِۦ تَذْكِرَةٌ ۖ فَمَن شَآءَ ٱتَّخَذَ إِلَىٰ رَبِّهِۦ سَبِيلًا ﴿٢٩﴾ وَمَا تَشَآءُونَ إِلَّآ أَن يَشَآءَ ٱللَّهُ ۚ إِنَّ ٱللَّهَ كَانَ عَلِيمًا حَكِيمًا ﴿٣٠﴾ يُدْخِلُ مَن يَشَآءُ فِى رَحْمَتِهِۦ ۚ وَٱلظَّٰلِمِينَ أَعَدَّ لَهُمْ عَذَابًا أَلِيمًۢا ﴿٣١﴾﴾

﴾23. Verily, it is We Who have sent down the Qur'ān to you by stages.﴿

﴾24. Therefore be patient with constancy to the command of your Lord, and obey neither a sinner nor a disbeliever among them.﴿

﴾25. And remember the Name of your Lord every morning and afternoon.﴿

﴾26. And during the night, prostrate yourself to Him, and glorify Him a long night through.﴿

﴾27. Verily, these love the present life of this world, and put

behind them a heavy Day.﴿

﴾28. It is We Who created them, and We have made them of strong build. And when We will, We can replace them with others like them with a complete replacement.﴿

﴾29. Verily, this is an admonition, so whosoever wills, let him take a path to his Lord.﴿

﴾30. But you cannot will, unless Allāh wills. Verily, Allāh is Ever All-Knowing, All-Wise.﴿

﴾31. He will admit to His mercy whom He wills and as for the wrongdoers – He has prepared a painful torment.﴿

Mention of the Qur'ān's Revelation and the Command to be Patient and remember Allāh

Allāh reminds His Messenger ﷺ of how He blessed him by revealing the Magnificent Qur'ān to him.

﴿فَاصْبِرْ لِحُكْمِ رَبِّكَ﴾

﴾Therefore be patient with constancy to the command of your Lord.,﴿

meaning, 'just as you have been honored by what has been revealed to you, then be patient with His decree and decision and know that He will handle your affairs in a good manner.'

﴿وَلَا تُطِعْ مِنْهُمْ ءَاثِمًا أَوْ كَفُورًا ﴿٢٤﴾﴾

﴾And obey neither a sinner (Āthim) nor a disbeliever (Kafūr) among them.﴿

meaning, 'do not obey the disbelievers and the hypocrites if they wish to deter you from what has been revealed to you. Rather convey that which has been revealed to you from your Lord and put your trust in Allāh, for verily, Allāh will protect you from the people.' The *Āthim* is the sinner in his deeds and the *Kafūr* is the disbeliever in his heart.

﴿وَاذْكُرِ اسْمَ رَبِّكَ بُكْرَةً وَأَصِيلًا ﴿٢٥﴾﴾

﴾And remember the Name of your Lord every morning and afternoon.﴿

meaning, at the beginning of the day and at its end.

﴿وَمِنَ الَّيْلِ فَاسْجُدْ لَهُ وَسَبِّحْهُ لَيْلًا طَوِيلًا ﴿٢٦﴾﴾

﴾*And during the night, prostrate yourself to Him, and glorify Him a long night through.*﴿

This is similar to Allāh's statement,

﴿وَمِنَ ٱلَّيْلِ فَتَهَجَّدْ بِهِۦ نَافِلَةً لَّكَ عَسَىٰٓ أَن يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا ﴿٧٩﴾﴾

﴾*And in some parts of the night offer the Ṣalāh with it (the Qur'ān), as an additional prayer (Tajhajjud) for you. It may be that you Lord will raise you to Maqām Maḥmūd.*﴿ (17:79)

Similarly, Allāh also says,

﴿يَـٰٓأَيُّهَا ٱلْمُزَّمِّلُ ﴿١﴾ قُمِ ٱلَّيْلَ إِلَّا قَلِيلًا ﴿٢﴾ نِّصْفَهُۥٓ أَوِ ٱنقُصْ مِنْهُ قَلِيلًا ﴿٣﴾ أَوْ زِدْ عَلَيْهِ وَرَتِّلِ ٱلْقُرْءَانَ تَرْتِيلًا ﴿٤﴾﴾

﴾*O you wrapped! Stand all night, except a little. Half of it or a little less than that, or a little more. And recite the Qur'ān Tartīl.*﴿ (73:1-4)

The Censure of Love for the World and informing about the Day of the Final Return

Allāh reprimands the disbelievers and those similar to them who love the world and are devoted and dedicated to it, who put the abode of the Hereafter behind them in disregard. He says;

﴿إِنَّ هَـٰٓؤُلَآءِ يُحِبُّونَ ٱلْعَاجِلَةَ وَيَذَرُونَ وَرَآءَهُمْ يَوْمًا ثَقِيلًا ﴿٢٧﴾﴾

﴾*Verily, these love the present life of this world, and put behind them a heavy Day.*﴿

meaning, the Day of Judgement. Then Allāh says,

﴿نَّحْنُ خَلَقْنَـٰهُمْ وَشَدَدْنَآ أَسْرَهُمْ﴾

﴾*It is We Who created them, and We have made them of strong build.*﴿

Ibn 'Abbās, Mujāhid and others have said, "This means their creation."[1]

﴿وَإِذَا شِئْنَا بَدَّلْنَآ أَمْثَـٰلَهُمْ تَبْدِيلًا ﴿٢٨﴾﴾

﴾*And when We will, We can replace them with others like them with a complete replacement.*﴿

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[1] Aṭ-Ṭabarī 24:118.

meaning, 'when We wish, We will resurrect them on the Day of Judgement and change them, repeating their creation in a new form.' Here the beginning of their creation is a proof for the repetition of their creation. Ibn Zayd and Ibn Jarīr both said,

﴿وَإِذَا شِئْنَا بَدَّلْنَا أَمْثَالَهُمْ تَبْدِيلًا﴾

﴾*And when We will, We can replace them with others like them with a complete replacement.*﴿

"This means, if We wish We can bring another group of people besides them (in their place)."[1] This is like Allāh's statement,

﴿إِن يَشَأْ يُذْهِبْكُمْ أَيُّهَا النَّاسُ وَيَأْتِ بِآخَرِينَ وَكَانَ اللَّهُ عَلَىٰ ذَٰلِكَ قَدِيرًا﴾

﴾*If He wills, He can take you away, O people, and bring others. And Allāh is capable over that.*﴿ (4:133)

This is also like His statement,

﴿إِن يَشَأْ يُذْهِبْكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ وَمَا ذَٰلِكَ عَلَى اللَّهِ بِعَزِيزٍ﴾

﴾*If He wills, He can remove you and bring a new creation! And for Allāh that is not hard or difficult.*﴿ (14:19-20)

The Qur'ān is a Reminder, and Guidance comes from the Help of Allāh

Allāh then says,

﴿إِنَّ هَٰذِهِ تَذْكِرَةٌ﴾

﴾*Verily, this is an admonition,*﴿ meaning, this *Sūrah* is a reminder.

﴿فَمَن شَاءَ اتَّخَذَ إِلَىٰ رَبِّهِ سَبِيلًا﴾

﴾*so whosoever wills, let him take a path to his Lord.*﴿

meaning, a path and a way. This means, whoever wishes to be guided by the Qur'ān. This is similar to Allāh's statement,

﴿وَمَاذَا عَلَيْهِمْ لَوْ آمَنُوا بِاللَّهِ وَالْيَوْمِ الْآخِرِ﴾

﴾*And what loss have they if they had believed in Allāh and in the Last Day.*﴿ (4:39)

Then Allāh says,

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[1] Aṭ-Ṭabari 24:118, 119.

﴿وَمَا تَشَآءُونَ إِلَّآ أَن يَشَآءَ ٱللَّهُ﴾

﴾*But you cannot will, unless Allāh wills.*﴿

meaning, no one is able to guide himself, enter into faith or bring about any benefit for himself,

﴿إِلَّآ أَن يَشَآءَ ٱللَّهُ إِنَّ ٱللَّهَ كَانَ عَلِيمًا حَكِيمًا ﴿٣٠﴾﴾

﴾*Unless Allāh wills. Verily, Allāh is Ever All-Knowing, All-Wise.*﴿

meaning, He is Most Knowledgeable of who deserves to be guided. So, He makes guidance easy for him and He predestines for him that which will be a cause for it. However, whoever deserves misguidance, He averts guidance from him. Unto Him belongs the most excellent wisdom and the most irrefutable argument. Thus, He says,

﴿إِنَّ ٱللَّهَ كَانَ عَلِيمًا حَكِيمًا﴾

﴾*Verily, Allāh is Ever All-Knowing, All-Wise.*﴿

Then He says,

﴿يُدْخِلُ مَن يَشَآءُ فِى رَحْمَتِهِۦ وَٱلظَّـٰلِمِينَ أَعَدَّ لَهُمْ عَذَابًا أَلِيمًۢا ﴿٣١﴾﴾

﴾*He will admit to His mercy whom He wills and as for the wrongdoers – He has prepared a painful torment.*﴿

meaning, He guides whomever He wishes and He leads astray whomever He wishes. Whoever He guides, there is no one who can lead him astray; and whoever He leads astray, there is no one who can guide him.

This is the end of the *Tafsīr* of *Sūrat Al-Insān*. And all praise and thanks are due to Allāh.

The *Tafsīr* of *Sūrat Al-Mursalāt* (Chapter - 77)

Which was revealed in Makkah

The Revelation of this *Sūrat* and its Recitation in the *Maghrib* Prayer

Al-Bukhāri recorded from 'Abdullāh - that is Ibn Mas'ūd - that he said, "While we were with the Messenger of Allāh ﷺ in a cave at Mina,

﴿وَالْمُرْسَلَٰتِ﴾

﴿*By the Mursalāt.*﴾ was revealed to him. He was reciting it and I was learning it from his mouth. Verily, his mouth was moist with it when a snake leaped out at us. The Prophet ﷺ said,

«اقْتُلُوهَا»

«*Kill it!*» So we quickly went after it, but it got away. Then the Prophet ﷺ said,

«وُقِيَتْ شَرَّكُمْ، كَمَا وُقِيتُمْ شَرَّهَا»

«*It was saved from your harm just as you all were saved from its harm.*»"[1]

Muslim also recorded this *Ḥadīth* by way of Al-A'mash.[2] Imām Aḥmad recorded from Ibn 'Abbās, who reported from his mother that she heard the Prophet ﷺ reciting

﴿وَالْمُرْسَلَٰتِ عُرْفًا ۝﴾

﴿*By the Mursalāt.*﴾ in the *Maghrib* prayer.[3] In a report from Mālik on the authority of Ibn 'Abbās, he narrated that Umm Al-Faḍl (his mother) heard him (Ibn 'Abbās) reciting

[1] *Fatḥ Al-Bāri* 4:42.
[2] Muslim 4:1755.
[3] Aḥmad 6:338.

﴿وَالْمُرْسَلَاتِ عُرْفًا ﴿١﴾﴾

﴾*By the Mursalāt 'Urfa.*﴿ (77:1)

so she said, "O my son! You reminded me with your recitation of this *Sūrat*. Verily, it is the last thing I heard from the Messenger of Allāh ﷺ. He recited it in the *Maghrib* prayer (i.e., before he died)."[1] Both Al-Bukhārī and Muslim recorded this report in the Two *Sahīhs* by way of Mālik.[2]

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

﴿وَالْمُرْسَلَاتِ عُرْفًا ﴿١﴾ فَالْعَاصِفَاتِ عَصْفًا ﴿٢﴾ وَالنَّاشِرَاتِ نَشْرًا ﴿٣﴾ فَالْفَارِقَاتِ فَرْقًا ﴿٤﴾ فَالْمُلْقِيَاتِ ذِكْرًا ﴿٥﴾ عُذْرًا أَوْ نُذْرًا ﴿٦﴾ إِنَّمَا تُوعَدُونَ لَوَاقِعٌ ﴿٧﴾ فَإِذَا النُّجُومُ طُمِسَتْ ﴿٨﴾ وَإِذَا السَّمَاءُ فُرِجَتْ ﴿٩﴾ وَإِذَا الْجِبَالُ نُسِفَتْ ﴿١٠﴾ وَإِذَا الرُّسُلُ أُقِّتَتْ ﴿١١﴾ لِأَيِّ يَوْمٍ أُجِّلَتْ ﴿١٢﴾ لِيَوْمِ الْفَصْلِ ﴿١٣﴾ وَمَا أَدْرَاكَ مَا يَوْمُ الْفَصْلِ ﴿١٤﴾ وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿١٥﴾﴾

﴾*1. By the Mursalāt 'Urfā.*﴿

﴾*2. The 'Āṣifāt 'Aṣfā.*﴿

﴾*3. And the Nāshirāt Nashrā.*﴿

﴾*4. The Fāriqāt that separate.*﴿

﴾*5. The Mulqiyāt that remind,*﴿

﴾*6. Excusing or warning.*﴿

﴾*7. Surely, what you are promised will occur.*﴿

﴾*8. Then when the stars lose their lights.*﴿

﴾*9. And when Furijat the heaven.*﴿

﴾*10. And when the mountains are blown away.*﴿

﴾*11. And when the Messengers are Uqqitat.*﴿

﴾*12. For what Day are these signs postponed?*﴿

﴾*13. For the Day of Sorting Out (the men of Paradise from the men destined for Hell).*﴿

﴾*14. And what will explain to you what is the Day of Sorting Out?*﴿

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[1] *Muwaṭṭa'* 1:78.

[2] *Fatḥ Al-Bārī* 2:287, and Muslim 1:338.

﴾15. Woe that Day to the deniers (of the Day of Resurrection)!﴿

Allāh's swearing by Different Creatures about the Occurrence of the Hereafter

Ibn Abi Ḥātim recorded that Abu Hurayrah said,

﴾وَٱلْمُرْسَلَٰتِ عُرْفًا﴿

﴾*By the Mursalāt 'Urfā.*﴿ "The angels." From Masrūq, Abu Aḍ-Ḍuḥā, Mujāhid in one narrations from him, As-Suddi and Ar-Rabī' bin Anas, statements similar to this have been reported.

It has been reported from Abu Ṣāliḥ that he said, "These are the Messenger." In another narration from him (Abu Ṣāliḥ) he said that it means the angels. Abu Ṣāliḥ has also said the meaning of *Al-'Āṣifāt, An-Nāshirāt, Al-Fāriqāt* and *Al-Mulqiyāt,* that they all refer to the angels.

Ath-Thawri narrated from Salamah bin Kuhayl, who reported from Muslim Al-Baṭīn, who reported from Abu Al-'Ubaydayn that he asked Ibn Mas'ūd about the meaning of *Al-Mursalāt 'Urfā*, and he (Ibn Mas'ūd) said, "The wind." He said the same about *Al-'Āṣifāt 'Aṣfā* and *An-Nāshirāt Nashrā,* that they all refer to the wind.[1] Ibn 'Abbās, Mujāhid and Qatādah all said the same.[2]

Ibn Jarir confidently affirmed that *Al-'Āṣifāt 'Aṣfā* means the wind just as Ibn Mas'ūd and those who followed him said. However, he (Ibn Jarīr) did not affirm whether *An-Nāshirāt Nashrā* are the angels or the wind as has preceded. It has been reported from Abu Ṣāliḥ that *An-Nāshirāt Nashrā* is the rain. The most obvious meaning is as Allāh says,

﴾وَأَرْسَلْنَا ٱلرِّيَٰحَ لَوَٰقِحَ﴿

﴾*And we send the winds fertilizing.*﴿ (15:22)

He also says,

﴾وَهُوَ ٱلَّذِى يُرْسِلُ ٱلرِّيَٰحَ بُشْرًۢا بَيْنَ يَدَىْ رَحْمَتِهِۦ﴿

﴾*And it is He Who sends the winds as heralds of glad tidings, going before His mercy (rain).*﴿ (7:57)

[1] At-Ṭabari 24:124, 125.

[2] At-Ṭabari 24:123-126.

Similarly, *Al-'Āṣifāt* are winds. It is said (in Arabic) that the winds *'Aṣifāt* when they make noise with their blowing. Likewise, *An-Nāshirāt* are the winds that scatter into clouds in the horizons of the sky according to the will of the Lord.

Allāh then says,

﴿فَالْفَرِقَتِ فَرْقًا ۝ فَالْمُلْقِيَتِ ذِكْرًا ۝ عُذْرًا أَوْ نُذْرًا ۝﴾

﴾*The Fāriqāt that separate, the Mulqiyāt that remind, excusing or warning.*﴿

meaning, the angels. This was said by Ibn Mas'ūd, Ibn 'Abbās, Masruq, Mujahid, Qatādah, Ar-Rabī' bin Anas, As-Suddi and Ath-Thawri.[1] There is no difference of opinion here, because they (the angels) are the ones who descend with Allāh's command to the Messengers, separating between the truth and falsehood, guidance and misguidance, and the lawful and the forbidden. They bring the revelation to the Messengers, which contains exemption or absolvement for the creatures and a warning for them of Allāh's torment if they oppose His command. Allāh said,

﴿إِنَّمَا تُوعَدُونَ لَوَٰقِعٌ ۝﴾

﴾*Surely, what you are promised will occur.*﴿

This is the subject of these oaths. This means, what you all have been promised concerning the establishment of the Hour (Judgement Day), the blowing of the horn, the resurrection of the bodies, the gathering of those of old and those of latter times on one common ground and the rewarding of every doer of a deed based upon his deed. If he did good, then his reward will be good, and if he did evil, then his reward will be evil. All of this will occur, meaning it will come to pass and there is no avoiding it.

A Mention of some of what will occur on the Day of Judgement

Then Allāh says,

﴿فَإِذَا النُّجُومُ طُمِسَتْ ۝﴾

﴾*Then when the stars lose their lights.*﴿ meaning, their light will

[1] At-Tabari 24:128, 129.

leave. This is similar to Allâh's statement,

﴿وَإِذَا ٱلنُّجُومُ ٱنكَدَرَتْ ﴿٢﴾﴾

﴾*And when the star fall.*﴿ (81:2) It is also similar to His statement,

﴿وَإِذَا ٱلْكَوَاكِبُ ٱنتَثَرَتْ ﴿٢﴾﴾

﴾*And when the stars have fallen and scattered.*﴿ (82:2)

Then Allâh says,

﴿وَإِذَا ٱلسَّمَآءُ فُرِجَتْ ﴿٩﴾﴾

﴾*And when Furijat the heaven.*﴿ meaning, it is cleft asunder, becomes split, its sides fall and its edges become weak.

﴿وَإِذَا ٱلْجِبَالُ نُسِفَتْ ﴿١٠﴾﴾

﴾*And when the mountains are blown away.*﴿

meaning, they will be removed and no sight or trace of them will remain. This is as Allâh says,

﴿وَيَسْـَٔلُونَكَ عَنِ ٱلْجِبَالِ فَقُلْ يَنسِفُهَا رَبِّى نَسْفًا ﴿١٠٥﴾﴾

> ﴾*And they ask you concerning the mountains: Say, "My Lord will blast them and scatter them as particles of dust."*﴿ (20:105)

Allâh also says,

﴿وَيَوْمَ نُسَيِّرُ ٱلْجِبَالَ وَتَرَى ٱلْأَرْضَ بَارِزَةً وَحَشَرْنَٰهُمْ فَلَمْ نُغَادِرْ مِنْهُمْ أَحَدًا ﴿٤٧﴾﴾

> ﴾*And (remember) the Day We shall cause the mountains to pass away (like clouds of dust), and you will see the earth as a leveled plain, and we shall gather them all together so as to leave not one of them behind.*﴿ (18:47)

Then He says,

﴿وَإِذَا ٱلرُّسُلُ أُقِّتَتْ ﴿١١﴾﴾

﴾*And when the Messengers are Uqqitat.*﴿

Al-'Awfi narrated from Ibn 'Abbâs that he said that *Uqqitat* means "Gathered."[1] Ibn Zayd said, "This is similar to Allâh's statement,

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[1] Aṭ-Ṭabari 24:129.

﴿يَوْمَ يَجْمَعُ اللَّهُ الرُّسُلَ﴾

﴾On the Day when Allāh will gather the Messengers together.﴿[1]

Mujāhid said,

﴿أُقِّتَتْ﴾

﴾Uqqitat.﴿ "This means postponed."[2] Ath-Thawri narrated from Manṣūr, who narrated from Ibrāhīm that he said concerning the word,

﴿أُقِّتَتْ﴾

﴾Uqqitat.﴿ "This means promised."[3] It seems as though he holds this to be similar to Allāh's statement,

﴿وَأَشْرَقَتِ الْأَرْضُ بِنُورِ رَبِّهَا وَوُضِعَ الْكِتَٰبُ وَجِاْىٓءَ بِالنَّبِيِّـۧنَ وَالشُّهَدَآءِ وَقُضِيَ بَيْنَهُم بِالْحَقِّ وَهُمْ لَا يُظْلَمُونَ ﴿٦٩﴾﴾

﴾And the earth will shine with the light of its Lord: and the Book will be produced; and the Prophets and the witnesses will be brought forward; and it will be judged between them with truth, and they will not be wronged.﴿ (39:69)

Then Allāh says,

﴿لِأَيِّ يَوْمٍ أُجِّلَتْ ﴿١٢﴾ لِيَوْمِ الْفَصْلِ ﴿١٣﴾ وَمَآ أَدْرَىٰكَ مَا يَوْمُ الْفَصْلِ ﴿١٤﴾ وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ﴿١٥﴾﴾

﴾For what Day are these signs postponed? For the Day of Sorting Out. And what will explain to you what is the Day of Sorting Out? Woe that Day to the deniers!﴿

Allāh is saying, 'for which day are the Messengers postponed and their matter expected, so that the Hour will be established?' This is as Allāh says,

﴿فَلَا تَحْسَبَنَّ اللَّهَ مُخْلِفَ وَعْدِهِۦ رُسُلَهُۥٓ إِنَّ اللَّهَ عَزِيزٌ ذُو انْتِقَامٍ ﴿٤٧﴾ يَوْمَ تُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ وَالسَّمَٰوَٰتُ وَبَرَزُوا لِلَّهِ الْوَٰحِدِ الْقَهَّارِ ﴿٤٨﴾﴾

[1] Aṭ-Ṭabari 24:130.

[2] Aṭ-Ṭabari 24:130.

[3] Aṭ-Ṭabari 24:130.

أَلَمْ نَخْلُقكُّم مِّن مَّآءٍ مَّهِينٍ ﴿٢٠﴾ فَجَعَلْنَٰهُ فِى قَرَارٍ مَّكِينٍ ﴿٢١﴾ إِلَىٰ قَدَرٍ
مَّعْلُومٍ ﴿٢٢﴾ فَقَدَرْنَا فَنِعْمَ ٱلْقَٰدِرُونَ ﴿٢٣﴾ وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ﴿٢٤﴾
أَلَمْ نَجْعَلِ ٱلْأَرْضَ كِفَاتًا ﴿٢٥﴾ أَحْيَآءً وَأَمْوَٰتًا ﴿٢٦﴾ وَجَعَلْنَا فِيهَا رَوَٰسِىَ
شَٰمِخَٰتٍ وَأَسْقَيْنَٰكُم مَّآءً فُرَاتًا ﴿٢٧﴾ وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ﴿٢٨﴾
ٱنطَلِقُوٓا۟ إِلَىٰ مَا كُنتُم بِهِۦ تُكَذِّبُونَ ﴿٢٩﴾ ٱنطَلِقُوٓا۟ إِلَىٰ ظِلٍّ ذِى ثَلَٰثِ
شُعَبٍ ﴿٣٠﴾ لَّا ظَلِيلٍ وَلَا يُغْنِى مِنَ ٱللَّهَبِ ﴿٣١﴾ إِنَّهَا تَرْمِى بِشَرَرٍ
كَٱلْقَصْرِ ﴿٣٢﴾ كَأَنَّهُۥ جِمَٰلَتٌ صُفْرٌ ﴿٣٣﴾ وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ﴿٣٤﴾
هَٰذَا يَوْمُ لَا يَنطِقُونَ ﴿٣٥﴾ وَلَا يُؤْذَنُ لَهُمْ فَيَعْتَذِرُونَ ﴿٣٦﴾ وَيْلٌ يَوْمَئِذٍ
لِّلْمُكَذِّبِينَ ﴿٣٧﴾ هَٰذَا يَوْمُ ٱلْفَصْلِ جَمَعْنَٰكُمْ وَٱلْأَوَّلِينَ ﴿٣٨﴾ فَإِن كَانَ
لَكُمْ كَيْدٌ فَكِيدُونِ ﴿٣٩﴾ وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ﴿٤٠﴾ إِنَّ ٱلْمُتَّقِينَ فِى
ظِلَٰلٍ وَعُيُونٍ ﴿٤١﴾ وَفَوَٰكِهَ مِمَّا يَشْتَهُونَ ﴿٤٢﴾ كُلُوا۟ وَٱشْرَبُوا۟ هَنِيٓـًٔا
بِمَا كُنتُمْ تَعْمَلُونَ ﴿٤٣﴾ إِنَّا كَذَٰلِكَ نَجْزِى ٱلْمُحْسِنِينَ ﴿٤٤﴾ وَيْلٌ يَوْمَئِذٍ
لِّلْمُكَذِّبِينَ ﴿٤٥﴾ كُلُوا۟ وَتَمَتَّعُوا۟ قَلِيلًا إِنَّكُم مُّجْرِمُونَ ﴿٤٦﴾ وَيْلٌ يَوْمَئِذٍ
لِّلْمُكَذِّبِينَ ﴿٤٧﴾ وَإِذَا قِيلَ لَهُمُ ٱرْكَعُوا۟ لَا يَرْكَعُونَ ﴿٤٨﴾ وَيْلٌ
يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ﴿٤٩﴾ فَبِأَىِّ حَدِيثٍ بَعْدَهُۥ يُؤْمِنُونَ ﴿٥٠﴾

﴾So think not that Allāh will fail to keep His promise to His Messengers. Certainly, Allāh is Almighty, All-Able of Retribution. On the Day when the earth will be changed to another earth and so will be the heavens, and they will appear before Allāh, the One, the Irresistible.﴿ (14:47, 48)

This is the Day of Sorting Out, as Allāh says,

﴿لِيَوْمِ ٱلْفَصْلِ ﴿١٣﴾﴾

﴾the Day of Sorting Out.﴿ Then Allāh says, in magnifying its matter,

﴿وَمَآ أَدْرَىٰكَ مَا يَوْمُ ٱلْفَصْلِ ﴿١٤﴾ وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ﴿١٥﴾﴾

﴾And what will explain to you what is the Day of Sorting Out? Woe that Day to the deniers.﴿

meaning, woe unto them from Allāh's torment that is coming in the future.

﴿أَلَمْ نُهْلِكِ ٱلْأَوَّلِينَ ﴿١٦﴾ ثُمَّ نُتْبِعُهُمُ ٱلْآخِرِينَ ﴿١٧﴾ كَذَٰلِكَ نَفْعَلُ بِٱلْمُجْرِمِينَ ﴿١٨﴾ وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ﴿١٩﴾ أَلَمْ نَخْلُقكُّم مِّن مَّآءٍ مَّهِينٍ ﴿٢٠﴾ فَجَعَلْنَٰهُ فِى قَرَارٍ مَّكِينٍ ﴿٢١﴾ إِلَىٰ قَدَرٍ مَّعْلُومٍ ﴿٢٢﴾ فَقَدَرْنَا فَنِعْمَ ٱلْقَٰدِرُونَ ﴿٢٣﴾ وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ﴿٢٤﴾ أَلَمْ نَجْعَلِ ٱلْأَرْضَ كِفَاتًا ﴿٢٥﴾ أَحْيَآءً وَأَمْوَٰتًا ﴿٢٦﴾ وَجَعَلْنَا فِيهَا رَوَٰسِىَ شَٰمِخَٰتٍ وَأَسْقَيْنَٰكُم مَّآءً فُرَاتًا ﴿٢٧﴾ وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ﴿٢٨﴾﴾

﴾16. Did We not destroy the ancients?﴿

﴾17. So shall We make later generations to follow them.﴿

﴾18. Thus do We deal with the criminals.﴿

﴾19. Woe that Day to the deniers!﴿

﴾20. Did We not create you from a despised water?﴿

﴾21. Then We placed it in a place of safety,﴿

﴾22. For a known period?﴿

﴾23. So We did measure; and We are the best to measure.﴿

﴾24. Woe that Day to the deniers!﴿

﴾25. Have We not made the earth Kifāt (a receptacle)﴿

﴾26. For the living and the dead?﴿

﴾27. And have placed therein fixed towers, and have given you Furāt water?﴿

﴾28. Woe that Day to the deniers!﴿

The Call to contemplate the various Manifestations of Allāh's Power

Allāh says,

﴾أَلَمْ نُهْلِكِ الْأَوَّلِينَ ﴿١٦﴾﴿

﴾Did We not destroy the ancients?﴿ meaning, those who rejected the Messengers and opposed what they came to them with.

﴾ثُمَّ نُتْبِعُهُمُ الْآخِرِينَ ﴿١٧﴾﴿

﴾So shall We make later generations to follow them.﴿

meaning, from those who are similar to them. Thus, Allāh says,

﴾كَذَٰلِكَ نَفْعَلُ بِالْمُجْرِمِينَ ﴿١٨﴾ وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ﴿١٩﴾﴿

﴾Thus do We deal with the criminals. Woe that Day to the deniers!﴿

Ibn Jarīr said this.[1] Then Allāh reminding His creatures of His favor, and using the beginning of creation to support the idea of repeating it, He says:

﴾أَلَمْ نَخْلُقكُّم مِّن مَّاءٍ مَّهِينٍ ﴿٢٠﴾﴿

﴾Did We not create you from a despised water?﴿

meaning, weak and despised in comparison to the power of

[1] Aṭ-Ṭabari 24:131.

the Creator. This is similar to what has been reported in the *Ḥadīth* of Buṣr bin Jaḥḥāsh (that Allāh says),

«ابْنَ آدَمَ أَنَّى تُعْجِزُنِي وَقَدْ خَلَقْتُكَ مِنْ مِثْلِ هَذِهِ؟»

«"(O) Son of Ādam ! How can you think that I am unable, and yet I created you from something like this (i.e., semen)?"»[1]

﴿فَجَعَلْنَٰهُ فِى قَرَارٍ مَّكِينٍ﴾

﴾Then We placed it in a place of safety,﴿

meaning, 'We gathered him in the womb, where the fluid of the man and the woman settles. The womb has been prepared for this, as a protector of the fluid deposited in it. Allāh said:

﴿إِلَىٰ قَدَرٍ مَّعْلُومٍ﴾

﴾For a known period?﴿ meaning, for a fixed period of time, which is from six months to nine months. Thus, Allāh says,

﴿فَقَدَرْنَا فَنِعْمَ ٱلْقَٰدِرُونَ ۝ وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ﴾

﴾So We did measure; and We are the best to measure. Woe that Day to the deniers!﴿

Then Allāh says,

﴿أَلَمْ نَجْعَلِ ٱلْأَرْضَ كِفَاتًا ۝ أَحْيَآءً وَأَمْوَٰتًا﴾

﴾Have We not made the earth Kifāt for the living and the dead?﴿

Ibn 'Abbās said, "*Kifāt* means a place of shelter."[2] Mujāhid said, "It holds the dead so that nothing is seen of it."[3] Ash-Sha'bi said, "Its interior is for your dead and its surface is for your living."[4] Mujāhid and Qatādah also said this.[5]

﴿وَجَعَلْنَا فِيهَا رَوَٰسِىَ شَٰمِخَٰتٍ﴾

﴾And have placed therein fixed towers,﴿

meaning, the mountains. The earth is held in place with them

[1] Aḥmad 4:210.

[2] Aṭ-Ṭabari 24:131.

[3] Aṭ-Ṭabari 24:134.

[4] Aṭ-Ṭabari 24:134.

[5] Aṭ-Ṭabari 24:134, 135.

so that it does not shake and sway.

﴿وَأَسْقَيْنَٰكُم مَّآءً فُرَاتًا﴾

﴾and have given you Furāt water?﴿

meaning, cold and delicious water from the clouds or from what He causes to gush forth from the springs of the earth.

﴿وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ﴾

﴾Woe that Day to the deniers!﴿ meaning, woe to whoever reflects upon these created things which demonstrate the greatness of their Creator, then after that continues to reject Him and disbelieve in Him.

﴿ٱنطَلِقُوٓا۟ إِلَىٰ مَا كُنتُم بِهِۦ تُكَذِّبُونَ ٱنطَلِقُوٓا۟ إِلَىٰ ظِلٍّ ذِى ثَلَٰثِ شُعَبٍ لَّا ظَلِيلٍ وَلَا يُغْنِى مِنَ ٱللَّهَبِ إِنَّهَا تَرْمِى بِشَرَرٍ كَٱلْقَصْرِ كَأَنَّهُۥ جِمَٰلَتٌ صُفْرٌ وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ هَٰذَا يَوْمُ لَا يَنطِقُونَ وَلَا يُؤْذَنُ لَهُمْ فَيَعْتَذِرُونَ وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ هَٰذَا يَوْمُ ٱلْفَصْلِ جَمَعْنَٰكُمْ وَٱلْأَوَّلِينَ فَإِن كَانَ لَكُمْ كَيْدٌ فَكِيدُونِ وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ﴾

﴾29. (It will be said to the disbelievers): "Depart you to that which you used to deny!"﴿

﴾30. "Depart you to a shadow in three columns,"﴿

﴾31. "Neither shady nor of any use against the fierce flame of the Fire."﴿

﴾32. Verily, it (Hell) throws sparks (huge) as Al-Qaṣr,﴿

﴾33. As if they were Ṣufr camels.﴿

﴾34. Woe that Day to the deniers (of the Day of Resurrection)!﴿

﴾35. That will be a Day when they shall not speak (during some part of it),﴿

﴾36. And they will not be permitted to put forth any excuse.﴿

﴾37. Woe that Day to the deniers (of the Day of Resurrection)!﴿

﴾38. That will be a Day of Decision! We have brought you and the men of old together!﴿

﴾39. So, if you have a plot, use it against Me (Allāh)!﴿

﴾40. Woe that Day to the deniers (of the Day of Resurrection)!﴿

The driving of the Criminals to their Final Abode in Hell and how it will be done

Allāh informs about the disbelievers who deny the final abode, the recompense, Paradise, and the Hellfire. On the Day of Judgement it will be said to them:

﴿ٱنطَلِقُوٓا۟ إِلَىٰ مَا كُنتُم بِهِۦ تُكَذِّبُونَ ۝٢٩ ٱنطَلِقُوٓا۟ إِلَىٰ ظِلٍّ ذِى ثَلَٰثِ شُعَبٍ ۝٣٠﴾

﴿Depart you to that which you used to deny! Depart you to a shadow in three columns,﴾

meaning, a flame of fire when it rises and ascends with smoke. So due to its severity and strength, it will have three columns.

﴿لَّا ظَلِيلٍ وَلَا يُغْنِى مِنَ ٱللَّهَبِ ۝٣١﴾

﴿Neither shady nor of any use against the fierce flame of the Fire.﴾

meaning, shade of the smoke that comes from the flame – which itself will not have a shade, nor will it benefit against the flame. This means it will not protect them from the heat of the flame. Allāh said,

﴿إِنَّهَا تَرْمِى بِشَرَرٍ كَٱلْقَصْرِ ۝٣٢﴾

﴿Verily, it throws sparks as Al-Qaṣr,﴾

meaning, its sparks will shoot out from its flame like huge castles. Ibn Mas'ūd said, "Like forts."[1] Ibn 'Abbās, Mujāhid, Qatādah and Mālik who reported from Zayd bin Aslam and others said, "This means the trunk of trees."[2]

﴿كَأَنَّهُۥ جِمَٰلَتٌ صُفْرٌ ۝٣٣﴾

﴿As if they were Ṣufr camels.﴾ means, black camels. This is the view of Mujāhid, Al-Ḥasan, Qatadah, and Aḍ-Ḍaḥḥāk, and Ibn Jarīr favored this view.

Ibn 'Abbās Mujāhid, and Sa'īd bin Jubayr said about,

﴿جِمَٰلَتٌ صُفْرٌ﴾

﴿Ṣufr camels.﴾ "Meaning ropes of ships."

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[1] Aṭ-Ṭabarī 24:163.

[2] Aṭ-Ṭabarī 24:138.

﴿إِنَّهَا تَرْمِي بِشَرَرٍ كَالْقَصْرِ ﴿٣٢﴾﴾

﴿Verily, it (Hell) throws sparks as Al-Qaṣr.﴾

Imām Al-Bukhāri recorded from Ibn 'Abbās that he said: "We were directed to the timber a length of three cubits or more in order to use it for construction of buildings. We used to call it *Al-Qaṣr*.

﴿كَأَنَّهُ جِمَالَتٌ صُفْرٌ ﴿٣٣﴾﴾

﴿As if they were Ṣufr camels.﴾

These (*Jimālat*) are ropes of ships that are bundled until they resemble the intestines of men."[1]

﴿وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ﴿٣٤﴾﴾

﴿Woe that Day to the deniers!﴾

The Inability of the Criminals to speak, make Excuses, or step forward on the Day of Judgement

Then Allāh says,

﴿هَٰذَا يَوْمُ لَا يَنطِقُونَ ﴿٣٥﴾﴾

﴿That will be a Day when they shall not speak,﴾ meaning, they will not speak.

﴿وَلَا يُؤْذَنُ لَهُمْ فَيَعْتَذِرُونَ ﴿٣٦﴾﴾

﴿And they will not be permitted to put forth any excuse.﴾

meaning, they will not be able to speak, nor will they be granted permission to speak so that they can make excuses. Rather, the proof will be established against them, and they will be called upon to speak about the wrong that they did, but they will not be able to say anything. The courts of the Day of Judgement will occur in stages. Sometimes the Lord informs of this stage and sometimes He informs of that stage. This is to show the terrors and calamities of that Day. Thus, after all the details of this discussion, He says:

﴿وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ﴿٣٧﴾﴾

[1] *Fatḥ Al-Bāri* 8:556.

﴿*Woe that Day to the deniers!*﴾ Then Allāh says,

﴿هَٰذَا يَوْمُ الْفَصْلِ ۖ جَمَعْنَاكُمْ وَالْأَوَّلِينَ ۝ فَإِن كَانَ لَكُمْ كَيْدٌ فَكِيدُونِ ۝﴾

﴿*That will be a Day of Decision! We have brought you and the men of old together! So if you have a plot, use it against Me!*﴾

This is an address from the Creator to His servants. He says to them,

﴿هَٰذَا يَوْمُ الْفَصْلِ ۖ جَمَعْنَاكُمْ وَالْأَوَّلِينَ ۝﴾

﴿*That will be a Day of Decision! We have brought you and the men of old together!*﴾

meaning, He will gather all of them by His power on one common plane, He will make them hear the caller and He will cause them to see. Then He says,

﴿فَإِن كَانَ لَكُمْ كَيْدٌ فَكِيدُونِ ۝﴾

﴿*So, if you have a plot, use it against Me!*﴾

This is a serious threat and a harsh warning. It means, 'if you are able to save yourselves from being seized by Me, and rescue yourselves from My ruling, then do so. But you are certainly not able to do so.' This is as Allāh says,

﴿يَا مَعْشَرَ الْجِنِّ وَالْإِنسِ إِنِ اسْتَطَعْتُمْ أَن تَنفُذُوا مِنْ أَقْطَارِ السَّمَاوَاتِ وَالْأَرْضِ فَانفُذُوا ۚ لَا تَنفُذُونَ إِلَّا بِسُلْطَانٍ ۝﴾

﴿*O assembly of Jinn and men! If you have power to pass beyond the zones of the heavens and the earth, then pass beyond (them)! But you will never be able to pass them, except with authority (from Allāh)!*﴾ (55:33)

Allāh also says,

﴿وَلَا تَضُرُّونَهُ شَيْئًا﴾

﴿*And you will not harm Him in the least.*﴾ (11:57)

It is narrated in a *Ḥadīth* (that Allāh said),

«يَا عِبَادِي، إِنَّكُمْ لَنْ تَبْلُغُوا نَفْعِي فَتَنْفَعُونِي، وَلَنْ تَبْلُغُوا ضَرِّي فَتَضُرُّونِي»

«*"O My servants! You all can never attain My benefit and thereby benefit Me, and you all can never attain My harm and*

thereby harm Me."›[1]

﴿إِنَّ الْمُتَّقِينَ فِي ظِلَالٍ وَعُيُونٍ ﴿٤١﴾ وَفَوَاكِهَ مِمَّا يَشْتَهُونَ ﴿٤٢﴾ كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا كُنتُمْ تَعْمَلُونَ ﴿٤٣﴾ إِنَّا كَذَٰلِكَ نَجْزِي الْمُحْسِنِينَ ﴿٤٤﴾ وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ﴿٤٥﴾ كُلُوا وَتَمَتَّعُوا قَلِيلًا إِنَّكُم مُّجْرِمُونَ ﴿٤٦﴾ وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ﴿٤٧﴾ وَإِذَا قِيلَ لَهُمُ ارْكَعُوا لَا يَرْكَعُونَ ﴿٤٨﴾ وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ﴿٤٩﴾ فَبِأَيِّ حَدِيثٍ بَعْدَهُ يُؤْمِنُونَ ﴿٥٠﴾﴾

﴾*41. Verily, those who had Taqwā, shall be amidst shades and springs.*﴿

﴾*42. And fruits, such as they desire.*﴿

﴾*43. "Eat and drink comfortably for that which you used to do."*﴿

﴾*44. Verily, thus We reward the Muhsinīn.*﴿

﴾*45. Woe that Day to the deniers!*﴿

﴾*46. Eat and enjoy yourselves for a little while. Verily, you are criminals.*﴿

﴾*47. Woe that Day to the deniers!*﴿

﴾*48. And when it is said to them: "Bow down yourself!" They bow not down.*﴿

﴾*49. Woe that Day to the deniers!*﴿

﴾*50. Then in what statement after this will they believe?*﴿

The Final Abode for Those Who have *Taqwā*

Allāh informs that His servants who have *Taqwā* and worship Him by performing the obligations and abandoning the forbidden things, will be in gardens and springs on the Day of Judgement. This means they will be in the opposite condition of the wretched people, who will be in shades of *Al-Yaḥmūm*, which is purtrid, black smoke. Allāh says,

﴿وَفَوَاكِهَ مِمَّا يَشْتَهُونَ ﴿٤٢﴾﴾

﴾*And fruits, such as they desire.*﴿ meaning, and from other types of fruits, they will have whatever they request.

﴿كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا كُنتُمْ تَعْمَلُونَ ﴿٤٣﴾﴾

[1] Muslim 4:1994.

﴾*Eat and drink comfortably for that which you used to do.*﴿

meaning, this will be said to them out of kindness for them. Reestablishing what He has previously mentioned, Allāh says;

﴾إِنَّا كَذَٰلِكَ نَجْزِي الْمُحْسِنِينَ﴿

﴾*Verily, thus We reward the Muḥsinīn.*﴿

meaning, 'this is Our reward for whoever does good deeds.'

﴾وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ﴿

﴾*Woe that Day to the deniers!*﴿

A Threat for Whoever denies the Day of Judgement

Allāh says,

﴾كُلُوا وَتَمَتَّعُوا قَلِيلًا إِنَّكُم مُّجْرِمُونَ﴿

﴾*Eat and enjoy yourselves for a little while. Verily, you are criminals.*﴿

This is an address to the deniers of the Day of Judgement. It is commanding them with a command of threat and intimidation. Allāh says,

﴾كُلُوا وَتَمَتَّعُوا قَلِيلًا﴿

﴾*Eat and enjoy yourselves for a little while.*﴿

meaning, for a period of time that is short, small and brief.

﴾إِنَّكُم مُّجْرِمُونَ﴿

﴾*Verily, you are criminals.*﴿ meaning, then you all will be driven to the fire of Hell which has already been mentioned.

﴾وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ﴿

﴾*Woe that Day to the deniers!*﴿ This is similar to Allāh's statement,

﴾نُمَتِّعُهُمْ قَلِيلًا ثُمَّ نَضْطَرُّهُمْ إِلَىٰ عَذَابٍ غَلِيظٍ﴿

﴾*We let them enjoy for a little while, then in the end We shall oblige them to a great torment.*﴿ (31:24)

Allāh also says,

﴾إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ لَا يُفْلِحُونَ مَتَاعٌ فِي الدُّنْيَا ثُمَّ إِلَيْنَا مَرْجِعُهُمْ

﴿ثُمَّ نُذِيقُهُمُ الْعَذَابَ الشَّدِيدَ بِمَا كَانُوا يَكْفُرُونَ﴾

﴾Verily, those who invent a lie against Allāh, will never be successsful. (A brief) enjoyment in this world! And then unto Us will be their return, then We shall make them taste the severest torment because they used to disbelieve.﴿ (10:69,70)

Then Allāh says,

﴿وَإِذَا قِيلَ لَهُمُ ارْكَعُوا لَا يَرْكَعُونَ﴾

﴾And when it is said to them: "Bow down yourself!" They bow not down.﴿

meaning, when these ignorant disbelievers are ordered to pray with the congregation (of believers), they refuse and turn away from it arrogantly. Thus, Allāh says,

﴿وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ﴾

﴾Woe that Day to the deniers!﴿ Then Allāh says,

﴿فَبِأَيِّ حَدِيثٍ بَعْدَهُ يُؤْمِنُونَ﴾

﴾Then in what statement after this will they believe?﴿

meaning, if they do not believe in this Qur'ān, then what talk will they believe in? This is as Allāh says,

﴿فَبِأَيِّ حَدِيثٍ بَعْدَ اللَّهِ وَآيَاتِهِ يُؤْمِنُونَ﴾

﴾Then in which speech after Allāh and His Āyāt will they believe?﴿ (45: 6)

This is the end of the *Tafsīr* of *Sūrat Al-Mursalāt*, and all praise and thanks are due to Allāh. He is the Giver of success and security.

The *Tafsīr* of *Sūrat An-Naba'* (Chapter - 78)

Which was revealed in Makkah

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

In the Name of Allāh, the Most Beneficent, the Most Merciful.

﴿عَمَّ يَتَسَآءَلُونَ ﴿١﴾ عَنِ ٱلنَّبَإِ ٱلْعَظِيمِ ﴿٢﴾ ٱلَّذِى هُمْ فِيهِ مُخْتَلِفُونَ ﴿٣﴾ كَلَّا سَيَعْلَمُونَ ﴿٤﴾ ثُمَّ كَلَّا سَيَعْلَمُونَ ﴿٥﴾ أَلَمْ نَجْعَلِ ٱلْأَرْضَ مِهَٰدًا ﴿٦﴾ وَٱلْجِبَالَ أَوْتَادًا ﴿٧﴾ وَخَلَقْنَٰكُمْ أَزْوَٰجًا ﴿٨﴾ وَجَعَلْنَا نَوْمَكُمْ سُبَاتًا ﴿٩﴾ وَجَعَلْنَا ٱلَّيْلَ لِبَاسًا ﴿١٠﴾ وَجَعَلْنَا ٱلنَّهَارَ مَعَاشًا ﴿١١﴾ وَبَنَيْنَا فَوْقَكُمْ سَبْعًا شِدَادًا ﴿١٢﴾ وَجَعَلْنَا سِرَاجًا وَهَّاجًا ﴿١٣﴾ وَأَنزَلْنَا مِنَ ٱلْمُعْصِرَٰتِ مَآءً ثَجَّاجًا ﴿١٤﴾ لِّنُخْرِجَ بِهِۦ حَبًّا وَنَبَاتًا ﴿١٥﴾ وَجَنَّٰتٍ أَلْفَافًا ﴿١٦﴾﴾

﴾*1. What are they asking about?*﴿

﴾*2. About the great news,*﴿

﴾*3. About which they are in disagreement.*﴿

﴾*4. Nay, they will come to know!*﴿

﴾*5. Nay, again, they will come to know!*﴿

﴾*6. Have We not made the earth as a bed,*﴿

﴾*7. And the mountains as pegs?*﴿

﴾*8. And We have created you in pairs.*﴿

﴾*9. And We have made your sleep as a thing for rest.*﴿

﴾*10. And We have made the night as a covering,*﴿

﴾*11. And We have made the day for livelihood.*﴿

﴾*12. And We have built above you seven strong,*﴿

﴾*13. And We have made (therein) a shining lamp.*﴿

﴾*14. And We have sent down from the Mu'ṣirāt water Thajjāj.*﴿

﴾*15. That We may produce therewith grains and vegetations,*﴿

﴾*16. And gardens that are Alfāf.*﴿

Refutation against the Idolators' Denial of the Occurrence of the Day of Judgement

In rejection of the idolators' questioning about the Day of Judgement, due to their denial of its occurrence, Allāh says,

﴿عَمَّ يَتَسَآءَلُونَ ۝ عَنِ ٱلنَّبَإِ ٱلْعَظِيمِ ۝﴾

﴾What are they asking about? About the great news,﴿

meaning, what are they asking about? They are asking about the matter of the Day of Judgement, and it is the great news. Meaning the dreadful, horrifying, overwhelming information.

﴿ٱلَّذِى هُمْ فِيهِ مُخْتَلِفُونَ ۝﴾

﴾About which they are in disagreement.﴿

meaning, the people are divided into two ideas about it. There are those who believe in it and those who disbelieve in it. Then Allāh threatens those who deny the Day of Judgement by saying,

﴿كَلَّا سَيَعْلَمُونَ ۝ ثُمَّ كَلَّا سَيَعْلَمُونَ ۝﴾

﴾Nay, they will come to know! Nay, again, they will come to know!﴿

This is a severe threat and a direct warning.

Mentioning Allāh's Power, and the Proof of His Ability to resurrect the Dead

Then, Allāh begins to explain His great ability to create strange things and amazing matters. He brings this as a proof of His ability to do whatever He wishes concerning the matter of the Hereafter and other matters as well. He says,

﴿أَلَمْ نَجْعَلِ ٱلْأَرْضَ مِهَـٰدًا ۝﴾

﴾Have We not made the earth as a bed,﴿

meaning, an established, firm and peaceful resting place that is subservient to them.

﴿وَٱلْجِبَالَ أَوْتَادًا ۝﴾

﴾And the mountains as pegs?﴿ meaning, He made them as pegs for the earth to hold it in place, make it stable and firm. This is so that it may be suitable for dwelling and not quake with those

who are in it. Then Allāh says,

﴿وَخَلَقْنَاكُمْ أَزْوَاجًا﴾

﴾*And We have created you in pairs.*﴿

meaning, male and female, both of them enjoying each other, and by this means procreation is achieved. This is similar to Allāh's statement,

﴿وَمِنْ ءَايَاتِهِۦٓ أَنْ خَلَقَ لَكُم مِّنْ أَنفُسِكُمْ أَزْوَاجًا لِّتَسْكُنُوٓا إِلَيْهَا وَجَعَلَ بَيْنَكُم مَّوَدَّةً وَرَحْمَةً﴾

﴾*And among His signs is this that He created for you wives from among yourselves, that you may find repose in them, and He has put between you affection and mercy.*﴿ (30:21)

﴿وَجَعَلْنَا نَوْمَكُمْ سُبَاتًا﴾

﴾*And We have made your sleep as a thing for rest.*﴿

meaning, a cessation of movement in order to attain rest from the frequent repetition and going about in search of livelihood during the day. A similar *Āyah* has been mentioned previously in *Sūrat Al-Furqān*.

﴿وَجَعَلْنَا ٱلَّيْلَ لِبَاسًا﴾

﴾*And We have made the night as a covering,*﴿

meaning, its shade and darkness covers the people. This is as Allāh says,

﴿وَٱلَّيْلِ إِذَا يَغْشَاهَا﴾

﴾*By the night as it conceals it.*﴿ (91:4)

Qatādah commented;

﴿وَجَعَلْنَا ٱلَّيْلَ لِبَاسًا﴾

﴾*And We have made the night as a covering,*﴿

meaning, a tranquil residence. Concerning Allāh's statement,

﴿وَجَعَلْنَا ٱلنَّهَارَ مَعَاشًا﴾

﴾*And We have made the day for livelihood.*﴿

meaning, 'We made it radiant, luminous, and shining so that the people would be able to move about in it.' By it they are

able to come and go for their livelihood, earning, business dealings and other than that as well.[1] In reference to Allah's statement,

﴿وَبَنَيْنَا فَوْقَكُمْ سَبْعًا شِدَادًا ۝١٢﴾

﴾*And We have built above you seven strong,*﴿

meaning, the seven heavens in their vastness, loftiness, perfection, precision, and adornment with both stable and moving stars. Thus, Allāh says,

﴿وَجَعَلْنَا سِرَاجًا وَهَّاجًا ۝١٣﴾

﴾*And We have made (therein) a shining lamp.*﴿

meaning, the radiant sun that gives light to all of the world. Its light glows for all of the people of the earth. Allāh then says,

﴿وَأَنزَلْنَا مِنَ الْمُعْصِرَاتِ مَاءً ثَجَّاجًا ۝١٤﴾

﴾*And We have sent down from the Mu'ṣirāt water Thajjāj.*﴿

'Ali bin Abi Ṭalḥah reported from Ibn 'Abbās that he said, "From the *Mu'ṣirāt* means from the clouds."[2] This was also stated by 'Ikrimah, Abu Al-'Āliyah, Aḍ-Ḍaḥḥāk, Al-Ḥasan, Ar-Rabī' bin Anas, Ath-Thawri, and it is preferred by Ibn Jarīr.[3] Al-Farrā' said, "They are the clouds that are filled with rain, but they do not bring rain. This is like the woman being called *Mu'ṣir* when (the time of) her menstrual cycle approaches, yet she does not menstruate."[4] This is as Allāh says,

﴿اللَّهُ الَّذِي يُرْسِلُ الرِّيَاحَ فَتُثِيرُ سَحَابًا فَيَبْسُطُهُ فِي السَّمَاءِ كَيْفَ يَشَاءُ وَيَجْعَلُهُ كِسَفًا فَتَرَى الْوَدْقَ يَخْرُجُ مِنْ خِلَالِهِ﴾

﴾*Allāh is He Who sends the winds, so that they raise clouds, and spread them along the sky as He wills, and then break them into fragments, until you see rain drops come forth from their midst!*﴿ (30:48)

meaning, from its midst.

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[1] Aṭ-Ṭabari 24:152.

[2] Aṭ-Ṭabari 24:154.

[3] Aṭ-Ṭabari 24:153, 154, and Al-Baghawi 4:437.

[4] Al-Baghawi 4:437.

Concerning Allāh's statement,

﴿مَآءً ثَجَّاجاً﴾

﴾*water Thajjāj*﴿ Mujāhid, Qatādah, and Ar-Rabī' bin Anas all said, "*Thajjāj* means poured out."[1] At-Thawri said, "Continuous."[2] Ibn Zayd said, "Abundant."[3] In the *Hadīth* of the woman with prolonged menstrual bleeding, when the Messenger of Allāh ﷺ said to her,

«أَنْعَتُ لَكِ الْكُرْسُفَ»

«*I suggest you to make an absorbent cloth for yourself.*»"

Meaning, 'dress the area with cotton.' The woman replied, "O Messenger of Allāh! It (the bleeding) is too much for that. Verily, it flows in profusely (*Thajjā*)."[4] This contains an evidence for using the word *Thajj* to mean abundant, continuous and flowing. And Allāh knows best. Allāh said,

﴿لِّنُخْرِجَ بِهِ حَبّاً وَنَبَاتاً - وَجَنَّـتٍ أَلْفَافاً ﴾

﴾*That We may produce therewith corn and vegetation, and gardens that are Alfāf.*﴿

meaning, 'so that We may bring out great abundance, goodness, benefit, and blessing through this water.'

﴿حَبّاً﴾

﴾*grains*﴿ This refers to that which is preserved for (the usage) of humans and cattle.

﴿وَنَبَاتاً﴾

﴾*and vegetations*﴿ meaning, vegetables that are eaten fresh.

﴿وَجَنَّـتٍ﴾

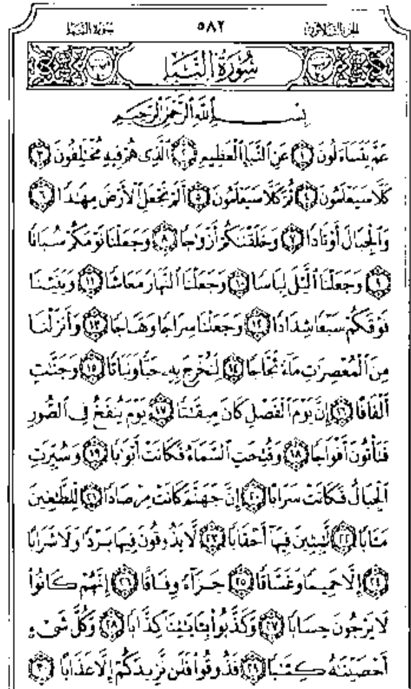
﴾*And gardens*﴿ meaning, gardens of various fruits, differing colors, and a wide variety of tastes and fragrances, even if it is ingathered at one location of the earth. This is why Allāh says

[1] At-Tabari 24:155.

[2] At-Tabari 24:155.

[3] At-Tabari 24:155.

[4] Abu Dāwud 1:199.



﴿وَجَنَّٰتٍ أَلْفَافًا﴾

﴾*And gardens that are Alfāf.*﴿ Ibn 'Abbās and other said, "*Alfāf* means gathered."[1] This is similar to Allāh's statement,

﴿وَفِى ٱلْأَرْضِ قِطَعٌ مُّتَجَٰوِرَٰتٌ وَجَنَّٰتٌ مِّنْ أَعْنَٰبٍ وَزَرْعٌ وَنَخِيلٌ صِنْوَانٌ وَغَيْرُ صِنْوَانٍ يُسْقَىٰ بِمَآءٍ وَٰحِدٍ وَنُفَضِّلُ بَعْضَهَا عَلَىٰ بَعْضٍ فِى ٱلْأُكُلِ إِنَّ فِى ذَٰلِكَ لَـَٔايَٰتٍ لِّقَوْمٍ يَعْقِلُونَ ﴿٤﴾﴾

﴾*And in the earth are neighboring tracts, and gardens of vines, and green crops, and date palms, growing into two or three from a single stem root, or otherwise, watered with the same water; yet some of them We make more excellent than others to eat. Verily, in these things there are Āyāt for the people who understand.*﴿ (13:4)

﴿إِنَّ يَوْمَ ٱلْفَصْلِ كَانَ مِيقَٰتًا ﴿١٧﴾ يَوْمَ يُنفَخُ فِى ٱلصُّورِ فَتَأْتُونَ أَفْوَاجًا ﴿١٨﴾ وَفُتِحَتِ ٱلسَّمَآءُ فَكَانَتْ أَبْوَٰبًا ﴿١٩﴾ وَسُيِّرَتِ ٱلْجِبَالُ فَكَانَتْ سَرَابًا ﴿٢٠﴾ إِنَّ جَهَنَّمَ كَانَتْ مِرْصَادًا ﴿٢١﴾ لِّلطَّٰغِينَ مَـَٔابًا ﴿٢٢﴾ لَّٰبِثِينَ فِيهَآ أَحْقَابًا ﴿٢٣﴾ لَّا يَذُوقُونَ فِيهَا بَرْدًا وَلَا شَرَابًا ﴿٢٤﴾ إِلَّا حَمِيمًا وَغَسَّاقًا ﴿٢٥﴾ جَزَآءً وِفَاقًا ﴿٢٦﴾ إِنَّهُمْ كَانُوا۟ لَا يَرْجُونَ حِسَابًا ﴿٢٧﴾ وَكَذَّبُوا۟ بِـَٔايَٰتِنَا كِذَّابًا ﴿٢٨﴾ وَكُلَّ شَىْءٍ أَحْصَيْنَٰهُ كِتَٰبًا ﴿٢٩﴾ فَذُوقُوا۟ فَلَن نَّزِيدَكُمْ إِلَّا عَذَابًا ﴿٣٠﴾﴾

﴾*17. Verily, the Day of Decision is a fixed time,*﴿

[1] At-Tabari 24:156.

﴾18. The Day when the Trumpet will be blown, and you shall come forth in crowds.﴿

﴾19. And the heaven shall be opened, and it will become as gates.﴿

﴾20. And the mountains shall be moved away from their places and they will be as if they were a mirage.﴿

﴾21. Truly, Hell is a place of ambush﴿

﴾22. A dwelling place for the Ṭāghūn,﴿

﴾23. They will abide therein Aḥqāb.﴿

﴾24. Nothing cool shall they taste therein, nor any drink.﴿

﴾25. Except Ḥamīm, and Ghassāq﴿

﴾26. An exact recompense (according to their evil crimes).﴿

﴾27. For verily, they used not to look for a reckoning.﴿

﴾28. But they denied Our Āyāt Kidhdhābā.﴿

﴾29. And all things We have recorded in a Book.﴿

﴾30. So taste you. No increase shall We give you, except in torment.﴿

Explaining the Day of Decision and what occurs during it

Allāh says about the Day of Decision – and it is the Day of Judgement – that it is at a fixed time, with a set appointment. Its time cannot be added to or decreased. No one knows its exact time except Allāh. This is as Allāh says,

﴾وَمَا نُؤَخِّرُهُۥٓ إِلَّا لِأَجَلٍ مَّعْدُودٍ﴿

﴾And We delay it only for a term fixed.﴿ (11:104)

﴾يَوْمَ يُنفَخُ فِى ٱلصُّورِ فَتَأْتُونَ أَفْوَاجًا﴿

﴾The Day when the Trumpet will be blown, and you shall come forth in crowds.﴿

Mujāhid said, "Groups after groups."[1] Ibn Jarīr said, "This means that each nation will come with its Messenger. It is similar to Allāh's statement,

[1] Aṭ-Ṭabari 24:158.

﴿يَوْمَ نَدْعُوا كُلَّ أُنَاسٍ بِإِمَامِهِمْ﴾

﴾The Day when We shall call together all human beings with their Imām.﴿ (17:71)"[1]

Al-Bukhāri reported concerning the explanation of Allāh's statement,

﴿يَوْمَ يُنفَخُ فِي الصُّورِ فَتَأْتُونَ أَفْوَاجًا﴾

﴾The Day when the Trumpet will be blown, and you shall come forth in crowds.﴿

Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«مَا بَيْنَ النَّفْخَتَيْنِ أَرْبَعُونَ»

«That which is between the two blowings is forty.»

Someone asked, "Is it forty days, O Abu Hurayrah?" But he (Abu Hurayrah) refused to reply, saying "no comment."
They then asked, "Is it forty months?" But he (Abu Hurayrah) refused to reply, saying "no comment."
They asked again, "Is it forty years?" But he (Abu Hurayrah) refused to reply, saying "no comment."
(Abu Hurayrah added:) "Then the Prophet ﷺ went on to say,

«ثُمَّ يُنْزِلُ اللهُ مِنَ السَّمَاءِ مَاءً فَيَنْبُتُونَ كَمَا يَنْبُتُ الْبَقْلُ، لَيْسَ مِنَ الْإِنْسَانِ شَيْءٌ إِلَّا يَبْلَى، إِلَّا عَظْمًا وَاحِدًا، وَهُوَ عَجْبُ الذَّنَبِ، وَمِنْهُ يُرَكَّبُ الْخَلْقُ يَوْمَ الْقِيَامَةِ»

«Then Allāh will send down a rain from the sky and the dead body will sprout just as a green plant sprouts. Every part of the last person will deteriorate except for one bone, and it is the coccyx bone (tailbone). From it the creation will be assembled on the Day of Judgement.»"[2]

﴿وَفُتِحَتِ السَّمَاءُ فَكَانَتْ أَبْوَابًا﴾

﴾And the heaven shall be opened, and it will become as gates.﴿ meaning, paths, and routes for the descending of the angels.

﴿وَسُيِّرَتِ الْجِبَالُ فَكَانَتْ سَرَابًا﴾

[1] Aṭ-Ṭabari 24:158.

[2] *Fatḥ Al-Bāri* 8:558.

﴾*And the mountains shall be moved away from their places and they will be as if they were a mirage.*﴿

This is similar to Allâh's statement,

﴿وَتَرَى ٱلْجِبَالَ تَحْسَبُهَا جَامِدَةً وَهِىَ تَمُرُّ مَرَّ ٱلسَّحَابِ﴾

﴾*And you will see the mountains and think them solid, but they shall pass away as the passing away of the clouds.*﴿ (27:88)

He also says,

﴿وَتَكُونُ ٱلْجِبَالُ كَٱلْعِهْنِ ٱلْمَنفُوشِ ۝٥﴾

﴾*And the mountain will be like carded wool.*﴿ (101:5)

And Allâh says here,

﴿فَكَانَتْ سَرَابًا﴾

﴾*As if they were a mirage.*﴿ meaning, they appear to the one who looks at them as if they are something, but they are actually nothing. After this they will be completely removed. Nothing will be seen of them, and there will be neither base nor trace of them. This is as Allâh says,

﴿وَيَسْـَٔلُونَكَ عَنِ ٱلْجِبَالِ فَقُلْ يَنسِفُهَا رَبِّى نَسْفًا ۝١٠٥ فَيَذَرُهَا قَاعًا صَفْصَفًا ۝١٠٦ لَّا تَرَىٰ فِيهَا عِوَجًا وَلَآ أَمْتًا ۝١٠٧﴾

﴾*And they ask you concerning the mountains, say: "My Lord will blast them and scatter them as particles of dust. Then He shall leave them as a level smooth plain. You will see therein nothing crooked or curved."*﴿ (20:105-107)

And He says,

﴿وَيَوْمَ نُسَيِّرُ ٱلْجِبَالَ وَتَرَى ٱلْأَرْضَ بَارِزَةً﴾

﴾*And the Day We shall cause the mountains to pass away, and you will see the earth as a leveled plain.*﴿ (18:47)

Allâh then says,

﴿إِنَّ جَهَنَّمَ كَانَتْ مِرْصَادًا ۝٢١﴾

﴾*Truly, Hell is a place of ambush*﴿ meaning, it is waiting in preparation.

﴿لِّلطَّٰغِينَ﴾

﴾*for the Ṭāghūn*﴿ These are the disobedient rejectors who oppose the Messengers.

﴾مَـَٔابًا﴿

﴾*A dwelling place*﴿ meaning, a place of return, final destination, final outcome, and residence.

Allāh said,

﴾لَّٰبِثِينَ فِيهَآ أَحْقَابًا ﴿٢٣﴾﴿

﴾*They will abide therein Aḥqāb.*﴿ meaning, they will remain in it for *Aḥqāb*, which is the plural of *Ḥuqb*. *Ḥuqb* means a period of time.

Khālid bin Ma'dān said, "This *Āyah*, and the *Āyah*,

﴾إِلَّا مَا شَآءَ رَبُّكَ﴿

﴾*except your Lord wills.*﴿ (11:107) both refer to the people of *Tawḥīd*."[1] Ibn Jarīr recorded this statement. Ibn Jarīr also recorded from Sālim that he heard Al-Ḥasan being asked about Allāh's statement,

﴾لَّٰبِثِينَ فِيهَآ أَحْقَابًا ﴿٢٣﴾﴿

﴾*They will abide therein Aḥqāb*﴿ "In reference to *Aḥqāb*, it has no specific amount of time other than its general meaning of eternity in the Hellfire. However, they have mentioned that the *Ḥuqb* is seventy years, and every day of it is like one thousand years according to your reckoning (in this life)."[2]

Sa'īd reported from Qatādah that he said, "Allāh says,

﴾لَّٰبِثِينَ فِيهَآ أَحْقَابًا ﴿٢٣﴾﴿

﴾*They will abide therein Aḥqāb.*﴿ (78:23)

And it is that which has no end to it. Whenever one era comes to an end, a new era follows it. It has been mentioned to us that the *Ḥuqb* is eighty years."[3] Ar-Rabī' bin Anas said,

﴾لَّٰبِثِينَ فِيهَآ أَحْقَابًا ﴿٢٣﴾﴿

﴾*They will abide therein Aḥqāb*﴿ "No one knows how much time

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[1] Aṭ-Ṭabari 24:162.

[2] Aṭ-Ṭabari 24:162.

[3] Aṭ-Ṭabari 24:162.

this *Aḥqāb* is, except for Allāh, the Mighty and Sublime. It has been mentioned to us that one *Ḥuqb* is eighty years, and the year is three hundred and sixty days, and each day is equivalent to one thousand years according to your reckoning (in this life)." Ibn Jarīr has recorded both of these statements.[1]

Allāh's statement:

﴿لَّا يَذُوقُونَ فِيهَا بَرْدًا وَلَا شَرَابًا﴾

﴾*Nothing cool shall they taste therein, nor any drink.*﴿

meaning, they will not find any coolness in Hell for their hearts, nor any good drink for them to partake of. Thus, Allāh says,

﴿إِلَّا حَمِيمًا وَغَسَّاقًا﴾

﴾*Except Ḥamīm, and Ghassāq*﴿ Abu Al-'Aliyah said, "The *Ḥamīm* has been made an exception to the coolness, and *Ghassaq* is the exception to the drink."[2] This has also been said by Ar-Rabī' bin Anas. In reference to the *Ḥamīm*, it is the heat that has reached its maximum temperature and point of boiling. The *Ghassāq*[3] is gathered from the pus, sweat, tears, and wounds of the people of Hellfire. It is unbearably cold with an intolerable stench. May Allah save us from that by His beneficence and grace. Then He continues,

﴿جَزَآءً وِفَاقًا﴾

﴾*An exact recompense.*﴿ meaning, that which will happen to them of this punishment is in accordance with their wicked deeds, which they were doing in this life. Mujāhid, Qatādah, and others have said this.[4] Then Allāh said,

﴿إِنَّهُمْ كَانُوا۟ لَا يَرْجُونَ حِسَابًا﴾

﴾*For verily, they used not to look for a reckoning.*﴿ (78:27)

meaning, they did not believe that there would be an abode in

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[1] Aṭ-Ṭabari 24:162.

[2] Aṭ-Ṭabari 24:165.

[3] These terms often appear translated as "boiling water" and "dirty wound discharge."

[4] Aṭ-Ṭabari 24:167.

which they would be taken to account.

﴿وَكَذَّبُوا بِآيَاتِنَا كِذَّابًا﴾

﴾But they denied Our Āyāt Kidhdhāba.﴿ meaning, they used to deny the evidences of Allāh and His proofs for His creation, which He revealed to His Messengers. So they met these proofs with rejection and obstinance. His statement,

﴿كِذَّابًا﴾

﴾Kidhdhābā﴿ it means rejection, and it is considered a verbal noun that does not come from a verb. Allāh said;

﴿وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ كِتَابًا﴾

﴾And all things We have recorded in a Book.﴿

meaning, 'surely We know the deeds of all of the creatures, and We have written these deeds for them. We will reward them based upon this.' If their deeds were good then their reward will be good, and if their deeds were evil their reward will be evil. Allāh then says,

﴿فَذُوقُوا فَلَن نَّزِيدَكُمْ إِلَّا عَذَابًا﴾

﴾So taste you. No increase shall We give you, except in torment.﴿

This means that it will be said to the people of the Hellfire, "Taste that which you were in. We will never increase you in anything except torment according to its type (of sin), and something else similar to it." Qatādah reported from Abu Ayyūb Al-Azdi, who reported from 'Abdullāh bin 'Amr that he said, "Allāh did not reveal any *Āyah* against the people of the Hellfire worse than this *Āyah*,

﴿فَذُوقُوا فَلَن نَّزِيدَكُمْ إِلَّا عَذَابًا﴾

﴾So taste you. No increase shall We give you, except in torment.﴿"

Then he said, "They will continue increasing in torment forever."[1]

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[1] At-Tabari 24:169.

﴿إِنَّ لِلْمُتَّقِينَ مَفَازًا ﴿٣١﴾ حَدَائِقَ وَأَعْنَابًا ﴿٣٢﴾ وَكَوَاعِبَ أَتْرَابًا ﴿٣٣﴾ وَكَأْسًا دِهَاقًا ﴿٣٤﴾ لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا كِذَّابًا ﴿٣٥﴾ جَزَاءً مِنْ رَبِّكَ عَطَاءً حِسَابًا ﴿٣٦﴾﴾

﴿*31. Verily, for those who have Taqwā, there will be a success;*﴾

﴿*32. Hadā'iq and vineyards,*﴾

﴿*33. And Kawā'ib Atrāb,*﴾

﴿*34. And a cup Dihāq.*﴾

﴿*35. No Laghw shall they hear therein, nor lying;*﴾

﴿*36. Rewarded from your Lord with a sufficient gift.*﴾

The Great Success will be for Those Who have *Taqwā*

Allāh informs about the happy people and what He has prepared for them of esteem, and eternal pleasure. Allāh says,

﴿إِنَّ لِلْمُتَّقِينَ مَفَازًا﴾

﴿*Verily, for those who have Taqwā, there will be a success;*﴾

Ibn 'Abbās and Aḍ-Ḍaḥḥāk both said, "A place of enjoyable recreation."[1] Mujāhid and Qatādah both said, "They are successful and thus, they are saved from the Hellfire."[2] The most obvious meaning here is the statement of Ibn 'Abbās, because Allāh says after this,

﴿حَدَائِقَ﴾

﴿*Ḥadā'iq*﴾ And *Ḥadā'iq* are gardens of palm trees and other things.

﴿وَأَعْنَابًا ﴿٣٢﴾ وَكَوَاعِبَ أَتْرَابًا ﴿٣٣﴾﴾

﴿*And vineyards, and Kawā'ib Atrāb,*﴾ meaning, wide-eyed maidens with fully developed breasts. Ibn 'Abbās, Mujāhid and others have said,

﴿كَوَاعِبَ﴾

﴿*Kawā'ib*﴾ "This means round breasts. They meant by this that the breasts of these girls will be fully rounded and not sagging,

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[1] Aṭ-Ṭabari 24:170, and Al-Baghawi 4:439.

[2] Aṭ-Ṭabari 24:169, 170.

because they will be virgins, equal in age. This means that they will only have one age."[1] The explanation of this has already been mentioned in *Sûrat Al-Waqi'ah*.[2] Concerning Allâh's statement,

﴿وَكَأْسًا دِهَاقًا ﴿٣٤﴾﴾

﴾*And a cup Dihâq.*﴿ Ibn 'Abbâs said, "Continuously filled."[3] 'Ikrimah said, "Pure." Mujâhid, Al-Ḥasan, Qatâdah, and Ibn Zayd all said,

﴿دِهَاقًا﴾

﴾*Dihâq*﴿ "This means completely filled."[4] Then Allâh says,

﴿لَّا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا كِذَّابًا ﴿٣٥﴾﴾

﴾*No Laghw shall they hear therein, nor lying;*﴿

This is similar to Allâh's statement,

﴿لَّا لَغْوٌ فِيهَا وَلَا تَأْثِيمٌ ﴿٢٣﴾﴾

﴾*Free from any Laghw, and free from sin.*﴿ (52:23)

meaning, there will not be any vain, worthless speech therein, nor any sinful lying. Rather, it will be the abode of peace, and everything that is in it will be free of any shortcomings. Allâh then says,

﴿جَزَاءً مِّن رَّبِّكَ عَطَاءً حِسَابًا ﴿٣٦﴾﴾

﴾*Rewarded from your Lord with a sufficient gift.*﴿

meaning, 'this that We have mentioned to you is what Allâh will reward them with, and they will be given it by His favor and from Him. It will be a kindness, mercy, gift, and recompense from Him. It will be sufficient, suitable, comprehensive and abundant.' The Arabs say, "He gave me and he sufficed me." This means that he sufficiently provided for me." From this comes the saying, "Allâh is sufficient for me."

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[1] Aṭ-Ṭabari 24:170, and *Ad-Durr Al-Manthûr* 8:398.

[2] See volume nine, the *Tafsîr* of *Sûrat Al-Wâqi'ah* (56:37).

[3] Aṭ-Ṭabari 24:173.

[4] Aṭ-Ṭabari 24:172.



سورة النبأ ٥٨٣ الجزء الثلاثون

إن للمتقين مفازا (٣١) حدائق وأعنابا (٣٢) وكواعب أترابا (٣٣) وكأسا دهاقا (٣٤) لا يسمعون فيها لغوا ولا كذابا (٣٥) جزاء من ربك عطاء حسابا (٣٦) رب السماوات والأرض وما بينهما الرحمن لا يملكون منه خطابا (٣٧) يوم يقوم الروح والملائكة صفا لا يتكلمون إلا من أذن له الرحمن وقال صوابا (٣٨) ذلك اليوم الحق فمن شاء اتخذ إلى ربه مآبا (٣٩) إنا أنذرناكم عذابا قريبا يوم ينظر المرء ما قدمت يداه ويقول الكافر يا ليتني كنت ترابا (٤٠)

سورة النازعات

بسم الله الرحمن الرحيم

والنازعات غرقا (١) والناشطات نشطا (٢) والسابحات سبحا (٣) فالسابقات سبقا (٤) فالمدبرات أمرا (٥) يوم ترجف الراجفة (٦) تتبعها الرادفة (٧) قلوب يومئذ واجفة (٨) أبصارها خاشعة (٩) يقولون أإنا لمردودون في الحافرة (١٠) أإذا كنا عظاما نخرة (١١) قالوا تلك إذا كرة خاسرة (١٢) فإنما هي زجرة واحدة (١٣) فإذا هم بالساهرة (١٤) هل أتاك حديث موسى (١٥)

﴿رب السماوات والأرض وما بينهما الرحمن لا يملكون منه خطابا (٣٧) يوم يقوم الروح والملائكة صفا لا يتكلمون إلا من أذن له الرحمن وقال صوابا (٣٨) ذلك اليوم الحق فمن شاء اتخذ إلى ربه مآبا (٣٩) إنا أنذرناكم عذابا قريبا يوم ينظر المرء ما قدمت يداه ويقول الكافر يا ليتني كنت ترابا (٤٠)﴾

﴾37. The Lord of the heavens and the earth, and whatsoever is in between them, the Most Gracious, with Whom they cannot dare to speak.﴿

﴾38. The Day that Ar-Rūḥ and the angels will stand forth in rows, they will not speak except him whom Ar-Raḥmān allows, and he will speak what is right.﴿

﴾39. That is the True Day. So, whosoever wills, let him seek a place with His Lord!﴿

﴾40. Verily, We have warned you of a near torment – the Day when man will see that which his hands have sent forth, and the disbeliever will say: "Woe to me! Would that I were dust!"﴿

No one will dare to speak before Allāh – not even the Angels - without first receiving Permission

Allāh informs of His magnificence and His majesty, and that He is the Lord of the heavens and the earth, and whatever is in them and between them. He explains that He is the Most Gracious, Whose mercy covers all things. Then He says,

﴿لا يملكون منه خطابا﴾

﴾*With Whom they cannot dare to speak.*﴿ meaning, no one is able to begin addressing Him except by His permission. This is as Allāh says,

﴿مَن ذَا الَّذِي يَشْفَعُ عِندَهُۥٓ إِلَّا بِإِذْنِهِۦ﴾

﴾*Who is he that can intercede with Him except with His permission?*﴿ (2:255)

It is also similar to His statement,

﴿يَوْمَ يَأْتِ لَا تَكَلَّمُ نَفْسٌ إِلَّا بِإِذْنِهِۦ﴾

﴾*On the Day when it comes, no person shall speak except by His leave.*﴿ (11:105)

﴿يَوْمَ يَقُومُ الرُّوحُ وَالْمَلَٰٓئِكَةُ صَفًّا لَّا يَتَكَلَّمُونَ﴾

﴾*The Day that Ar-Rūḥ and the angels will stand forth in rows, they will not speak*﴿ (78:38)

The word *Rūḥ* here is referring to the angel Jibrīl. This has been said by Ash-Sha'bi, Sa'īd bin Jubayr and Aḍ-Ḍaḥḥāk.[1] This is as Allāh says,

﴿نَزَلَ بِهِ الرُّوحُ الْأَمِينُ ۝ عَلَىٰ قَلْبِكَ لِتَكُونَ مِنَ الْمُنذِرِينَ ۝﴾

﴾*Which the trustworthy Rūḥ has brought down. Upon your heart that you may be of the warners.*﴿ (26:193-194)

Muqātil bin Ḥayyān said, "The *Rūḥ* is the noblest of the angels, the closest of them to the Lord, and the one who delivers the revelation."[2]

Allāh said;

﴿إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَٰنُ﴾

﴾*except him whom Ar-Raḥmān allows,*﴿ This is similar to Allāh's statement,

﴿يَوْمَ يَأْتِ لَا تَكَلَّمُ نَفْسٌ إِلَّا بِإِذْنِهِۦ﴾

﴾*On the Day when it comes, no person shall speak except by His leave.*﴿ (11:105)

This is similar to what has been confirmed in the *Ṣaḥīḥ*, that

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[1] Aṭ-Ṭabari 24:176, and Al-Qurṭubi 19:186.

[2] *Ad-Durr Al-Manthūr* 8:400.

the Prophet ﷺ said,

«وَلَا يَتَكَلَّمُ يَوْمَئِذٍ إِلَّا الرُّسُلُ»

«And none will speak on that Day except the Messengers.»"[1]

Allāh said,

﴿وَقَالَ صَوَابًا﴾

﴾and he will speak what is right.﴿ meaning, the truth. And from the truth is the fact that there is no god worthy of worship except Allāh. This is as Abu Ṣāliḥ and 'Ikrimah both said.[2] In reference to Allâh's statement,

﴿ذَٰلِكَ الْيَوْمُ الْحَقُّ﴾

﴾That is the True Day.﴿

meaning, it will come to pass and there is no avoiding it.

﴿فَمَن شَاءَ اتَّخَذَ إِلَىٰ رَبِّهِ مَآبًا﴾

﴾So, whosoever wills, let him seek a place with His Lord!﴿

meaning, a place of return, a path that leads to Him, and a way that he may pass by to get to Him.

The Day of Judgement is Near

Allāh said,

﴿إِنَّا أَنذَرْنَاكُمْ عَذَابًا قَرِيبًا﴾

﴾Verily, We have warned you of a near torment﴿

meaning, the Day of Judgement. It is mentioned here to emphasize the fact that its occurrence has become close, because everything that is coming will certainly come to pass.

﴿يَوْمَ يَنظُرُ الْمَرْءُ مَا قَدَّمَتْ يَدَاهُ﴾

﴾the Day when man will see that which his hands have sent forth,﴿

meaning, all of his deeds will be presented to him – the good and bad, and the old and new. This is similar to Allāh's statement,

[1] *Fath Al-Bāri* 13:430.

[2] Aṭ-Ṭabari 24:178.

﴿وَوَجَدُوا مَا عَمِلُوا حَاضِرًا﴾

﴾And they will find all that they did, placed before them.﴿ (18:49)

It is also similar to His statement,

﴿يُنَبَّؤُا الْإِنسَانُ يَوْمَئِذٍ بِمَا قَدَّمَ وَأَخَّرَ﴾

﴾On that Day man will be informed of what he sent forward, and what he left behind.﴿ (75:13)

Then Allāh says,

﴿وَيَقُولُ الْكَافِرُ يَا لَيْتَنِي كُنتُ تُرَابًا﴾

﴾and the disbeliever will say: "Woe to me! Would that I were dust!"﴿

meaning, the disbeliever on that Day will wish that he had only been dust in the worldly life. He will wish that he had not been created and that he had never come into existence. This will be when he sees the torment of Allah and he looks at his wicked deeds that will be written down against him by the noble righteous scribes among angels. It has been said that he will only wish for that when Allāh passes judgement between all of the animals that were in the worldly life. He will rectify matters between them with His just wisdom that does not wrong anyone. Even the hornless sheep will be allowed to avenge itself against the sheep with horns. Then, when the judgement between them is finished, He (Allāh) will say to them (the animals), "Be dust." So they will all become dust. Upon witnessing this the disbeliever will say,

﴿يَا لَيْتَنِي كُنتُ تُرَابًا﴾

﴾Would that I were dust!﴿ meaning, 'I wish I was an animal so that I would be returned to dust.' Something of similar meaning to this has been reported in the well-known *Ḥadīth* about the *Ṣūr*. There are also narrations recorded from Abu Hurayrah, 'Abdullāh bin 'Amr, and others concerning this.

This is the end of the *Tafsīr* of *Sūrat An-Naba'*. And all praise and thanks are due to Allāh. He is the Giver of success and protection from error.

The *Tafsīr* of *Sūrat An-Nāzi'āt* (Chapter - 79)

Which was revealed in Makkah

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

﴿وَالنَّازِعَاتِ غَرْقًا (١) وَالنَّاشِطَاتِ نَشْطًا (٢) وَالسَّابِحَاتِ سَبْحًا (٣) فَالسَّابِقَاتِ سَبْقًا (٤) فَالْمُدَبِّرَاتِ أَمْرًا (٥) يَوْمَ تَرْجُفُ الرَّاجِفَةُ (٦) تَتْبَعُهَا الرَّادِفَةُ (٧) قُلُوبٌ يَوْمَئِذٍ وَاجِفَةٌ (٨) أَبْصَارُهَا خَاشِعَةٌ (٩) يَقُولُونَ أَإِنَّا لَمَرْدُودُونَ فِي الْحَافِرَةِ (١٠) أَإِذَا كُنَّا عِظَامًا نَّخِرَةً (١١) قَالُوا تِلْكَ إِذًا كَرَّةٌ خَاسِرَةٌ (١٢) فَإِنَّمَا هِيَ زَجْرَةٌ وَاحِدَةٌ (١٣) فَإِذَا هُم بِالسَّاهِرَةِ (١٤)﴾

﴾1. By those who pull out, drowning.﴿

﴾2. By those who free briskly.﴿

﴾3. And by the swimmers, swimming.﴿

﴾4. And by the racers, racing.﴿

﴾5. And by those who arrange affairs.﴿

﴾6. On the Day the Rājifah shakes,﴿

﴾7. Followed by the Rādifah.﴿

﴾8. Hearts that Day will tremble.﴿

﴾9. Their vision humiliated.﴿

﴾10. They say: "Shall we indeed be brought back from Al-Ḥāfirah?"﴿

﴾11. "Even after we are bones Nakhirah?"﴿

﴾12. They say: "It would in that case, be a return with loss!"﴿

﴾13. But it will be only a single Zajrah.﴿

﴾14. When behold, they are at As-Sāhirah.﴿

Swearing by Five Characteristics that the Day of Judgement will occur

Ibn Mas'ūd, Ibn 'Abbās, Masrūq, Sa'īd bin Jubayr, Abu Ṣāliḥ, Abu Aḍ-Ḍuḥā and As-Suddi all said,

﴿وَٱلنَّٰزِعَٰتِ غَرْقًا ۝١﴾

﴾*By those who pull out, drowning.*﴿ "These are the angels who remove the souls from the Children of Ādam."[1]

Among them are those whose souls are removed by the angels with difficulty, as if he is being drowned during its removal. There are those people whose souls the angels remove with ease, as if they were unraveling him (i.e., his soul from him) due to their briskness. This is the meaning of Allāh's statement,

﴿وَٱلنَّٰشِطَٰتِ نَشْطًا ۝٢﴾

﴾*By those who free briskly.*﴿ This has been mentioned by Ibn 'Abbās.[2] In reference to Allāh's statement,

﴿وَٱلسَّٰبِحَٰتِ سَبْحًا ۝٣﴾

﴾*And by the swimmers, swimming.*﴿ Ibn Mas'ūd said, "They are the angels."[3] Similar statements have been reported from 'Ali, Mujāhid, Sa'īd bin Jubayr, and Abu Ṣāliḥ.[4] Concerning Allāh's statement,

﴿فَٱلسَّٰبِقَٰتِ سَبْقًا ۝٤﴾

﴾*And by the racers, racing.*﴿ It has been narrated from 'Ali, Masrūq, Mujāhid, Abu Ṣāliḥ, and Al-Ḥasan Al-Baṣri that this means the angels.[5] Then Allāh says,

﴿فَٱلْمُدَبِّرَٰتِ أَمْرًا ۝٥﴾

﴾*And by those who arrange affairs.*﴿

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[1] Aṭ-Ṭabari 24:185, Al-Qurṭubi 19:190, and *Ad-Durr Al-Manthūr* 8:404.

[2] Aṭ-Ṭabari 24:178.

[3] *Ad-Durr Al Manthūr* 8:404.

[4] Aṭ-Ṭabari 24:190, and Al-Qurṭubi 19:193.

[5] Al-Qurṭubi 19:93, and *Ad-Durr Al-Manthūr* 8:404.

'Ali, Mujāhid, 'Aṭā', Abu Ṣāliḥ, Al-Ḥasan, Qatādah, Ar-Rabī' bin Anas, and As-Suddi all said, "They are the angels."[1] Al-Ḥasan added, "They control the affairs from the heaven to the earth, meaning by the command of their Lord, the Mighty and Majestic."

The Description of the Day of Judgement, the People, and what They will say

Then Allāh says,

﴿يَوْمَ تَرْجُفُ الرَّاجِفَةُ ۝ تَتْبَعُهَا الرَّادِفَةُ ۝﴾

﴿*On the Day the Rājifah shakes, followed by the Rādifah.*﴾

Ibn 'Abbās said, "These are the two blasts (of the Trumpet) – the first and the second."[2] Mujāhid, Al-Ḥasan, Qatādah, Aḍ-Ḍaḥḥāk and others have made similar statements.[3] It has been reported from Mujāhid that he said, "In reference to the first, it is the statement of Allāh,

﴿يَوْمَ تَرْجُفُ الرَّاجِفَةُ ۝﴾

﴿*On the Day the Rājifah shakes,*﴾ This is similar to Allāh's statement,

﴿يَوْمَ تَرْجُفُ الْأَرْضُ وَالْجِبَالُ﴾

﴿*On the Day the earth and the mountains shake.*﴾ (73:14)

The second is *Ar-Rādifah*, and it is like the Allāh's statement,

﴿وَحُمِلَتِ الْأَرْضُ وَالْجِبَالُ فَدُكَّتَا دَكَّةً وَاحِدَةً ۝﴾

﴿*And the earth and mountains shall be removed from their places, and crushed with a single crushing.*﴾ (69:14)"[4]

Concerning Allāh's statement,

﴿قُلُوبٌ يَوْمَئِذٍ وَاجِفَةٌ ۝﴾

﴿*Hearts that Day will tremble.*﴾ Ibn 'Abbās said, "This means

[1] Aṭ-Ṭabari 24:190, Al-Qurṭubi 19:194, and *Ad-Durr Al-Manthūr* 8:403-405.

[2] Aṭ-Ṭabari 24:191.

[3] Aṭ-Ṭabari 24:191, 192.

[4] Aṭ-Ṭabari 24:192.

afraid."[1] Mujāhid and Qatādah also said this.[2]

﴾أَبْصَـٰرُهَا خَـٰشِعَةٌ ﴿٩﴾﴿

﴾*Their vision humiliated.*﴿ meaning, the eyes of the people. It means that the eyes will be lowly and disgraced from what they will witness of terrors. Allah then says,

﴾يَقُولُونَ أَءِنَّا لَمَرْدُودُونَ فِى ٱلْحَافِرَةِ ﴿١٠﴾﴿

> ﴾*They say: "Shall we indeed be brought back from Al-Ḥāfirah?"*﴿

meaning, the idolators of the Quraysh and whoever rejects the Hereafter as they did. They consider the occurrence of the resurrection after being placed in *Al-Ḥāfirah* – which are the graves – as something farfetched. This has been said by Mujāhid.[3] They feel that this is something impossible after the destruction of their physical bodies and the disintegration of their bones and their decaying. Thus, Allah says,

﴾أَءِذَا كُنَّا عِظَـٰمًا نَّخِرَةً ﴿١١﴾﴿

﴾*Even after we are bones Nakhirah?*﴿ It has also been recited:

(نَاخِرَةً)

(Nākhirah)

Ibn 'Abbās, Mujāhid and Qatādah, all said, "This means decayed."[4] Ibn 'Abbās said, "It is the bone when it has decayed and air enters into it." Concerning their saying,

﴾تِلْكَ إِذًا كَرَّةٌ خَاسِرَةٌ﴿

﴾*It would in that case be a return with loss.*﴿ (79:12)

Muḥammad bin Ka'b said that the Quraysh said, "If Allāh brings us back to life after we die, then surely we will be losers."[5] Allah then says,

﴾فَإِنَّمَا هِىَ زَجْرَةٌ وَٰحِدَةٌ ﴿١٣﴾ فَإِذَا هُم بِٱلسَّاهِرَةِ ﴿١٤﴾﴿

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[1] Aṭ-Ṭabari 24:193.

[2] Aṭ-Ṭabari 24:193, Al-Baghawi 4:443.

[3] Aṭ-Ṭabari 24:195.

[4] Aṭ-Ṭabari 24:195.

[5] Al-Qurṭubi 19:198.

﴾*But it will be only a single Zajrah. When behold, they are at As-Sāhirah.*﴿

meaning, this is a matter that is from Allāh that will not occur twice, nor will there be any opportunity to affirm it or verify it. The people will be standing and looking. This will be when Allāh commands the angel Isrāfīl to blow into the *Ṣūr*, which will be the blowing of the resurrection. At that time the first people and the last people will all be standing before their Lord looking. This is as Allāh says,

﴿يَوْمَ يَدْعُوكُمْ فَتَسْتَجِيبُونَ بِحَمْدِهِۦ وَتَظُنُّونَ إِن لَّبِثْتُمْ إِلَّا قَلِيلًا﴾

﴾*On the Day when He will call you, and you will answer with His praise and obedience, and you will think that you have stayed but a little while!*﴿ (17:52)

Allāh has also said,

﴿وَمَآ أَمْرُنَآ إِلَّا وَٰحِدَةٌ كَلَمْحٍۭ بِٱلْبَصَرِ﴾

﴾*And our commandment is but one as the twinkling of an eye.*﴿ (54:50)

Allāh also says,

﴿وَمَآ أَمْرُ ٱلسَّاعَةِ إِلَّا كَلَمْحِ ٱلْبَصَرِ أَوْ هُوَ أَقْرَبُ﴾

﴾*And the matter of the Hour is not but as a twinkling of the eye, or even nearer.*﴿ (16:77)

Allāh then says,

﴿فَإِذَا هُم بِٱلسَّاهِرَةِ﴾

﴾*When behold, they are at As-Sāhirah.*﴿ Ibn 'Abbās said, "*As-Sāhirah* means the entire earth."[1] Sa'īd bin Jubayr, Qatādah and Abu Ṣāliḥ have all said this as well. 'Ikrimah, Al-Ḥasan, Aḍ-Ḍaḥḥāk, and Ibn Zayd have all said, "*As-Sāhirah* means the face of the earth."[2] Mujāhid said, "They will be at its (the earth's) lowest part, and they will be brought out to highest part." Then he said, "*As-Sāhirah* is a level place."[3]

Ar-Rabī' bin Anas said,

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[1] Aṭ-Ṭabari 24:198.

[2] Aṭ-Ṭabari 24:198.

[3] Aṭ-Ṭabari 24:198, and *Ad-Durr Al-Manthūr* 8:408.

﴿فَإِذَا هُم بِالسَّاهِرَةِ ﴿١٤﴾﴾

﴿*When behold, they are at As-Sāhirah.*﴾

"Allāh says,

﴿يَوْمَ تُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ وَالسَّمَٰوَاتُ وَبَرَزُوا لِلَّهِ الْوَاحِدِ الْقَهَّارِ ﴿٤٨﴾﴾

﴿*On the Day when the earth will be changed to another earth and so will be the heavens, and they will appear before Allāh, the One, the Irresistible.*﴾ (14:48)

and He says,

﴿وَيَسْأَلُونَكَ عَنِ الْجِبَالِ فَقُلْ يَنسِفُهَا رَبِّي نَسْفًا ﴿١٠٥﴾ فَيَذَرُهَا قَاعًا صَفْصَفًا ﴿١٠٦﴾ لَّا تَرَىٰ فِيهَا عِوَجًا وَلَا أَمْتًا ﴿١٠٧﴾﴾

﴿*And they ask you concerning the mountains: say, "My Lord will blast them and scatter them as particles of dust. Then He shall leave them as a level smooth plain. You will see therein nothing crooked or curved.*﴾ (20:105-107)

and Allāh says,

﴿وَيَوْمَ نُسَيِّرُ الْجِبَالَ وَتَرَى الْأَرْضَ بَارِزَةً﴾

﴿*And the Day We shall cause the mountains to pass away, and you will see the earth as a leveled plain.*﴾ (18:47)

and the earth will be brought forth which will have mountains upon it, and it will not be considered from this earth (of this life). It will be an earth that no sin will be performed on it, nor will any blood be shed upon it."

﴿هَلْ أَتَاكَ حَدِيثُ مُوسَىٰ ﴿١٥﴾ إِذْ نَادَاهُ رَبُّهُ بِالْوَادِ الْمُقَدَّسِ طُوًى ﴿١٦﴾ اذْهَبْ إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ ﴿١٧﴾ فَقُلْ هَل لَّكَ إِلَىٰ أَن تَزَكَّىٰ ﴿١٨﴾ وَأَهْدِيَكَ إِلَىٰ رَبِّكَ فَتَخْشَىٰ ﴿١٩﴾ فَأَرَاهُ الْآيَةَ الْكُبْرَىٰ ﴿٢٠﴾ فَكَذَّبَ وَعَصَىٰ ﴿٢١﴾ ثُمَّ أَدْبَرَ يَسْعَىٰ ﴿٢٢﴾ فَحَشَرَ فَنَادَىٰ ﴿٢٣﴾ فَقَالَ أَنَا رَبُّكُمُ الْأَعْلَىٰ ﴿٢٤﴾ فَأَخَذَهُ اللَّهُ نَكَالَ الْآخِرَةِ وَالْأُولَىٰ ﴿٢٥﴾ إِنَّ فِي ذَٰلِكَ لَعِبْرَةً لِّمَن يَخْشَىٰ ﴿٢٦﴾﴾

﴿*15. Has there come to you the story of Mūsā?*﴾

﴿*16. When his Lord called him in the holy valley of Ṭuwā,*﴾

﴿*17. Go to Fir'awn; verily, he has transgressed all bounds.*﴾

﴿*18. And say to him: "Would you purify yourself?"*﴾

﴿*19. "And that I guide you to your Lord, so you should fear*

Him?"﴿

﴾*20. Then he showed him the great sign.*﴿

﴾*21. But he denied and disobeyed.*﴿

﴾*22. Then he turned back, striving.*﴿

﴾*23. So he gathered and called out,*﴿

﴾*24. Saying: "I am your lord, most high."*﴿

﴾*25. So Allâh seized him with punishing example for the Hereafter and the first (life).*﴿

﴾*26. In this is a lesson for whoever fears.*﴿

Mentioning the Story of Mûsâ and that it is a Lesson for Those Who fear

Allâh informs His Messenger Muḥammad ﷺ about His Messenger Mûsâ. He mentions that he sent Mûsâ to Fir'awn and He aided him with miracles. Yet, even after this, Fir'awn continued in his disbelief and transgression until Allâh seized him with a mighty and powerful punishment. Thus is the punishment of whoever opposes you (Muḥammad ﷺ) and rejects that which you have been sent with. This is why Allâh says at the end of the story,

﴾إِنَّ فِي ذَٰلِكَ لَعِبْرَةً لِّمَن يَخْشَىٰ ﴿٢٦﴾﴿

﴾*In this is a Lesson for whoever fears.*﴿

Allâh begins by saying,

﴾هَلْ أَتَاكَ حَدِيثُ مُوسَىٰ ﴿١٥﴾﴿

﴾*Has there come to you the story of Mûsâ?*﴿

meaning, have you heard of his story?

﴾إِذْ نَادَاهُ رَبُّهُ﴿

﴾*When his Lord called him*﴿ meaning, He called out speaking to him.

﴾بِالْوَادِ الْمُقَدَّسِ﴿

﴾*in the holy valley*﴿ meaning purified

﴾طُوًى﴿

﴾*Ṭuwâ*﴿ According to what is correct, it is the name of a valley,

as preceded in *Sūrah Ṭa Ha*. So, He said to him:

﴿اذْهَبْ إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ﴾

❴*Go to Fir'awn; verily, he has transgressed all bounds.*❵

meaning, he has become haughty, rebellious and arrogant.

﴿فَقُلْ هَل لَّكَ إِلَىٰ أَن تَزَكَّىٰ﴾

❴*And say to him: "Would you purify yourself?"*❵

meaning, say to him, "Will you respond to the path and way that will purify you?" This means, 'will you submit (accept Islām) and be obedient?'

﴿وَأَهْدِيَكَ إِلَىٰ رَبِّكَ﴾

❴*And that I guide to your Lord,*❵ meaning, 'I will guide you to the worship of your Lord.'

﴿فَتَخْشَىٰ﴾

❴*so that you fear*❵ meaning, 'so that your heart will become humble, obedient, and submissive to Him after it was hard, evil, and far away from goodness.'

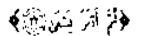
﴿فَأَرَاهُ الْآيَةَ الْكُبْرَىٰ﴾

❴*Then he showed him the great sign.*❵ This means that Mūsā showed him – along with this truthful call – a strong evidence and a clear proof of the truthfulness of what he had come up with from Allāh.

﴿فَكَذَّبَ وَعَصَىٰ﴾

❴*But he denied and disobeyed.*❵ meaning, he (Fir'awn) rejected the truth and opposed what Mūsa commanded him with of obedience. So what happened with him was that his heart disbelieved, and Mūsā (i.e., his call) could not internally or externally affect it. Along with this, his knowledge that what Mūsā had come to him with was the truth, did not necessitate his being a believer in it. This is because recognition is the knowledge of the heart, and faith is its action. And it (faith) is to comply with the truth and submit to it.

Concerning Allāh's statement,



﴾Then he turned back, striving.﴿ meaning, in responding to the truth with falsehood. This was by his gathering the group of magicians in order to confront that which Mūsā had come up with of spectacular miracles.

﴾فَحَشَرَ فَنَادَىٰ ﴿٢٣﴾﴿

﴾So he gathered (his people) and called out﴿ meaning, among his people.

﴾فَقَالَ أَنَا رَبُّكُمُ الْأَعْلَىٰ ﴿٢٤﴾﴿

﴾Saying: I am your lord, most high."﴿

Ibn 'Abbās and Mujāhid both said, "This is the word which Fir'awn said after he said,

﴾مَا عَلِمْتُ لَكُم مِّنْ إِلَٰهٍ غَيْرِي﴿

﴾'I have not known of any other god for you all other than me﴿ for the past forty years.' "[1] Allāh then says,

﴾فَأَخَذَهُ اللَّهُ نَكَالَ الْآخِرَةِ وَالْأُولَىٰ ﴿٢٥﴾﴿

﴾So Allāh seized him with a punishing example for the Hereafter and the first (life).﴿

meaning, Allāh avenged Himself against him with a severe vengeance, and He made an example and admonition of him for those rebellious people in the world who are like him.

﴾وَيَوْمَ الْقِيَامَةِ بِئْسَ الرِّفْدُ الْمَرْفُودُ﴿

﴾And on the Day of Resurrection, evil indeed is the gift gifted [i.e., the curse (in this world) pursued by another curse (in this world) pursued by another curse (in the Hereafter)].﴿ (11:99)

This is as Allāh says,

﴾وَجَعَلْنَاهُمْ أَئِمَّةً يَدْعُونَ إِلَى النَّارِ وَيَوْمَ الْقِيَامَةِ لَا يُنصَرُونَ ﴿٤١﴾﴿

﴾And We made them leaders inviting to the Fire: and on the Day of Resurrection, they will not be helped.﴿ (28:41)

Allāh said;

﴾إِنَّ فِي ذَٰلِكَ لَعِبْرَةً لِّمَن يَخْشَىٰ ﴿٢٦﴾﴿

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[1] Al-Qurṭubi 19:202.

إِذْ نَادَىٰهُ رَبُّهُۥ بِٱلْوَادِ ٱلْمُقَدَّسِ طُوًى ﴿١٦﴾ ٱذْهَبْ إِلَىٰ فِرْعَوْنَ إِنَّهُۥ طَغَىٰ ﴿١٧﴾
فَقُلْ هَل لَّكَ إِلَىٰٓ أَن تَزَكَّىٰ ﴿١٨﴾ وَأَهْدِيَكَ إِلَىٰ رَبِّكَ فَتَخْشَىٰ ﴿١٩﴾ فَأَرَىٰهُ
ٱلْءَايَةَ ٱلْكُبْرَىٰ ﴿٢٠﴾ فَكَذَّبَ وَعَصَىٰ ﴿٢١﴾ ثُمَّ أَدْبَرَ يَسْعَىٰ ﴿٢٢﴾ فَحَشَرَ
فَنَادَىٰ ﴿٢٣﴾ فَقَالَ أَنَا۠ رَبُّكُمُ ٱلْأَعْلَىٰ ﴿٢٤﴾ فَأَخَذَهُ ٱللَّهُ نَكَالَ ٱلْءَاخِرَةِ وَٱلْأُولَىٰٓ
﴿٢٥﴾ إِنَّ فِى ذَٰلِكَ لَعِبْرَةً لِّمَن يَخْشَىٰٓ ﴿٢٦﴾ ءَأَنتُمْ أَشَدُّ خَلْقًا أَمِ ٱلسَّمَآءُ ۚ بَنَىٰهَا
﴿٢٧﴾ رَفَعَ سَمْكَهَا فَسَوَّىٰهَا ﴿٢٨﴾ وَأَغْطَشَ لَيْلَهَا وَأَخْرَجَ ضُحَىٰهَا ﴿٢٩﴾
وَٱلْأَرْضَ بَعْدَ ذَٰلِكَ دَحَىٰهَآ ﴿٣٠﴾ أَخْرَجَ مِنْهَا مَآءَهَا وَمَرْعَىٰهَا ﴿٣١﴾
وَٱلْجِبَالَ أَرْسَىٰهَا ﴿٣٢﴾ مَتَٰعًا لَّكُمْ وَلِأَنْعَٰمِكُمْ ﴿٣٣﴾ فَإِذَا جَآءَتِ ٱلطَّآمَّةُ
ٱلْكُبْرَىٰ ﴿٣٤﴾ يَوْمَ يَتَذَكَّرُ ٱلْإِنسَٰنُ مَا سَعَىٰ ﴿٣٥﴾ وَبُرِّزَتِ ٱلْجَحِيمُ
لِمَن يَرَىٰ ﴿٣٦﴾ فَأَمَّا مَن طَغَىٰ ﴿٣٧﴾ وَءَاثَرَ ٱلْحَيَوٰةَ ٱلدُّنْيَا ﴿٣٨﴾ فَإِنَّ ٱلْجَحِيمَ
هِىَ ٱلْمَأْوَىٰ ﴿٣٩﴾ وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِۦ وَنَهَى ٱلنَّفْسَ عَنِ ٱلْهَوَىٰ
﴿٤٠﴾ فَإِنَّ ٱلْجَنَّةَ هِىَ ٱلْمَأْوَىٰ ﴿٤١﴾ يَسْـَٔلُونَكَ عَنِ ٱلسَّاعَةِ أَيَّانَ مُرْسَىٰهَا
﴿٤٢﴾ فِيمَ أَنتَ مِن ذِكْرَىٰهَآ ﴿٤٣﴾ إِلَىٰ رَبِّكَ مُنتَهَىٰهَآ ﴿٤٤﴾ إِنَّمَآ أَنتَ مُنذِرُ
مَن يَخْشَىٰهَا ﴿٤٥﴾ كَأَنَّهُمْ يَوْمَ يَرَوْنَهَا لَمْ يَلْبَثُوٓا۟ إِلَّا عَشِيَّةً أَوْ ضُحَىٰهَا ﴿٤٦﴾

سُورَةُ عَبَسَ

﴾In this is a lesson for whoever fears.﴿

﴾ءَأَنتُمْ أَشَدُّ خَلْقًا أَمِ ٱلسَّمَآءُ ۚ بَنَىٰهَا ﴿٢٧﴾ رَفَعَ سَمْكَهَا فَسَوَّىٰهَا ﴿٢٨﴾ وَأَغْطَشَ لَيْلَهَا وَأَخْرَجَ ضُحَىٰهَا ﴿٢٩﴾ وَٱلْأَرْضَ بَعْدَ ذَٰلِكَ دَحَىٰهَآ ﴿٣٠﴾ أَخْرَجَ مِنْهَا مَآءَهَا وَمَرْعَىٰهَا ﴿٣١﴾ وَٱلْجِبَالَ أَرْسَىٰهَا ﴿٣٢﴾ مَتَٰعًا لَّكُمْ وَلِأَنْعَٰمِكُمْ ﴿٣٣﴾﴿

﴾27. Are you more difficult to create or is the heaven that He constructed?﴿

﴾28. He raised its height, and has perfected it.﴿

﴾29. Its night He covers and He brings out its forenoon.﴿

﴾30. And after that He spread the earth,﴿

﴾31. And brought forth therefrom its water and its pasture.﴿

﴾32. And the mountains He has fixed firmly,﴿

﴾33. As provision and benefit for you and your cattle.﴿

Creating the Heavens and the Earth is more difficult than repeating Creation

In refutation of the claim rejecting resurrection due to the renewal of creation after its original state, Allāh says;

﴾ءَأَنتُمْ﴿

﴾Are you﴿ 'O people'

﴾أَشَدُّ خَلْقًا أَمِ ٱلسَّمَآءُ﴿

﴾more difficult to create or is the heaven...?﴿

meaning, 'rather the heaven is more difficult to create than

you.' As Allāh said;

﴿لَخَلْقُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ أَكْبَرُ مِنْ خَلْقِ ٱلنَّاسِ﴾

﴾*the creation of the heavens and the earth is greater than the creation of mankind;*﴿ (40:57)

And His saying;

﴿أَوَلَيْسَ ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ بِقَٰدِرٍ عَلَىٰٓ أَن يَخْلُقَ مِثْلَهُم ۚ بَلَىٰ وَهُوَ ٱلْخَلَّٰقُ ٱلْعَلِيمُ﴾

﴾*Is not the One Who created the heavens and the earth, capable of creating the similar to them. Yes, indeed! He is the Supreme Creator, the All-Knowing.*﴿ (36:81)

Then Allāh says,

﴿بَنَىٰهَا﴾

﴾*He constructed*﴿ He explains this by His statement,

﴿رَفَعَ سَمْكَهَا فَسَوَّىٰهَا﴾

﴾*He raised its height, and has perfected it.*﴿

meaning, He made it a lofty structure, vast in its space, with equal sides, and adorned with stars at night and in the darkness. Then Allāh says,

﴿وَأَغْطَشَ لَيْلَهَا وَأَخْرَجَ ضُحَىٰهَا﴾

﴾*Its night He covers and He brings out its forenoon.*﴿

meaning, He made its night dark and extremely black, and its day bright, luminous, shining and clear. Ibn 'Abbas said, "He did *Aghtasha* of its night means that He made it dark."[1] Mujāhid, 'Ikrimah, Sa'īd bin Jubayr and a large group have said this as well.[2] In reference to Allāh's statement,

﴿وَأَخْرَجَ ضُحَىٰهَا﴾

﴾*And He brings out its forenoon.*﴿ meaning, He illuminated its day. Then Allāh says,

﴿وَٱلْأَرْضَ بَعْدَ ذَٰلِكَ دَحَىٰهَآ﴾

[1] At-Tabari 24:206.

[2] At-Tabari 24:207, and *Ad-Durr Al-Manthūr* 8:411.

﴿*And after that He spread the earth,*﴾ He explains this statement by the statement that follows it,

﴿أَخْرَجَ مِنْهَا مَاءَهَا وَمَرْعَاهَا﴾

﴿*And brought forth therefrom its water and its pasture.*﴾

It already has been mentioned previously in *Sūrat Ḥā Mīm As-Sajdah*[1] that the earth was created before the heaven was created, but it was only spread out after the creation of the heaven. This means that He brought out what was in it with a forceful action. This is the meaning of what was said by Ibn 'Abbās and others, and it was the explanation preferred by Ibn Jarīr.[2]

In reference to the statement of Allāh,

﴿وَالْجِبَالَ أَرْسَاهَا﴾

﴿*And the mountains He has fixed firmly,*﴾ meaning, He settled them, made them firm, and established them in their places. And He is the Most Wise, the All-Knowing. He is Most Kind to His creation, Most Merciful.

Allāh then says,

﴿مَتَاعًا لَّكُمْ وَلِأَنْعَامِكُمْ﴾

﴿*As provision and benefit for you and your cattle.*﴾

meaning, He spread out the earth, caused its springs to gush forth, brought forth its hidden benefits, caused its rivers to flow, and caused its vegetation, trees, and fruits to grow. He also made its mountains firm so that it (the earth) would be calmly settled with its dwellers, and He stabilized its dwelling places. All of this is a means of beneficial enjoyment for His creatures (mankind) providing them of what cattle they need, which they eat and ride upon. He has granted them these beneficial things for the period that they need them, in this worldly abode, until the end of time and the expiration of this life.

﴿فَإِذَا جَاءَتِ الطَّامَّةُ الْكُبْرَىٰ يَوْمَ يَتَذَكَّرُ الْإِنسَانُ مَا سَعَىٰ وَبُرِّزَتِ الْجَحِيمُ لِمَن يَرَىٰ فَأَمَّا مَن طَغَىٰ وَآثَرَ الْحَيَاةَ الدُّنْيَا فَإِنَّ الْجَحِيمَ هِيَ الْمَأْوَىٰ وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى

[1] See volume eight, the *Tafsīr* of *Sūrah Fuṣṣilat* (41:9-12).

[2] Aṭ-Ṭabarī 24:208.

النَّفْسَ عَنِ الْهَوَىٰ ﴿٤٠﴾ فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَىٰ ﴿٤١﴾ يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا ﴿٤٢﴾ فِيمَ أَنتَ مِن ذِكْرَاهَا ﴿٤٣﴾ إِلَىٰ رَبِّكَ مُنتَهَاهَا ﴿٤٤﴾ إِنَّمَا أَنتَ مُنذِرُ مَن يَخْشَاهَا ﴿٤٥﴾ كَأَنَّهُمْ يَوْمَ يَرَوْنَهَا لَمْ يَلْبَثُوا إِلَّا عَشِيَّةً أَوْ ضُحَاهَا ﴿٤٦﴾﴾

﴾34. But when there comes the Greatest Catastrophe﴿

﴾35. The Day when man shall remember what he strove for.﴿

﴾36. And Hell shall be made apparent for whoever sees.﴿

﴾37. Then for him who transgressed﴿

﴾38. And preferred the life of this world,﴿

﴾39. Verily, his abode will be the Hell;﴿

﴾40. But as for him who feared standing before his Lord, and forbade himself from desire.﴿

﴾41. Verily, Paradise will be his abode.﴿

﴾42. They ask you about the Hour – when will be its appointed time?﴿

﴾43. What do you have to mention of it.﴿

﴾44. To your Lord it is limited.﴿

﴾45. You are only a warner for those who fear it,﴿

﴾46. The Day they see it (it will be) as if they had not tarried (in this world) except an ('Ashiyyah) afternoon or its (Ḍuḥā) morning.﴿

The Day of Judgement, its Pleasures and Hell, and that its Time is not known

Allāh says,

﴾فَإِذَا جَاءَتِ الطَّامَّةُ الْكُبْرَىٰ ﴿٣٤﴾﴿

﴾But when there comes the Great Catastrophe﴿

This refers to the Day of Judgement. This has been said by Ibn 'Abbās.[1] It has been called this because it will overcome every matter. It will be frightful and horrifying. As Allāh says,

﴾وَالسَّاعَةُ أَدْهَىٰ وَأَمَرُّ ﴿٤٦﴾﴿

﴾And the Hour will be more grievous and more bitter.﴿

[1] Aṭ-Ṭabari 24:211.

(54:46)

Then Allāh says,

﴿يَوْمَ يَتَذَكَّرُ الْإِنسَانُ مَا سَعَىٰ ﴿٣٥﴾﴾

﴾*The Day when man shall remember what he strove for.*﴿

meaning, at that time the Son of Ādam will reflect upon all of his deeds, both the good and the evil. This is as Allāh says,

﴿يَوْمَئِذٍ يَتَذَكَّرُ الْإِنسَانُ وَأَنَّىٰ لَهُ الذِّكْرَىٰ ﴿٢٣﴾﴾

﴾*On the Day will man remember, but how will that remembrance avail him?*﴿ (89:23)

Then Allāh says,

﴿وَبُرِّزَتِ الْجَحِيمُ لِمَن يَرَىٰ ﴿٣٦﴾﴾

﴾*And Hell shall be made apparent for whoever sees.*﴿

meaning, it will become apparent for the onlookers, so the people will see it with their own eyes.

﴿فَأَمَّا مَن طَغَىٰ ﴿٣٧﴾﴾

﴾*Then for him who transgressed*﴿ meaning, who rebels and behaves arrogantly.

﴿وَآثَرَ الْحَيَاةَ الدُّنْيَا ﴿٣٨﴾﴾

﴾*And preferred the life of this world,*﴿ meaning, he gives it precedence over the matters of his religion and his Hereafter.

﴿فَإِنَّ الْجَحِيمَ هِيَ الْمَأْوَىٰ ﴿٣٩﴾﴾

﴾*Verily his abode will be the Hell;*﴿ meaning, his final destination will be Hell, his food will be from the tree of *Zaqqūm*, and his drink will be from *Ḥamīm*.

﴿وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَىٰ ﴿٤٠﴾﴾

﴾*But as for him who feared standing before his Lord and forbade himself from desire.*﴿

meaning, he fears the standing before Allāh, he fears Allāh's judgement of him, he prevents his soul from following its desires, and he compels it to obey its Master.

﴿فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَىٰ ﴿٤١﴾﴾

﴾*Verily Paradise will be his abode.*﴿ meaning, his final abode, his destination, and his place of return will be the spacious Paradise. Then Allah says,

﴿يَسْـَٔلُونَكَ عَنِ ٱلسَّاعَةِ أَيَّانَ مُرْسَىٰهَا ﴿٤٢﴾ فِيمَ أَنتَ مِن ذِكْرَىٰهَآ ﴿٤٣﴾ إِلَىٰ رَبِّكَ مُنتَهَىٰهَآ ﴿٤٤﴾﴾

﴾*They ask you about the Hour – when will be its appointed time? What do you have to mention of it. To your Lord it is limited.*﴿

meaning, its knowledge is not with you, nor with any creature. Rather the knowledge of it is with Allah. He is the One Who knows the exact time of its occurrence.

﴿ثَقُلَتْ فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ لَا تَأْتِيكُمْ إِلَّا بَغْتَةً ۗ يَسْـَٔلُونَكَ كَأَنَّكَ حَفِىٌّ عَنْهَا ۖ قُلْ إِنَّمَا عِلْمُهَا عِندَ ٱللَّهِ﴾

﴾*Heavy is its burden through the heavens and the earth. It shall not come upon you except all of a sudden. They ask you as if you have a good knowledge of it. Say: "The knowledge thereof is with Allāh."*﴿ (7:187)

Allāh says here,

﴿إِلَىٰ رَبِّكَ مُنتَهَىٰهَآ ﴿٤٤﴾﴾

﴾*To your Lord it is limited.*﴿ Thus, when Jibrīl asked the Messenger of Allāh ﷺ about the time of the last Hour he said,

«مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ»

«*The one questioned about it knows no more than the questioner.*»[1]

Allāh said,

﴿إِنَّمَا أَنتَ مُنذِرُ مَن يَخْشَىٰهَا ﴿٤٥﴾﴾

﴾*You are only a warner for those who fear it.*﴿ meaning, 'I sent you to warn mankind and caution them to beware of the torment and punishment of Allāh. So whoever fears Allāh, fears standing before Him, and His threat, then he will follow you, and thus be successful and victorious. However, whoever denies you and opposes you, then he will only suffer loss and failure.' Allah then says,

[1] *Fath Al-Bāri* 1:140.

﴿كَأَنَّهُمْ يَوْمَ يَرَوْنَهَا لَمْ يَلْبَثُوا إِلَّا عَشِيَّةً أَوْ ضُحَاهَا ۝﴾

﴾The Day they see it (it will be) as if they had not tarried (in this world) except an ('Ashiyyah) afternoon or its (Ḍuḥā) morning.﴿

meaning, when they stand up from their graves to go to the place of Gathering, they will feel that the period of the worldy life was short, it will seem to them that it was only the afternoon of one day. Juwaybir reported from Aḍ-Ḍaḥḥāk from Ibn 'Abbās:

﴿كَأَنَّهُمْ يَوْمَ يَرَوْنَهَا لَمْ يَلْبَثُوا إِلَّا عَشِيَّةً أَوْ ضُحَاهَا ۝﴾

﴾The Day they see it (it will be) as if they had not tarried (in this world) except an ('Ashiyyah) afternoon or its (Ḍuḥā) morning.﴿

"As for *'Ashiyyah*, it is the time between noon until the setting of the sun.

﴿أَوْ ضُحَاهَا﴾

﴾*Or its (Ḍuḥā) morning*﴿ what is between sunrise and midday (noon)."[1] Qatādah said, "This refers to the time period of the worldly life in the eyes of the people when they see the Hereafter."

This is the end of the *Tafsīr* of *Sūrat An-Nāzi'āt*. And to Allāh belongs all praise and thanks.

[1] *Ad-Durr Al-Manthūr* 8:413.

The *Tafsīr* of *Sūrah 'Abasa* (Chapter - 80)

Which was revealed in Makkah

الجزء الثلاثون ٥٨٥ سورة عبس

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

عَبَسَ وَتَوَلَّىٰٓ ﴿١﴾ أَن جَآءَهُ ٱلۡأَعۡمَىٰ ﴿٢﴾ وَمَا يُدۡرِيكَ لَعَلَّهُۥ يَزَّكَّىٰٓ ﴿٣﴾ أَوۡ يَذَّكَّرُ فَتَنفَعَهُ ٱلذِّكۡرَىٰٓ ﴿٤﴾ أَمَّا مَنِ ٱسۡتَغۡنَىٰ ﴿٥﴾ فَأَنتَ لَهُۥ تَصَدَّىٰ ﴿٦﴾ وَمَا عَلَيۡكَ أَلَّا يَزَّكَّىٰ ﴿٧﴾ وَأَمَّا مَن جَآءَكَ يَسۡعَىٰ ﴿٨﴾ وَهُوَ يَخۡشَىٰ ﴿٩﴾ فَأَنتَ عَنۡهُ تَلَهَّىٰ ﴿١٠﴾ كَلَّآ إِنَّهَا تَذۡكِرَةٞ ﴿١١﴾ فَمَن شَآءَ ذَكَرَهُۥ ﴿١٢﴾ فِي صُحُفٖ مُّكَرَّمَةٖ ﴿١٣﴾ مَّرۡفُوعَةٖ مُّطَهَّرَةِۭ ﴿١٤﴾ بِأَيۡدِي سَفَرَةٖ ﴿١٥﴾ كِرَامِۭ بَرَرَةٖ ﴿١٦﴾ قُتِلَ ٱلۡإِنسَٰنُ مَآ أَكۡفَرَهُۥ ﴿١٧﴾ مِنۡ أَيِّ شَيۡءٍ خَلَقَهُۥ ﴿١٨﴾ مِن نُّطۡفَةٍ خَلَقَهُۥ فَقَدَّرَهُۥ ﴿١٩﴾ ثُمَّ ٱلسَّبِيلَ يَسَّرَهُۥ ﴿٢٠﴾ ثُمَّ أَمَاتَهُۥ فَأَقۡبَرَهُۥ ﴿٢١﴾ ثُمَّ إِذَا شَآءَ أَنشَرَهُۥ ﴿٢٢﴾ كَلَّا لَمَّا يَقۡضِ مَآ أَمَرَهُۥ ﴿٢٣﴾ فَلۡيَنظُرِ ٱلۡإِنسَٰنُ إِلَىٰ طَعَامِهِۦٓ ﴿٢٤﴾ أَنَّا صَبَبۡنَا ٱلۡمَآءَ صَبّٗا ﴿٢٥﴾ ثُمَّ شَقَقۡنَا ٱلۡأَرۡضَ شَقّٗا ﴿٢٦﴾ فَأَنۢبَتۡنَا فِيهَا حَبّٗا ﴿٢٧﴾ وَعِنَبٗا وَقَضۡبٗا ﴿٢٨﴾ وَزَيۡتُونٗا وَنَخۡلٗا ﴿٢٩﴾ وَحَدَآئِقَ غُلۡبٗا ﴿٣٠﴾ وَفَٰكِهَةٗ وَأَبّٗا ﴿٣١﴾ مَّتَٰعٗا لَّكُمۡ وَلِأَنۡعَٰمِكُمۡ ﴿٣٢﴾ فَإِذَا جَآءَتِ ٱلصَّآخَّةُ ﴿٣٣﴾ يَوۡمَ يَفِرُّ ٱلۡمَرۡءُ مِنۡ أَخِيهِ ﴿٣٤﴾ وَأُمِّهِۦ وَأَبِيهِ ﴿٣٥﴾ وَصَٰحِبَتِهِۦ وَبَنِيهِ ﴿٣٦﴾ لِكُلِّ ٱمۡرِيٕٖ مِّنۡهُمۡ يَوۡمَئِذٖ شَأۡنٞ يُغۡنِيهِ ﴿٣٧﴾ وُجُوهٞ يَوۡمَئِذٖ مُّسۡفِرَةٞ ﴿٣٨﴾ ضَاحِكَةٞ مُّسۡتَبۡشِرَةٞ ﴿٣٩﴾ وَوُجُوهٞ يَوۡمَئِذٍ عَلَيۡهَا غَبَرَةٞ ﴿٤٠﴾ تَرۡهَقُهَا قَتَرَةٌ ﴿٤١﴾ أُوْلَٰٓئِكَ هُمُ ٱلۡكَفَرَةُ ٱلۡفَجَرَةُ ﴿٤٢﴾

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

﴿عَبَسَ وَتَوَلَّىٰٓ ﴿١﴾ أَن جَآءَهُ ٱلۡأَعۡمَىٰ ﴿٢﴾ وَمَا يُدۡرِيكَ لَعَلَّهُۥ يَزَّكَّىٰٓ ﴿٣﴾ أَوۡ يَذَّكَّرُ فَتَنفَعَهُ ٱلذِّكۡرَىٰٓ ﴿٤﴾ أَمَّا مَنِ ٱسۡتَغۡنَىٰ ﴿٥﴾ فَأَنتَ لَهُۥ تَصَدَّىٰ ﴿٦﴾ وَمَا عَلَيۡكَ أَلَّا يَزَّكَّىٰ ﴿٧﴾ وَأَمَّا مَن جَآءَكَ يَسۡعَىٰ ﴿٨﴾ وَهُوَ يَخۡشَىٰ ﴿٩﴾ فَأَنتَ عَنۡهُ تَلَهَّىٰ ﴿١٠﴾ كَلَّآ إِنَّهَا تَذۡكِرَةٞ ﴿١١﴾ فَمَن شَآءَ ذَكَرَهُۥ ﴿١٢﴾ فِي صُحُفٖ مُّكَرَّمَةٖ ﴿١٣﴾ مَّرۡفُوعَةٖ مُّطَهَّرَةِۭ ﴿١٤﴾ بِأَيۡدِي سَفَرَةٖ ﴿١٥﴾ كِرَامِۭ بَرَرَةٖ ﴿١٦﴾﴾

﴾1. He frowned and turned away.﴿

﴾2. Because there came to him the blind man.﴿

﴾3. And how can you know that he might become pure?﴿

﴾4. Or he might receive admonition, and the admonition might profit him?﴿

﴾5. As for him who thinks himself self-sufficient,﴿

﴾6. To him you attend;﴿

﴾7. *What does it matter to you if he will not become pure?*﴿

﴾8. *But as for him who came to you running,*﴿

﴾9. *And is afraid.*﴿

﴾10. *Of him you are neglectful and divert your attention to another.*﴿

﴾11. *Nay; indeed it is an admonition.*﴿

﴾12. *So, whoever wills, let him pay attention to Him (it).*﴿

﴾13. *In Records held in honor,*﴿

﴾14. *Exalted, purified.*﴿

﴾15. *In the hands of ambassadors (Safarah),*﴿

﴾16. *Honorable and obedient.*﴿

The Prophet ﷺ being reprimanded because He frowned at a Weak Man

More than one of the scholars of *Tafsīr* mentioned that one day the Messenger of Allāh ﷺ was addressing one of the great leaders of the Quraysh while hoping that he would accept Islām. While he was speaking in direct conversation with him, Ibn Umm Maktūm came to him, and he was of those who had accepted Islām in its earliest days. He (Ibn Umm Maktūm) then began asking the Messenger of Allāh ﷺ about something, urgently beseeching him. The Prophet ﷺ hoped that the man would be guided, so he asked Ibn Umm Maktūm to wait for a moment so he could complete his conversation. He frowned in the face of Ibn Umm Maktūm and turned away from him in order to face the other man. Thus, Allāh revealed,

﴿عَبَسَ وَتَوَلَّىٰٓ ۝ أَن جَآءَهُ ٱلْأَعْمَىٰ ۝ وَمَا يُدْرِيكَ لَعَلَّهُۥ يَزَّكَّىٰٓ ۝﴾

﴾*He frowned and turned away. Because there came to him the blind man. And how can you know that he might become pure?*﴿

meaning, he may attain purification and cleanliness in his soul.

﴿أَوْ يَذَّكَّرُ فَتَنفَعَهُ ٱلذِّكْرَىٰٓ ۝﴾

﴾*Or he might receive admonition, and the admonition might profit him?*﴿

meaning, he may receive admonition and abstain from the forbidden.

﴿أَمَّا مَنِ اسْتَغْنَى فَأَنتَ لَهُ تَصَدَّى﴾

﴾As for him who thinks himself self-sufficient. To him you attend;﴿

meaning, 'you face the rich person so that perhaps he may be guided.'

﴿وَمَا عَلَيْكَ أَلَّا يَزَّكَّى﴾

﴾What does it matter to you if he will not become pure?﴿

meaning, 'you are not responsible for him if he does not attain purification.'

﴿وَأَمَّا مَن جَاءَكَ يَسْعَى وَهُوَ يَخْشَى﴾

﴾But as for him who came to you running. And is afraid.﴿

meaning, 'he is seeking you and he comes to you so that he may be guided by what you say to him.'

﴿فَأَنتَ عَنْهُ تَلَهَّى﴾

﴾Of him you are neglectful and divert your attention to another.﴿

meaning, 'you are too busy.' Here Allāh commands His Messenger ﷺ to not single anyone out with the warning. Rather, he should equal warn the noble and the weak, the poor and the rich, the master and the slave, the men and the women, the young and the old. Then Allāh will guide whomever He chooses to a path that is straight. He has the profound wisdom and the decisive proof.

Abu Ya'lā and Ibn Jarīr both recorded from 'Ā'ishah that she said about,

﴿عَبَسَ وَتَوَلَّى﴾

﴾He frowned and turned away.﴿ "This was revealed about Ibn Umm Maktūm, the blind man. He came to the Messenger of Allāh ﷺ and began saying, 'Guide me.' At the time the Messenger of Allāh ﷺ had a man with him who was one of the great leaders of the idolators. So the Prophet ﷺ turned away from him (Ibn Umm Maktūm) and faced the other man and said,

«أترى بما أقول بأسا؟»

«*Do you think that there is a problem with what I am saying?*»
The man said, "No!" So it was about this that

﴿عَبَسَ وَتَوَلَّىٰٓ ①﴾

﴾*He frowned and turned away.*﴿ was revealed."[1]

At-Tirmirdhi recorded this *Hadīth* but he did not mention that it was narrated by 'Ā'ishah.[2] I say it is reported like this in *Al-Muwaṭṭa*[3] as well.

The Characteristics of the Qur'ān

Allāh says,

﴿كَلَّآ إِنَّهَا تَذْكِرَةٌ ⑪﴾

﴾*Nay; indeed it is an admonition.*﴿ meaning, this *Sūrah*, or this advice in conveying knowledge equally among people, whether they are of noble or low class. Qatādah and As-Suddi both said,

﴿كَلَّآ إِنَّهَا تَذْكِرَةٌ ⑪﴾

﴾*Nay; indeed it is an admonition.*﴿ "This means the Qur'ān."

﴿فَمَن شَآءَ ذَكَرَهُۥ ⑫﴾

﴾*So, whoever wills, let him pay attention to Him (it).*﴿

meaning, so whoever wills, he remembers Allāh in all of his affairs. The pronoun could also be understood to be referring to the revelation since the conversation is alluding to it.
Allāh said:

﴿فِى صُحُفٍ مُّكَرَّمَةٍ ⑬ مَّرْفُوعَةٍ مُّطَهَّرَةٍۭ ⑭﴾

﴾*In Records held in honor, exalted, purified.*﴿

meaning, this *Sūrah* or this admonition. Both meanings are connected to each other. Actually, all of the Qur'ān is in honored pages, meaning respected and revered.

﴿مَّرْفُوعَةٍ﴾

[1] Aṭ-Ṭabari 24:217.

[2] *Tuḥfat Al-Aḥwadhi* 9:250.

[3] *Al-Muwaṭṭa'* 1:203.

﴾*exalted*﴿ meaning, elevated in status.

﴾مُّطَهَّرَةٍ﴿

﴾*purified*﴿ meaning, from impurity, additions and deficiency.

Concerning Allāh's statement,

﴾بِأَيْدِى سَفَرَةٍ﴿

﴾*In the hands of ambassadors (Safarah),*﴿

Ibn 'Abbās, Mujāhid, Aḍ-Ḍaḥḥāk, and Ibn Zayd, all said, "These are the angels."[1]

Al-Bukhāri said, "*Safarah* (ambassadors) refers to the angels. They travel around rectifying matters between themselves. The angels when they descend with the revelation of Allāh, bringing it like the ambassador who rectifies matters between people."[2]

Allāh said,

﴾كِرَامٍ بَرَرَةٍ﴿

﴾*Honorable and obedient.*﴿ meaning, they are noble, handsome, and honorable in their creation. Their character and their deeds are righteous, pure and perfect. Here it should be noted that it is necessary for one who carries the Qur'ān (i.e., the angel) to be following righteousness and guidance.

Imam Aḥmad recorded from 'Ā'ishah that the Messenger of Allāh ﷺ said,

«الَّذِي يَقْرَأُ الْقُرْآنَ وَهُوَ مَاهِرٌ بِهِ، مَعَ السَّفَرَةِ الْكِرَامِ الْبَرَرَةِ، وَالَّذِي يَقْرَؤُهُ وَهُوَ عَلَيْهِ شَاقٌّ، لَهُ أَجْرَانِ»

«*He who recites the Qur'ān proficiently, will be with the noble, righteous, ambassador angels, and the one who recites it with difficulty will receive two rewards.*»[3]

This *Ḥadīth* was reported by the group.[4]

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[1] Aṭ-Ṭabari 24:221, and *Ad-Durr Al-Manthūr* 8:418.

[2] *Fatḥ Al-Bari* 8:561.

[3] Aḥmad 6:48.

[4] *Fatḥ Al-Bāri* 8:560, Muslim 1:549, Abu Dāwud 2:148, *Tuḥfat Al-Aḥwadhi* 8:215, An-Nasā'i in *Al-Kubrā* 6:506, and Ibn Mājah 2:1242.

﴿قُتِلَ الْإِنسَانُ مَا أَكْفَرَهُ ﴿١٧﴾ مِنْ أَيِّ شَيْءٍ خَلَقَهُ ﴿١٨﴾ مِن نُّطْفَةٍ خَلَقَهُ فَقَدَّرَهُ ﴿١٩﴾ ثُمَّ السَّبِيلَ يَسَّرَهُ ﴿٢٠﴾ ثُمَّ أَمَاتَهُ فَأَقْبَرَهُ ﴿٢١﴾ ثُمَّ إِذَا شَاءَ أَنشَرَهُ ﴿٢٢﴾ كَلَّا لَمَّا يَقْضِ مَا أَمَرَهُ ﴿٢٣﴾ فَلْيَنظُرِ الْإِنسَانُ إِلَىٰ طَعَامِهِ ﴿٢٤﴾ أَنَّا صَبَبْنَا الْمَاءَ صَبًّا ﴿٢٥﴾ ثُمَّ شَقَقْنَا الْأَرْضَ شَقًّا ﴿٢٦﴾ فَأَنبَتْنَا فِيهَا حَبًّا ﴿٢٧﴾ وَعِنَبًا وَقَضْبًا ﴿٢٨﴾ وَزَيْتُونًا وَنَخْلًا ﴿٢٩﴾ وَحَدَائِقَ غُلْبًا ﴿٣٠﴾ وَفَاكِهَةً وَأَبًّا ﴿٣١﴾ مَّتَاعًا لَّكُمْ وَلِأَنْعَامِكُمْ ﴿٣٢﴾﴾

﴾*17. Qutila mankind! How ungrateful he is!*﴿

﴾*18. From what thing did He create him?*﴿

﴾*19. From a Nutfah He created him and then set him in due proportion.*﴿

﴾*20. Then He made the path easy for him.*﴿

﴾*21. Then He causes him to die and puts him in his grave.*﴿

﴾*22. Then when it is His will, He will resurrect him.*﴿

﴾*23. Nay, but has not done what He commanded him.*﴿

﴾*24. Then let man look at his food:*﴿

﴾*25. We pour forth water in abundance.*﴿

﴾*26. And We split the earth in clefts.*﴿

﴾*27. And We cause therein Ḥabb to grow,*﴿

﴾*28. And grapes and Qaḍb,*﴿

﴾*29. And olives and date palms,*﴿

﴾*30. And Ghulb Ḥadā'iq,*﴿

﴾*31. And fruits (Fākihah) and herbage (Abb).*﴿

﴾*32. A provision and benefit for you and your cattle.*﴿

The Refutation against Whoever denies Life after Death

Allāh rebukes those who deny the Resurrection and the Final Gathering.

﴿قُتِلَ الْإِنسَانُ مَا أَكْفَرَهُ ﴿١٧﴾﴾

﴾*Qutila mankind!*﴿ Aḍ-Ḍaḥḥāk reported from Ibn 'Abbās that he said,

﴿قُتِلَ الْإِنسَانُ﴾

﴾*Qutila mankind!*﴿ "May man be cursed."[1] Abu Mālik also

[1] Al-Qurṭubi 19:217.

made a similar statement. He said, "This refers to the rejecting type of man, due to his abundant denial without any supporting argument. Rather he denies simply because he thinks it is farfetched and because he lacks knowledge of it." Ibn Jurayj said,

﴿مَا أَكْفَرَهُ﴾

﴿*How ungrateful he is!*﴾ "This means none is worse in disbelief than he is." Qatādah said,

﴿مَا أَكْفَرَهُ﴾

﴿*How ungrateful he is!*﴾ "This means none is more cursed than he is."[1]

Then Allāh explains how He created him from something despised and that He is able to bring him back to life just as He created him initially. Allāh says,

﴿مِنْ أَيِّ شَيْءٍ خَلَقَهُ ۝ مِن نُّطْفَةٍ خَلَقَهُ فَقَدَّرَهُ ۝﴾

> ﴿*From what thing did He create him? From a Nutfah He created him, and then set him in due proportion.*﴾

meaning, He decreed his life span, his sustenance, his deeds, and whether he would be miserable or happy.

﴿ثُمَّ السَّبِيلَ يَسَّرَهُ ۝﴾

﴿*Then He made the path easy for him.*﴾ Al-'Awfi reported from Ibn 'Abbās, "Then He made his coming out of his mother's belly easy for him."[2] This was also said by 'Ikrimah, Aḍ-Ḍaḥḥāk, Abu Ṣāliḥ, Qatādah, As-Suddi, and it was the explanation preferred by Ibn Jarīr.[3] Mujāhid said, "This is similar to Allāh's statement,

﴿إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا ۝﴾

> ﴿*Verily, We guided him on the path, he is either grateful or ungrateful.*﴾ (76:3)

meaning, We explained it to him, clarified it, and made it easy for him to act upon." Al-Ḥasan and Ibn Zayd both said the

[1] Al-Baghawi 4:448.

[2] Aṭ-Ṭabari 24:223.

[3] *Ad-Durr Al-Manthūr* 8:419, 223, 224.

same.[1] This is the most correct view and Allāh knows best.

Concerning Allāh's statement,

﴿ثُمَّ أَمَاتَهُ فَأَقْبَرَهُ﴾

﴾*Then He causes him to die and puts him in his grave.*﴿

After creating man, Allāh causes him to die and makes him the inhabitant of a grave.

Allāh said;

﴿ثُمَّ إِذَا شَاءَ أَنشَرَهُ﴾

﴾*Then when it is His will, He will resurrect him.*﴿ meaning, He resurrects him after his death and this is called *Al-Ba'th* (resurrection) and *An-Nushūr* (resuscitation).

﴿وَمِنْ ءَايَٰتِهِۦٓ أَنْ خَلَقَكُم مِّن تُرَابٍ ثُمَّ إِذَآ أَنتُم بَشَرٌ تَنتَشِرُونَ﴾

﴾*And among His signs is this that He created you from dust, and then behold, you are human beings scattered.*﴿ (30:20)

﴿وَانظُرْ إِلَى الْعِظَامِ كَيْفَ نُنشِزُهَا ثُمَّ نَكْسُوهَا لَحْمًا﴾

﴾*And look at the bones, how We bring them together and clothe them with flesh.*﴿ (2:259)

In the Two *Ṣaḥīḥs* it is narrated by way of Al-A'mash from Abu Ṣāliḥ, from Abu Hurayrah that the Prophet ﷺ said,

«كُلُّ ابْنِ آدَمَ يَبْلَى إِلَّا عَجْبَ الذَّنَبِ، مِنْهُ خُلِقَ، وَفِيهِ يُرَكَّبُ»

«*All of the Sons of Ādam (men) will decay except for the bone of coccyx (tailbone). From it he (man) was created and by it he will be reconstructed.*»[2]

Concerning Allāh's statement,

﴿كَلَّا لَمَّا يَقْضِ مَا أَمَرَهُ﴾

﴾*Nay, but has not done what He commanded him.*﴿

Ibn Jarīr said, "Allāh is saying, 'Nay, the matter is not as this disbelieving man says. He claims that he has fulfilled Allāh's right upon him regarding himself and his wealth.

﴿لَمَّا يَقْضِ مَا أَمَرَهُ﴾

[1] Aṭ-Ṭabarī 24:224.

[2] *Fatḥ Al-Bārī* 8:414, and Muslim 4:2270.

﴾*But he has not done what He commanded him.*﴿ Allāh is saying that man has not fulfilled for his Lord the obligations that were imposed upon him."[1] What seems apparent to me of its actual meaning – and Allāh knows best – is that the *Āyah*

﴾ثُمَّ إِذَا شَاءَ أَنشَرَهُ﴿

﴾*Then when it is His will, He will resurrect him.*﴿ means, He will resurrect him.

﴾كَلَّا لَمَّا يَقْضِ مَا أَمَرَهُ﴿

﴾*Nay! But he has not done what He commanded him.*﴿

means, He has not done it (resurrected them) as of yet, until the time period has expired and the extent of the earthly life of humanity is complete, according to the lives of all whom Allāh has written it to exist from the time they are brought into existence into the world. Verily, Allāh has decreed the existence of mankind, and its duration, therefore, when that is finished with Allāh, He resurrects the creatures and repeats their creation just as He initially created them.

The Growth of the Seed and Other Things is a Proof of Life after Death

﴾فَلْيَنظُرِ الْإِنسَانُ إِلَىٰ طَعَامِهِ﴿

﴾*Then let man look at his food*﴿ This is a call to reflect upon Allāh's favor. It also contains an evidence in the vegetation's coming to life from the lifeless earth, that the bodies can be brought to life after being decayed bones and scattered dust.

﴾أَنَّا صَبَبْنَا الْمَاءَ صَبًّا﴿

﴾*We pour forth water in abundance.*﴿ meaning, 'We sent it down from the sky to the earth.'

﴾ثُمَّ شَقَقْنَا الْأَرْضَ شَقًّا﴿

﴾*And We split the earth in clefts.*﴿ meaning, 'We cause it (the water) to settle in it (the earth), and it enters into its boundaries, and mingles with the parts of the seeds that are left in the earth. From this the seeds grow, rise up and appear

[1] At-Tabari 24:225.

on the surface of the earth (in the form of vegetation).'

﴿فَأَنبَتْنَا فِيهَا حَبًّا ﴿٢٧﴾ وَعِنَبًا وَقَضْبًا ﴿٢٨﴾﴾

﴾*And We cause therein Ḥabb to grow. And grapes and Qaḍb,*﴿ *Al-Ḥabb* refers to all types of seeds (or grains). Grapes are well-known. *Al-Qaḍb* are the moist (green) herbal plants that animals graze on. It is also called *Al-Qat*. Ibn 'Abbās, Qatādah, Aḍ-Ḍaḥḥāk and As-Suddi, all said this.[1] Al-Ḥasan Al-Baṣri said, "*Al-Qaḍb* is fodder."

﴿وَزَيْتُونًا﴾

﴾*And olives*﴿ It is well-known, and it is a food just as its juice is a food. It is eaten for breakfast and used as an oil.

﴿وَنَخْلًا﴾

﴾*And date palms,*﴿ It (i.e., its fruit) is eaten as *Balaḥ*, *Busr*, *Ruṭab* and *Tamr*, *Niya'* and *Maṭbūkh*, all of which are varieties of dates that range from unripe, ripe and dried in their textures. Its juice is also extracted to make pulpy fruit drinks and vinegar.

﴿وَحَدَآئِقَ غُلْبًا ﴿٣٠﴾﴾

﴾*And Ghulb Ḥadā'iq,*﴿ meaning, gardens. Al-Ḥasan and Qatādah both said, "*Ghulb* are gardens of date palms that are thick and handsome."[2] Ibn 'Abbās and Mujāhid both said, "It means everything that is gathered and collected."[3]

Allāh said,

﴿وَفَاكِهَةً وَأَبًّا ﴿٣١﴾﴾

﴾*And fruits (Fākihah) and herbage (Abb).*﴿ *Fākihah* includes every type of fruit. Ibn 'Abbās said, "*Al-Fākihah* is everything that is eaten ripe, and *Al-Abb* is what the earth grows that is eaten by grazing animals and not people."[4] In one narration reported from him he said, "It is the grass for the livestock animals."[5]

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[1] Aṭ-Ṭabari 24:226.

[2] Aṭ-Ṭabari 24:228, 421.

[3] Aṭ-Ṭabari 24:227.

[4] Aṭ-Ṭabari 24:230, 231.

[5] *Ad-Durr Al-Manthūr* 8:421.

Abu 'Ubayd Al-Qāsim bin Sallām reported from Ibrāhīm At-Taymi that he said, "Abu Bakr Aṣ-Ṣiddīq was asked about Allāh's statement,

﴿وَفَاكِهَةً وَأَبًّا﴾

﴾*And fruits (Fākihah) and herbage (Abb).*﴿ and he said, 'What sky would shade me and what earth would carry me if I said about the Book of Allāh that which I did not have knowledge of.' "[1]

In reference to what Ibn Jarīr recorded from Anas, that he said, "Umar bin Al-Khaṭṭāb recited

﴿عَبَسَ وَتَوَلَّىٰ﴾

﴾*He frowned and turned away.*﴿ then when he reached this *Āyah*

﴿وَفَاكِهَةً وَأَبًّا﴾

﴾*And fruits (Fākihah) and herbage (Abb).*﴿ he said, 'We already know what *Al-Fākihah* is, but what is *Al-Abb*?' Then he said, 'By your life, O Ibn Al-Khaṭṭāb, this is something over burdensome (i.e., unnecessary to ask about).' "[2]

This report has an authentic chain of narration. More than one person has narrated it from Anas. The meaning of the narration is that 'Umar wanted to know how it looks, its type and its exact description, because he ('Umar) and everyone who reads this *Āyah* knows that it is one of the plants that grows from the earth. This is clear due to the Allāh's saying,

﴿فَأَنبَتْنَا فِيهَا حَبًّا ۝ وَعِنَبًا وَقَضْبًا ۝ وَزَيْتُونًا وَنَخْلًا ۝ وَحَدَائِقَ غُلْبًا ۝ وَفَاكِهَةً وَأَبًّا﴾

﴾*And We cause therein the Ḥabb to grow. And grapes and Qaḍb, and olives and date palms. And Ghulb Ḥadā'iq. And fruits (Fākihah) and herbage (Abb).*﴿

And then He says,

﴿مَّتَاعًا لَّكُمْ وَلِأَنْعَامِكُمْ﴾

﴾*A provision and benefit for you and your cattle.*﴿

meaning, a means of livelihood for you all and your cattle in

[1] Al-Baghawi 4:449.

[2] Aṭ-Ṭabari 24:229.

this life until the (coming of) the Day of Judgement.

﴿فَإِذَا جَاءَتِ الصَّاخَّةُ ﴿٣٣﴾ يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ ﴿٣٤﴾ وَأُمِّهِ وَأَبِيهِ ﴿٣٥﴾ وَصَاحِبَتِهِ وَبَنِيهِ ﴿٣٦﴾ لِكُلِّ امْرِئٍ مِّنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ ﴿٣٧﴾ وُجُوهٌ يَوْمَئِذٍ مُّسْفِرَةٌ ﴿٣٨﴾ ضَاحِكَةٌ مُّسْتَبْشِرَةٌ ﴿٣٩﴾ وَوُجُوهٌ يَوْمَئِذٍ عَلَيْهَا غَبَرَةٌ ﴿٤٠﴾ تَرْهَقُهَا قَتَرَةٌ ﴿٤١﴾ أُولَٰئِكَ هُمُ الْكَفَرَةُ الْفَجَرَةُ ﴿٤٢﴾﴿

﴾*33. Then when there comes Aṣ-Ṣākhkhah*﴿

﴾*34. That Day shall a man flee from his brother.*﴿

﴾*35. And from his mother and his father.*﴿

﴾*36. And from his wife and his children.*﴿

﴾*37. Every man that Day will have enough to make him careless of others.*﴿

﴾*38. Some faces that Day will be bright,*﴿

﴾*39. Laughing, rejoicing at good news.*﴿

﴾*40. And other faces that Day will be dust-stained.*﴿

﴾*41. Darkness will cover them.*﴿

﴾*42. Such will be the disbelieving, the wicked evil doers.*﴿

The Day of Judgement and the fleeing of the People from Their Relatives during it

Ibn 'Abbās said, "*Aṣ-Ṣākhkhah* is one of the names of the Day of Judgement that Allāh has magnified and warned His servants of."[1] Ibn Jarīr said, "Perhaps it is a name for the blowing into Trumpet."[2] Al-Baghawi said, "*Aṣ-Ṣākhkhah* means the thunderous shout of the Day of Judgement. It has been called this because it will deafen the ears. This means that it pierces the hearing to such an extent that it almost deafens the ears."[3]

﴿يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ ﴿٣٤﴾ وَأُمِّهِ وَأَبِيهِ ﴿٣٥﴾ وَصَاحِبَتِهِ وَبَنِيهِ ﴿٣٦﴾﴿

﴾*That Day shall a man flee from his brother. And from his mother and his father. And from his wife and his children.*﴿

meaning, he will see them and then flee from them, and seek

[1] Aṭ-Ṭabari 24:229.

[2] Aṭ-Ṭabari 24:231.

[3] Aṭ-Ṭabari 24:449.

to get away from them because horror will be so great and the matter will be so weighty. There is an authentic *Hadīth* related concerning the intercession that states that every one of the great Messengers of firm resolve will be requested to intercede with Allāh on behalf of the creation, but each of them will say, "O myself! O myself! Today I will not ask You (O Allāh) concerning anyone but myself." Even 'Īsā bin Maryam will say, "I will not ask Him (Allāh) concerning anyone but myself today. I will not even ask Maryam, the woman who gave birth to me."[1] Thus, Allāh says,

﴿يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ ۝ وَأُمِّهِ وَأَبِيهِ ۝ وَصَاحِبَتِهِ وَبَنِيهِ ۝﴾

﴾*That Day shall a man flee from his brother, and from his mother and his father, and from his wife and his children.*﴿

Qatādah said, "The most beloved and then the next most beloved, and the closest of kin and then the next closest of kin – due to the terror of that Day."

Allāh said,

﴿لِكُلِّ امْرِئٍ مِّنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ ۝﴾

﴾*Every man that Day will have enough to make him careless of others.*﴿

meaning, he will be preoccupied in his business and distracted from the affairs of others. Ibn Abi Ḥātim recorded from Ibn 'Abbās that the Messenger of Allāh ﷺ said,

«تُحْشَرُونَ حُفَاةً عُرَاةً مُشَاةً غُرْلًا»

«*You will all be gathered barefoot, naked, walking and uncircumcised.*»

So his wife said, "O Messenger of Allāh! Will we look at or see each other's nakedness?" The Prophet ﷺ replied,

«لِكُلِّ امْرِئٍ مِنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ - أو قال: - مَا أَشْغَلَهُ عَنِ النَّظَرِ»

«*Every man among them on that Day will have enough (worries) to make him careless of others*» – or he said: «*he will be too busy to look.*»[2]

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[1] Muslim 1:182.

[2] Al-Ḥākim 2:251. Similar with Al-Bukhārī no. 6162.

Ibn 'Abbās narrated that the Prophet ﷺ said,

«تُحْشَرُونَ حُفَاةً عُرَاةً غُرْلًا»

«*You will all be gathered barefoot, naked and uncircumcised.*»

So a woman said, "Will we see or look at each others nakedness?" He replied,

«يَا فُلَانَةُ، لِكُلِّ امْرِىءٍ مِنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ»

«*O so-and-so woman! Every man among them on that Day will have enough (worries) to make him careless of others.*»

At-Tirmidhi said, "This *Hadīth* is *Hasan Sahīh*."[1]

The Faces of the People of Paradise and the People of the Fire on the Day of Judgement

Allāh says;

﴿وُجُوهٌ يَوْمَئِذٍ مُّسْفِرَةٌ - ضَاحِكَةٌ مُّسْتَبْشِرَةٌ﴾

﴿*Some faces that Day will be bright (Musfirah), laughing, rejoicing at good news.*﴾

meaning, the people will be divided into two parties. There will be faces that are *Musfirah*, which means bright.

﴿ضَاحِكَةٌ مُّسْتَبْشِرَةٌ﴾

﴿*Laughing, rejoicing at good news.*﴾ meaning, happy and pleased due to the joy that will be in their hearts. The good news will be apparent on their faces. These will be the people of Paradise.

﴿وَوُجُوهٌ يَوْمَئِذٍ عَلَيْهَا غَبَرَةٌ - تَرْهَقُهَا قَتَرَةٌ﴾

﴿*And other faces that Day will be dust-stained. Darkness (Qatarah) will cover them.*﴾

meaning, they will be overcome and covered with *Qatarah*, which is darkness. Ibn 'Abbās said,

﴿تَرْهَقُهَا قَتَرَةٌ﴾

﴿*Darkness (Qatarah) will cover them.*﴾

"This means that they (the faces) will be overcome with

[1] *Tuhfat Al-Ahwadhi* 9:251.

darkness."[1]

Allāh said,

﴿أُوْلَٰٓئِكَ هُمُ ٱلْكَفَرَةُ ٱلْفَجَرَةُ ﴿٤٢﴾﴾

﴾*Such will be the disbelieving, the wicked evildoers.*﴿

meaning, they are disbelievers in their hearts, evildoers in their actions. This is as Allāh says,

﴿وَلَا يَلِدُوٓاْ إِلَّا فَاجِرًا كَفَّارًا ﴿٢٧﴾﴾

﴾*And they will beget none but wicked disbelievers.*﴿ (71:27)

This is the end of the *Tafsīr* of *Sūrat 'Abasa*, and to Allāh all praise and thanks are due.

[1] *Ad-Durr Al-Manthūr* 8:424.

The *Tafsīr* of *Sūrat At-Takwīr* (Chapter - 81)

Which was revealed in Makkah

What has been narrated about This *Sūrah*

Imām Aḥmad recorded from Ibn 'Umar that the Messenger of Allāh ﷺ said,

«مَنْ سَرَّهُ أَنْ يَنْظُرَ إِلَى يَوْمِ الْقِيَامَةِ كَأَنَّهُ رَأْيُ عَيْنٍ فَلْيَقْرَأْ: ﴿إِذَا الشَّمْسُ كُوِّرَتْ ۝١﴾ و ﴿إِذَا السَّمَاءُ انْفَطَرَتْ ۝١﴾ و ﴿إِذَا السَّمَاءُ انْشَقَّتْ ۝١﴾»

«*Whoever wishes to look at the Day of Judgement as if he is seeing it with his own eyes, then let him read,* ﴾*When the sun is wound round.*﴿ (81:1) *and;* ﴾*When the heaven is cleft asunder.*﴿ (82:1) *and;* ﴾*When the heaven is split asunder.*﴿ (84:1)»[1]

Likewise, At-Tirmidhi has also recorded this *Ḥadīth*.[2]

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

﴿إِذَا الشَّمْسُ كُوِّرَتْ ۝١ وَإِذَا النُّجُومُ انْكَدَرَتْ ۝٢ وَإِذَا الْجِبَالُ سُيِّرَتْ ۝٣ وَإِذَا الْعِشَارُ عُطِّلَتْ ۝٤ وَإِذَا الْوُحُوشُ حُشِرَتْ ۝٥ وَإِذَا الْبِحَارُ سُجِّرَتْ ۝٦ وَإِذَا النُّفُوسُ زُوِّجَتْ ۝٧ وَإِذَا الْمَوْءُودَةُ سُئِلَتْ ۝٨ بِأَيِّ ذَنْبٍ قُتِلَتْ ۝٩ وَإِذَا الصُّحُفُ نُشِرَتْ ۝١٠ وَإِذَا السَّمَاءُ كُشِطَتْ ۝١١ وَإِذَا الْجَحِيمُ سُعِّرَتْ ۝١٢ وَإِذَا الْجَنَّةُ أُزْلِفَتْ ۝١٣ عَلِمَتْ نَفْسٌ مَا أَحْضَرَتْ ۝١٤﴾

﴾*1. When the sun is Kuwwirat.*﴿

﴾*2. And when the stars Inkadarat.*﴿

﴾*3. And when the mountains are made to pass away;*﴿

﴾*4. And when the pregnant she-camels are neglected;*﴿

[1] Aḥmad 2:27.

[2] *Tuḥfat Al-Aḥwadhi* 9:252.

﴾5. And when the wild beasts are gathered together.﴿

﴾6. And when the seas become as blazing fire.﴿

﴾7. And when the souls are joined with their mates.﴿

﴾8. And when the female infant (Al-Maw'ūdah) buried alive is questioned (Su'ilat):﴿

﴾9. For what sin was she killed?﴿

﴾10. And when the pages are laid open.﴿

﴾11. And when the heaven is Kushiṭat;﴿

﴾12. And when Hell is Su'irat.﴿

﴾13. And when Paradise is brought near.﴿

﴾14. Every person will know what he has brought.﴿

What will happen on the Day of Judgement, and that is the rolling up of the Sun

'Ali bin Abi Ṭalḥah reported from Ibn 'Abbās:

﴾إِذَا الشَّمْسُ كُوِّرَتْ ﴿١﴾﴿

﴾When the sun is Kuwwirat.﴿ "This means it will be darkened."[1] Al-'Awfi reported from Ibn 'Abbās; "It will go away." Qatādah said, "Its light will go away."[2] Sa'īd bin Jubayr said, "*Kuwwirat* means it will sink in."[3] Abu Ṣāliḥ said, "*Kuwwirat* means it will be thrown down." *At-Takwīr* means to gather one part of something with another part of it (i.e., folding). From it comes the folding of the turban (*'Imāmah*) and the folding of clothes together. Thus, the meaning of Allāh's statement,

﴾كُوِّرَتْ﴿

﴾Kuwwirat﴿ is that part of it will be folded up into another part of it. Then it will be rolled up and thrown away. When this is done to it, its light will go away.

Al-Bukhāri recorded from Abu Hurayrah that the Prophet ﷺ said,

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[1] Aṭ-Ṭabari 24:237.

[2] Aṭ-Ṭabari 24:238.

[3] Aṭ-Ṭabari 24:238.

«الشَّمْسُ وَالْقَمَرُ يُكَوَّرَانِ يَوْمَ الْقِيَامَةِ»

«*The sun and the moon will be rolled up on the Day of Judgement.*»[1]

Al-Bukhārī was alone in recording this *Hadīth* and this is his wording of it.

Dispersing the Stars

﴿وَإِذَا ٱلنُّجُومُ ٱنكَدَرَتْ ۝﴾

﴾*And when the stars Inkadarat.*﴿ meaning, when they are scattered. This is as Allāh says,

﴿وَإِذَا ٱلْكَوَاكِبُ ٱنتَثَرَتْ ۝﴾

﴾*And when the stars have fallen and scattered.*﴿ (82:2)

The basis of the word *Inkidār* is *Insibāb*, which means to be poured out.

Ar-Rabī' bin Anas reported from Abu Al-'Āliyah, who reported from Ubayy bin Ka'b that he said, "Six signs will take place before the Day of Judgement. The people will be in their marketplaces when the sun's light will go away. When they are in that situation, the stars will be scattered. When they are in that situation, the mountains will fall down upon the face of the earth, and the earth will move, quake and be in a state of mixed up confusion. So the *Jinns* will then flee in fright to the humans and the humans will flee to the *Jinns*. The domestic beasts, birds and wild animals will mix together, and they will surge together in a wave (of chaos).

﴿وَإِذَا ٱلْوُحُوشُ حُشِرَتْ ۝﴾

﴾*And when the wild beasts are gathered together.*﴿ This means they will be mixed.

﴿وَإِذَا ٱلْعِشَارُ عُطِّلَتْ ۝﴾

﴾*And when the pregnant she camels are neglected;*﴿ This means their owners will neglect them.

﴿وَإِذَا ٱلْبِحَارُ سُجِّرَتْ ۝﴾

[1] *Fath Al-Bārī* 6:343.

﴾And when the seas become as blazing fire﴿"

Then he (Ubayy) went on to say, "The *Jinns* will say, 'We come to you with news.' So they will all go to the sea, and it will be a blazing fire. While they are in that state, the earth will be split with one huge crack that will extend from the lowest, seventh earth to the highest, seventh heaven. So while they are in that state, a wind will come that will kill all of them." Ibn Jarīr recorded this narration with this wording.[1]

Moving of the Mountains, abandoning of the Pregnant She-Camels, and the gathering of the Wild Beasts

Concerning Allāh's statement,

﴾وَإِذَا الْجِبَالُ سُيِّرَتْ ﴿٣﴾﴿

﴾And when the mountains are made to pass away;﴿ meaning, they will not remain in their places and they will be destroyed. Then the earth will be left as a flat, level plain. Then Allāh says,

﴾وَإِذَا الْعِشَارُ عُطِّلَتْ ﴿٤﴾﴿

﴾And when the pregnant she-camels ('Ishār) are neglected ('Uṭṭilat);﴿

'Ikrimah and Mujāhid said, "*'Ishār* are (pregnant she-) camels."[2] Mujāhid said, "*'Uṭṭilat* means abandoned and left."[3] Ubayy bin Ka'b and Aḍ-Ḍaḥḥāk both said, "Their owners will neglect them."[4] Ar-Rabī' bin Khuthaym said, "They will not be milked or tied up. Their masters will leave them abandoned."[5] Aḍ-Ḍaḥḥāk said, "They will be left with no one to tend to them."[6] And the meaning of all of these statements is similar.

What is intended is that the *'Ishār* is a type of camel. It is actually the best type of camel, and particularly the pregnant females of them when they have reached the tenth month of

[1] Aṭ-Ṭabari 24:237.

[2] Aṭ-Ṭabari 24:240.

[3] Aṭ-Ṭabari 24:240.

[4] Aṭ-Ṭabari 24:240.

[5] Aṭ-Ṭabari 24:240.

[6] Aṭ-Ṭabari 24:240.

their pregnancies. One of them is singularly referred to as *'Usharā'*, and she keeps that name until she gives birth. So the people will be too busy to tend to her, take care of her or benefit from her, after she used to be the most important thing to them. This will be due to what will suddenly overtake them of the great, terrifying and horrible situation. This is the matter of the Day of Judgement, the coming together of its causes, and the occurrence of those things that will happen before it.

﴿وَإِذَا الْوُحُوشُ حُشِرَتْ ﴿٥﴾﴾

﴾*And when the wild beasts are gathered together.*﴿

meaning, gathered. This is as Allāh says,

﴿وَمَا مِن دَابَّةٍ فِي الْأَرْضِ وَلَا طَائِرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّا أُمَمٌ أَمْثَالُكُم مَّا فَرَّطْنَا فِي الْكِتَابِ مِن شَيْءٍ ثُمَّ إِلَىٰ رَبِّهِمْ يُحْشَرُونَ ﴿٣٨﴾﴾

﴾*There is not a moving creature on earth, nor a bird that flies with its two wings, but are communities like you. We have neglected nothing in the Book, then unto their Lord they shall be gathered.*﴿ (6:38)

Ibn 'Abbās said, "Everything will be gathered, even the flies." This statement was recorded by Ibn Abi Ḥātim.[1] Allāh also says,

﴿وَالطَّيْرَ مَحْشُورَةً﴾

﴾*And (so did) the birds assembled.*﴿ [38:19] meaning, gathered.

The Blazing of the Seas

Allāh says,

﴿وَإِذَا الْبِحَارُ سُجِّرَتْ ﴿٦﴾﴾

﴾*And when the seas become as blazing fire.*﴿ Ibn Jarīr recorded from Sa'īd bin Al-Musayyib that 'Ali said to a Jewish man, "Where is the Hell?" The man said, "The sea." 'Ali then said, "I think he is truthful, as Allāh says

﴿وَالْبَحْرِ الْمَسْجُورِ ﴿٦﴾﴾

[1] Al-Qurṭubi 19:229.

﴾And by the seas kindled (Masjūr).﴿ (52:6)

and;

﴿وَإِذَا ٱلْبِحَارُ سُجِّرَتْ ۝٦﴾

﴾And when the seas become as blazing fire.﴿"[1]

This has already been discussed previously with the explanation of Allāh's statement,

﴿وَٱلْبَحْرِ ٱلْمَسْجُورِ ۝٦﴾

﴾And by the seas kindled (Masjūr).﴿ (52:6)[2]

Joining the Souls

Concerning Allāh's statement,

﴿وَإِذَا ٱلنُّفُوسُ زُوِّجَتْ ۝٧﴾

﴾And when the souls are joined with their mates.﴿ meaning, every type (of soul) will be gathered with its peer (or mate). This is as Allāh says,

﴿ٱحْشُرُوا۟ ٱلَّذِينَ ظَلَمُوا۟ وَأَزْوَٰجَهُمْ﴾

﴾(It will be said to the angels): "Assemble those who did wrong, together with their companions (from the devils).﴿ (37:22)

Ibn Abi Ḥātim recorded from An-Nu'mān bin Bashīr that the Messenger of Allāh ﷺ said,

«﴿وَإِذَا ٱلنُّفُوسُ زُوِّجَتْ ۝٧﴾ الضُّرَبَاءُ: كُلُّ رَجُلٍ مَعَ كُلِّ قَوْمٍ كَانُوا يَعْمَلُونَ عَمَلَهُ وَذَلِكَ بِأَنَّ اللهَ عَزَّ وَجَلَّ يَقُولُ: ﴿وَكُنتُمْ أَزْوَٰجًا ثَلَٰثَةً ۝٧ فَأَصْحَٰبُ ٱلْمَيْمَنَةِ مَآ أَصْحَٰبُ ٱلْمَيْمَنَةِ ۝٨ وَأَصْحَٰبُ ٱلْمَشْـَٔمَةِ مَآ أَصْحَٰبُ ٱلْمَشْـَٔمَةِ ۝٩ وَٱلسَّٰبِقُونَ ٱلسَّٰبِقُونَ ۝١٠﴾ هُمُ الضُّرَبَاءُ»

«﴾And When the souls are joined with their mates.﴿ Those who are alike. Every man will be with every group of people who performed the same deeds that he did. This is because Allāh says, ﴾And you (all) will be in three groups. So those on the Right Hand - how (fortunate) will be those on Right Hand! And those on the Left Hand - how (unfortunate) will be those

[1] Aṭ-Ṭabari 24:242.

[2] See volume nine, the *Tafsīr* of *Sūrat Aṭ-Ṭūr* (52:6).

on the Left Hand!﴾ (56:7-10) *They are those who are alike.*»[1]

Questioning the Female Infant Who was buried Alive

Allāh says,

﴿وَإِذَا الْمَوْءُودَةُ سُئِلَتْ ۝ بِأَيِّ ذَنبٍ قُتِلَتْ ۝﴾

﴾*And when the female infant (Al-Maw'ūdah) buried alive is questioned: For what sin was she killed?*﴿

The majority have recited it as *Su'ilat* (she is questioned), as it is here. *Al-Maw'ūdah* is the female infant that the people of the pre-Islāmic time of ignorance would bury in the dirt due to their hatred of girls. Therefore, on the Day of Judgement, the female infant will be asked what sin she committed that caused here to be murdered. This will be a means of frightening her murderer. For verily, if the one who was wronged is questioned, what does the wrongdoer (the one who is guilty of the oppression) think then? 'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said,

﴿وَإِذَا الْمَوْءُودَةُ سُئِلَتْ ۝﴾

﴾*And when the female infant (Al-Maw'ūdah) buried alive Su'ilat:*﴿

"This means that she will ask." Abu Aḍ-Ḍuḥā made a similar statement when he said, "She will ask, meaning she will demand restitution for her blood."[2] The same has been reported from As-Suddi and Qatādah.

Ḥadīths have been reported concerning the *Maw'ūdah*. Imām Aḥmad recorded from 'Ā'ishah, who reported from Judāmah bint Wahb, the sister of 'Ukkāshah, that she said, "I was in the presence of the Messenger of Allāh ﷺ when he was with some people, and he said,

«لَقَدْ هَمَمْتُ أَنْ أَنْهَى عَنِ الْغِيلَةِ فَنَظَرْتُ فِي الرُّومِ وَفَارِسَ، فَإِذَا هُمْ يُغِيلُونَ أَوْلَادَهُمْ، وَلَا يَضُرُّ أَوْلَادَهُمْ ذَلِكَ شَيْئًا»

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[1] Aṭ-Ṭabari 24:245. The chain for this narration is not authentic. Prior to this narration, Aṭ-Ṭabari recorded an authentic chain with much the same wording from 'Umar, may Allāh be pleased with him.

[2] Aṭ-Ṭabari 24:246.

«I was about to prohibit sexual relations with breast feeding women, but then I saw that the Romans and the Persians have sexual relations with their women who breast feed their children and it does not harm the children at all.»

Then they asked him about interruption of sexual intercourse to prevent the male discharge from entering the womb of the woman, and he said,

«ذٰلِكَ الْوَأْدُ الْخَفِيُّ، وَهُوَ الْمَوْءُودَةُ سُئِلَتْ»

«That is the minor infanticide and it is the female infant buried alive (Maw'ūdah) that will be questioned.»"[1]

Muslim, Ibn Mājah, Abu Dāwud, At-Tirmidhi and An-Nasā'ī, all recorded this *Hadīth* as well.[2]

The Atonement for burying Infant Girls Alive

'Abdur-Razzāq said that Isrā'īl informed them from Simāk bin Ḥarb, from An-Nu'mān bin Bashīr, who reported from 'Umar bin Al-Khaṭṭāb that he said concerning Allāh's statement,

﴿وَإِذَا الْمَوْءُودَةُ سُئِلَتْ ﴿٨﴾﴾

﴾And when the female infant buried alive is questioned.﴿

"Qays bin 'Āṣim came to the Messenger of Allāh ﷺ and said, 'O Messenger of Allāh! Verily, I buried some daughters of mine alive in the period of pre-Islāmic ignorance.' The Messenger of Allāh ﷺ said,

«أَعْتِقْ عَنْ كُلِّ وَاحِدَةٍ مِنْهُنَّ رَقَبَةً»

«Free a slave for each one of them.»

Then Qays said, 'O Messenger of Allāh! Verily, I am an owner of camels.' The Prophet ﷺ said,

«فَانْحَرْ عَنْ كُلِّ وَاحِدَةٍ مِنْهُنَّ بَدَنَةً»

«Then sacrifice a camel for each one of them.»"[3]

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[1] Aḥmad 6:434.

[2] Muslim 2:1066, 1067, Ibn Mājah 1:648, Abu Dāwud 3:211, *Tuḥfat Al-Aḥwadhi* 6:249, and An-Nasā'ī in *Al-Kubrā* 6:106.

[3] 'Abdur-Razzāq 3:351.

The Distribution of the Pages

Allāh says,

﴿وَإِذَا الصُّحُفُ نُشِرَتْ﴾

﴾*And when the pages are laid open.*﴿ Aḍ-Ḍaḥḥāk said, "Every person will be given his paper in his right hand or in his left hand." Qatādah said, "O Son of Ādam ! It (your paper) is written in, then it is rolled up, then it will be distributed to you on the Day of Judgement. So let each man look at what he himself dictated to be written in his paper."[1]

Removing the Heavens, kindling Hellfire, and Paradise being brought near

Allāh says,

﴿وَإِذَا السَّمَآءُ كُشِطَتْ﴾

﴾*And when the heaven is Kushitat;*﴿ Mujāhid said, "It drawns away."[2] As-Suddi said, "Stripped off." Concerning Allāh's statement,

﴿وَإِذَا الْجَحِيمُ سُعِّرَتْ﴾

﴾*And when Hell is Su'irat.*﴿ As-Suddi said, "It is heated." In reference to Allāh's statement,

﴿وَإِذَا الْجَنَّةُ أُزْلِفَتْ﴾

﴾*And when Paradise is brought near.*﴿ Aḍ-Ḍaḥḥāk, Abu Mālik, Qatadah, and Ar-Rabī' bin Khuthaym, all said, "This means it will be brought near to its inhabitants."

Everyone will know what He has brought on the Day of Judgement

Concerning Allah's statement,

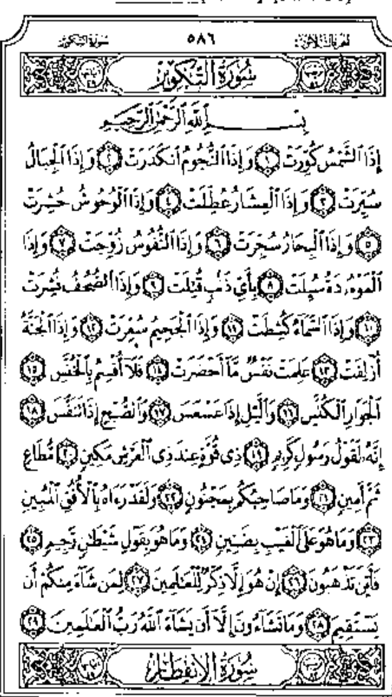
﴿عَلِمَتْ نَفْسٌ مَّآ أَحْضَرَتْ﴾

﴾*Every person will know what he has brought.*﴿

This is the conclusive response of the previous statements,

[1] Aṭ-Ṭabari 24:249.

[2] Aṭ-Ṭabari 24:249.


٥٨٦

سورة التكوير

بسم الله الرحمن الرحيم

إِذَا الشَّمْسُ كُوِّرَتْ ﴿١﴾ وَإِذَا النُّجُومُ انكَدَرَتْ ﴿٢﴾ وَإِذَا الْجِبَالُ سُيِّرَتْ ﴿٣﴾ وَإِذَا الْعِشَارُ عُطِّلَتْ ﴿٤﴾ وَإِذَا الْوُحُوشُ حُشِرَتْ ﴿٥﴾ وَإِذَا الْبِحَارُ سُجِّرَتْ ﴿٦﴾ وَإِذَا النُّفُوسُ زُوِّجَتْ ﴿٧﴾ وَإِذَا الْمَوْءُودَةُ سُئِلَتْ ﴿٨﴾ بِأَيِّ ذَنبٍ قُتِلَتْ ﴿٩﴾ وَإِذَا الصُّحُفُ نُشِرَتْ ﴿١٠﴾ وَإِذَا السَّمَاءُ كُشِطَتْ ﴿١١﴾ وَإِذَا الْجَحِيمُ سُعِّرَتْ ﴿١٢﴾ وَإِذَا الْجَنَّةُ أُزْلِفَتْ ﴿١٣﴾ عَلِمَتْ نَفْسٌ مَّا أَحْضَرَتْ ﴿١٤﴾ فَلَا أُقْسِمُ بِالْخُنَّسِ ﴿١٥﴾ الْجَوَارِ الْكُنَّسِ ﴿١٦﴾ وَاللَّيْلِ إِذَا عَسْعَسَ ﴿١٧﴾ وَالصُّبْحِ إِذَا تَنَفَّسَ ﴿١٨﴾ إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ ﴿١٩﴾ ذِي قُوَّةٍ عِندَ ذِي الْعَرْشِ مَكِينٍ ﴿٢٠﴾ مُّطَاعٍ ثَمَّ أَمِينٍ ﴿٢١﴾ وَمَا صَاحِبُكُم بِمَجْنُونٍ ﴿٢٢﴾ وَلَقَدْ رَآهُ بِالْأُفُقِ الْمُبِينِ ﴿٢٣﴾ وَمَا هُوَ عَلَى الْغَيْبِ بِضَنِينٍ ﴿٢٤﴾ وَمَا هُوَ بِقَوْلِ شَيْطَانٍ رَّجِيمٍ ﴿٢٥﴾ فَأَيْنَ تَذْهَبُونَ ﴿٢٦﴾ إِنْ هُوَ إِلَّا ذِكْرٌ لِّلْعَالَمِينَ ﴿٢٧﴾ لِمَن شَاءَ مِنكُمْ أَن يَسْتَقِيمَ ﴿٢٨﴾ وَمَا تَشَاءُونَ إِلَّا أَن يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ ﴿٢٩﴾

سورة الانفطار

meaning at the time these matters occur, every soul will know what it has done, and that will be brought forth for it, as Allāh says,

﴿يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَّا عَمِلَتْ مِنْ خَيْرٍ مُّحْضَرًا وَمَا عَمِلَتْ مِن سُوٓءٍ تَوَدُّ لَوْ أَنَّ بَيْنَهَا وَبَيْنَهُۥٓ أَمَدًۢا بَعِيدًا﴾

﴾*On the Day when every person will be confronted with all the good he has done, and all the evil he has done, he will wish that there were a great distance between him and his evil.*﴿ (3:30)

Allah also says,

﴿يُنَبَّؤُا الْإِنسَانُ يَوْمَئِذٍۭ بِمَا قَدَّمَ وَأَخَّرَ ﴿١٣﴾﴾

﴾*On that Day man will be informed of what he sent forward, and what he left behind.*﴿ (75:13)

﴿فَلَآ أُقْسِمُ بِالْخُنَّسِ ﴿١٥﴾ الْجَوَارِ الْكُنَّسِ ﴿١٦﴾ وَالَّيْلِ إِذَا عَسْعَسَ ﴿١٧﴾ وَالصُّبْحِ إِذَا تَنَفَّسَ ﴿١٨﴾ إِنَّهُۥ لَقَوْلُ رَسُولٍ كَرِيمٍ ﴿١٩﴾ ذِى قُوَّةٍ عِندَ ذِى الْعَرْشِ مَكِينٍ ﴿٢٠﴾ مُّطَاعٍ ثَمَّ أَمِينٍ ﴿٢١﴾ وَمَا صَاحِبُكُم بِمَجْنُونٍ ﴿٢٢﴾ وَلَقَدْ رَءَاهُ بِالْأُفُقِ الْمُبِينِ ﴿٢٣﴾ وَمَا هُوَ عَلَى الْغَيْبِ بِضَنِينٍ ﴿٢٤﴾ وَمَا هُوَ بِقَوْلِ شَيْطَانٍ رَّجِيمٍ ﴿٢٥﴾ فَأَيْنَ تَذْهَبُونَ ﴿٢٦﴾ إِنْ هُوَ إِلَّا ذِكْرٌ لِّلْعَالَمِينَ ﴿٢٧﴾ لِمَن شَآءَ مِنكُمْ أَن يَسْتَقِيمَ ﴿٢٨﴾ وَمَا تَشَآءُونَ إِلَّآ أَن يَشَآءَ اللَّهُ رَبُّ الْعَالَمِينَ ﴿٢٩﴾﴾

﴾*15. But nay! I swear by Al-Khunnas.*﴿

﴾*16. Al-Jawār Al-Kunnas.*﴿

﴾*17. And by the night when it 'As'as.*﴿

﴾18. And by the day when it Tanaffas.﴿

﴾19. Verily, this is the Word a most honorable messenger.﴿

﴾20. Dhi Quwwah, with the Lord of the Throne – Makīn,﴿

﴾21. Obeyed there, trustworthy.﴿

﴾22. And your companion is not a madman.﴿

﴾23. And indeed he saw him in the clear horizon.﴿

﴾24. And he withholds not a knowledge of the Unseen.﴿

﴾25. And it is not the word of the outcast Shayṭān.﴿

﴾26. Then where are you going?﴿

﴾27. Verily, this is no less than a Reminder for the creatures.﴿

﴾28. To whomsoever among you who wills to walk straight.﴿

﴾29. And you cannot will unless that Allāh wills – the Lord of all that exists.﴿

The Explanation of the Words *Al-Khunnas* and *Al-Kunnas*

Muslim recorded in his *Ṣaḥīḥ*, and An-Nasā'ī in his Book of *Tafsīr*, in explaining this *Āyah*, from 'Amr bin Ḥurayth that he said, "I prayed the Morning prayer behind the Prophet ﷺ, and I heard him reciting,

﴿فَلَا أُقْسِمُ بِالْخُنَّسِ ۝ الْجَوَارِ الْكُنَّسِ ۝ وَاللَّيْلِ إِذَا عَسْعَسَ ۝ وَالصُّبْحِ إِذَا تَنَفَّسَ ۝﴾

﴾But nay! I swear by Al-Khunnas, Al-Jawār Al-Kunnas, and by the night when it 'As'as, and by the day when it Tanaffas.﴿"[1]

Ibn Jarīr recorded from Khālid bin 'Ar'arah that he heard 'Ali being asked about the *Āyah*;

(لَا أُقْسِمُ بِالْخُنَّسِ. الْجَوَارِ الْكُنَّسِ)

(Nay! I swear by Al-Khunnas, Al-Jawār Al-Kunnas.)

and he said, "These are the stars that withdraw (disappear) during the day and sweep across the sky (appear) at night."[2]

Concerning Allāh's statement,

[1] Muslim 1:336, and An-Nasā'ī in *Al-Kubrā* 6:507.

[2] Aṭ-Ṭabari 24:251.

﴿وَالَّيْلِ إِذَا عَسْعَسَ ﴾

﴿*And by the night when it 'As'as.*﴾ There are two opinions about this statement. One of them is that this refers to its advancing with its darkness. Mujāhid said, "It means its darkening." Sa'īd bin Jubayr said, "When it begins." Al-Ḥasan Al-Baṣri said, "When it covers the people."[1] This was also said by 'Āṭiyah Al-'Awfi.[2] 'Ali bin Abi Ṭalḥah and Al-'Awfi both reported from Ibn 'Abbās:

﴿إِذَا عَسْعَسَ﴾

﴿*when it 'As'as*﴾ "This means when it goes away."[3] Mujāhid, Qatādah and Aḍ-Ḍaḥḥāk, all said the same.[4] Zayd bin Aslam and his son 'Abdur-Raḥmān also made a similar statement, when they said,

﴿إِذَا عَسْعَسَ﴾

﴿*when it 'As'as*﴾ "This means when it leaves, and thus it turns away."[5]

I believe that the intent in Allāh's saying,

﴿إِذَا عَسْعَسَ﴾

﴿*when it 'As'as*﴾ is when it approaches, even though it is correct to use this word for departing also. However, approachment is a more suitable usage here. It is as if Allāh is swearing by the night and its darkness when it approaches, and by the morning and its light when it shines from the east. This is as Allah says,

﴿وَالَّيْلِ إِذَا يَغْشَىٰ ۝ وَالنَّهَارِ إِذَا تَجَلَّىٰ ۝﴾

> ﴿*By the night as it envelops. By the day as it appears in brightness*﴾ (92:1-2)

and He also says,

﴿وَالضُّحَىٰ ۝ وَالَّيْلِ إِذَا سَجَىٰ ۝﴾

[1] Aṭ-Ṭabari 24:256.

[2] Aṭ-Ṭabari 24:256.

[3] Aṭ-Ṭabari 24:255.

[4] Aṭ-Ṭabari 24:256.

[5] Aṭ-Ṭabari 24:256.

﴾*By the forenoon. By the night when it darkens.*﴿ (93:1-2)

Allâh also says,

﴿فَالِقُ ٱلْإِصْبَاحِ وَجَعَلَ ٱلَّيْلَ سَكَنًا﴾

﴾*Cleaver of the daybreak. He has appointed night for resting.*﴿ (6:96)

And there are other similar *Āyāt* that mention this. Many of the scholars of the fundamentals of language have said that the word *'As'as* is used to mean advancing and retreating, with both meanings sharing the same word.

Therefore, it is correct that the intent could be both of them, and Allāh knows best.

Concerning Allāh's statement,

﴿وَٱلصُّبْحِ إِذَا تَنَفَّسَ ﴿١٨﴾﴾

﴾*And by the day when it Tanaffas.*﴿

Aḍ-Ḍaḥḥāk said, "When it rises." Qatādah said, "When it brightens and advances."[1]

Jibrīl descended with the Qur'ān and it is not the Result of Insanity

Concerning Allāh's statement,

﴿إِنَّهُۥ لَقَوْلُ رَسُولٍ كَرِيمٍ ﴿١٩﴾﴾

﴾*Verily, this is the Word of a most honorable messenger.*﴿

meaning, indeed this Qur'ān is being conveyed by a noble messenger, which is referring to an honorable angel, who has good character and a radiant appearance, and he is Jibrīl.

Ibn 'Abbās, Ash-Sha'bi, Maymūn bin Mihrān, Al-Ḥasan, Qatādah, Ar-Rabī' bin Anas, Aḍ-Ḍaḥḥāk and others have said this.[2]

﴿ذِى قُوَّةٍ﴾

﴾*Dhi Quwwah*﴿ This is similar to Allāh's statement,

﴿عَلَّمَهُۥ شَدِيدُ ٱلْقُوَىٰ ﴿٥﴾ ذُو مِرَّةٍ﴾

[1] Aṭ-Ṭabari 24:258.

[2] Al-Qurṭubi 19:240 *Ad-Durr Al-Manthūr* 8:433.

﴾*He has been taught by one mighty in power, Dhu Mirrah.*﴿ (53:5-6)

meaning, mighty in creation, mighty in strength and mighty in actions.

﴾عِندَ ذِى ٱلْعَرْشِ مَكِينٍ﴿

﴾*with the Lord of the Throne - Makīn,*﴿ meaning, he has high status and lofty rank with Allāh.

﴾مُّطَاعٍ ثَمَّ﴿

﴾*Obeyed there,*﴿ meaning, he has prestige, his word is listened to, and he is obeyed among the most high gathering (of angels). Qatādah said,

﴾مُّطَاعٍ ثَمَّ﴿

﴾*Obeyed there*﴿ "This means in the heavens. He is not one of the lower ranking (ordinary) angels. Rather he is from the high ranking, prestigious angels. He is respected and has been chosen for (the delivery of) this magnificent Message."

Allāh then says,

﴾أَمِينٍ﴿

﴾*trustworthy.*﴿ This is a description of Jibrīl as being trustworthy. This is something very great, that the Almighty Lord has commended His servant and angelic Messenger, Jibrīl, just as He has commended His servant and human Messenger, Muḥammad ﷺ by His statement,

﴾وَمَا صَاحِبُكُم بِمَجْنُونٍ ﴿٢٢﴾﴿

﴾*And your companion is not a madman.*﴿ Ash-Sha'bi, Maymūn bin Mihrān, Abu Ṣāliḥ and others who have been previously mentioned, all said, "This refers to Muḥammad ﷺ."[1]

Allāh said,

﴾وَلَقَدْ رَءَاهُ بِٱلْأُفُقِ ٱلْمُبِينِ ﴿٢٣﴾﴿

﴾*And indeed he saw him in the clear horizon.*﴿ meaning, indeed Muḥammad ﷺ saw Jibrīl, who brought him the Message from Allāh, in the form that Allāh created him in (i.e., his true

[1] Aṭ-Ṭabari 24:259, and *Ad-Durr Al-Manthūr* 8:434.

form), and he had six hundred wings.

﴿بِالْأُفُقِ الْمُبِينِ﴾

﴾*in the clear horizon.*﴿ meaning, clear. This refers to the first sighting which occurred at Al-Baṭḥā' (Makkah). This incident is mentioned in Allāh's statement,

﴿عَلَّمَهُ شَدِيدُ الْقُوَىٰ ذُو مِرَّةٍ فَاسْتَوَىٰ وَهُوَ بِالْأُفُقِ الْأَعْلَىٰ ثُمَّ دَنَا فَتَدَلَّىٰ فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ فَأَوْحَىٰ إِلَىٰ عَبْدِهِ مَا أَوْحَىٰ﴾

﴾*He has been taught by one mighty in power (Jibrīl). Dhu Mirrah, then he rose. While he was in the highest part of the horizon. Then he approached and came closer. And was at a distance of two bows' length or less. So (Allāh) revealed to His servant what He revealed.*﴿ (53:5-10)

The explanation of this and its confirmation has already preceded, as well as the evidence that proves that it is referring to Jibrīl. It seems apparent – and Allāh knows best – that this *Sūrah* (*At-Takwīr*) was revealed before the Night Journey (*Al-Isrā'*), because nothing has been mentioned in it except this sighting (of Jibrīl), and it is the first sighting. The second sighting has been mentioned in Allah's statement,

﴿وَلَقَدْ رَآهُ نَزْلَةً أُخْرَىٰ عِندَ سِدْرَةِ الْمُنتَهَىٰ عِندَهَا جَنَّةُ الْمَأْوَىٰ إِذْ يَغْشَى السِّدْرَةَ مَا يَغْشَىٰ﴾

﴾*And indeed he saw him (Jibrīl) at a second descent. Near Sidrah Al-Muntahā. Near it is the Paradise of Abode. When that covered the lote tree which did cover it!*﴿ (53:13-16)

And these *Āyāt* have only been mentioned in *Sūrat An-Najm*, which was revealed after *Sūrat Al-Isra'* (The Night Journey).

The Prophet ﷺ is not Stingy in conveying the Revelation

(وَمَا هُوَ عَلَى الْغَيْبِ بِظَنِينٍ)

(He is not *Ẓanīn* over the Unseen)[1]

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[1] Ibn Kathīr presents this recitation of the *Āyah*, and refers to the version of Ḥafṣ; "Some recite it..."

meaning Muḥammad ﷺ is not following false conjecture about what Allāh revealed. Others have recited this *Āyah* with the '*Ḍād*' in the word *Ḍanīn*, which means that he is not stingy, but rather he conveys it to everyone.
Sufyān bin 'Uyaynah said, "*Ẓanīn* and *Ḍanīn* both have the same meaning. They mean that he is not a liar, nor is he a wicked, sinful person. The *Ẓanīn* is one who follows false supposition, and the *Ḍanīn* is one who is stingy."[1]

Qatādah said, "The Qur'ān was unseen and Allāh revealed it to Muḥammad ﷺ, and he did not withhold it from the people. Rather he announced it, conveyed it, and offered it to everyone who wanted it."[2] 'Ikrimah, Ibn Zayd and others have made similar statements. Ibn Jarīr preferred the recitation *Ḍanīn*.[3]
I say that both of recitations have been confirmed by numerous routes of transmission, and its meaning is correct either way, as we have mentioned earlier.

The Qur'ān is a Reminder for all the Worlds and It is not the Inspiration of *Shayṭān*

Allāh says,

﴿وَمَا هُوَ بِقَوْلِ شَيْطَٰنٍ رَّجِيمٍ ﴿٢٥﴾﴾

﴿*And it is not the word of the outcast Shayṭān.*﴾

meaning, this Qur'ān is not the statement of an outcast *Shayṭān*. This means that he is not able to produce it, nor is it befitting of him to do so. This is as Allāh says,

﴿وَمَا تَنَزَّلَتْ بِهِ ٱلشَّيَٰطِينُ ﴿٢١٠﴾ وَمَا يَنۢبَغِى لَهُمْ وَمَا يَسْتَطِيعُونَ ﴿٢١١﴾ إِنَّهُمْ عَنِ ٱلسَّمْعِ لَمَعْزُولُونَ ﴿٢١٢﴾﴾

﴿*And it is not the Shayāṭīn who have brought it down. Neither would it suit them nor they can. Verily, they have been removed far from hearing it.*﴾ (26:210-212)

Then Allāh says,

﴿فَأَيْنَ تَذْهَبُونَ ﴿٢٦﴾﴾

[1] Aṭ-Ṭabari 24:261.

[2] Aṭ-Ṭabari 24:261.

[3] Aṭ-Ṭabari 24:260, 261, and *Ad-Durr Al-Manthūr* 8:435.

﴾*Then where are you going?*﴿ meaning, where has your reason gone, in rejecting this Qur'ān, while it is manifest, clear, and evident that it is the truth from Allāh. This is as Abu Bakr Aṣ-Ṣiddiq said to the delegation of Bani Ḥanīfah when they came to him as Muslims and he commanded them to recite (something from the Qur'ān). So they recited something to him from the so called Qur'ān of Mūsaylimah the Liar, that was total gibberish and terribly poor in style. Thus, Abu Bakr said, "Woe unto you! Where have your senses gone? By Allah, this speech did not come from a god." Qatādah said,

﴾فَأَيْنَ تَذْهَبُونَ﴿

﴾*Then where are you going?*﴿ meaning, from the Book of Allāh and His obedience.

Then Allāh says,

﴾إِنْ هُوَ إِلَّا ذِكْرٌ لِّلْعَالَمِينَ﴿

﴾*Verily, this is no less than a Reminder to the creatures.*﴿

meaning, this Qur'ān is a reminder for all of mankind. They are reminded by it and receive admonition from it.

﴾لِمَن شَاءَ مِنكُمْ أَن يَسْتَقِيمَ﴿

﴾*To whomsoever among you who wills to walk straight.*﴿

meaning, whoever seeks guidance, then he must adhere to this Qur'ān, for verily it is his salvation and guidance. There is no guidance in other than it.

﴾وَمَا تَشَاءُونَ إِلَّا أَن يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ﴿

﴾*And you cannot will unless (it be) that Allāh wills – the Lord of all that exists.*﴿

This means that the will is not left to you all, so that whoever wishes to be guided, then he is guided, and whoever wishes to be astray, then he goes astray, rather, all of this is according to the will of Allah the Exalted, and He is the Lord of all that exists.

It is reported from Sulaymān bin Mūsā that when this *Āyah* was revealed,

﴾لِمَن شَاءَ مِنكُمْ أَن يَسْتَقِيمَ﴿

﴾*To whomsoever among you who wills to walk straight.*﴿

Abu Jahl said, "The matter is up to us. If we wish, we will stand straight, and we do not wish, we will not stand straight." So Allāh revealed,

﴿وَمَا تَشَآءُونَ إِلَّآ أَن يَشَآءَ ٱللَّهُ رَبُّ ٱلْعَٰلَمِينَ﴾

﴿*And you cannot will unless (it be) that Allāh wills – the Lord of the all that exists.*﴾[1]

This is the end of the *Tafsīr* of *Sūrat At-Takwīr*, and all praise and thanks are due to Allāh.

[1] Aṭ-Ṭabari 24:264. This is a *Mursal* narration.

The *Tafsīr* of *Sūrat Al-Infiṭār* (Chapter - 82)

Which was revealed in Makkah

The Virtues of *Sūrat Al-Infiṭār*

An-Nasā'ī recorded from Jābir that Mu'ādh stood and lead the people in the Night prayer, and he made the recitation of his prayer long. So the Prophet ﷺ said,

«أَفَتَّانٌ أَنْتَ يَا مُعَاذُ؟ أَيْنَ كُنْتَ عَنْ ﴿سَبِّحِ اسْمَ رَبِّكَ الْأَعْلَى﴾ ﴿وَالضُّحَى﴾ وَ ﴿إِذَا السَّمَاءُ انْفَطَرَتْ﴾»

«*Are you putting the people to trial O Mu'ādh? Why don't you recite ﴾Glorify the Name of your Lord the Most High﴿* (87), *﴾By the forenoon﴿* (93), and *﴾When the heaven is cleft asunder﴿* (82)?»[1]

The basis of this *Ḥadīth* is found in the Two *Ṣaḥīḥs*,[2] however the mentioning of

﴿إِذَا السَّمَاءُ انْفَطَرَتْ﴾

﴾When the heaven is cleft asunder.﴿ has only been mentioned by An-Nasā'ī. It has been previously mentioned in a narration from 'Abdullāh bin 'Umar that the Prophet ﷺ said,

«مَنْ سَرَّهُ أَنْ يَنْظُرَ إِلَى الْقِيَامَةِ رَأْيَ عَيْنٍ فَلْيَقْرَأْ: ﴿إِذَا الشَّمْسُ كُوِّرَتْ﴾ وَ﴿إِذَا السَّمَاءُ انْفَطَرَتْ﴾ وَ﴿إِذَا السَّمَاءُ انْشَقَّتْ﴾»

«*Whoever would be pleased to look at the Day of Resurrection with his own eyes, then let him recite, ﴾When the sun is Kuwwirat.﴿* (81) and; *﴾When the heaven is cleft asunder﴿* (82) and; *﴾When the heaven is split asunder﴿* (84).»[3]

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[1] An-Nasā'ī in *Al-Kubrā* 6:508.

[2] *Fatḥ Al-Bāri* 10:532, and Muslim 1:339.

[3] *Tuḥfat Al-Aḥwadhi* 9:252.

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

إِذَا السَّمَاءُ انفَطَرَتْ ﴿١﴾ وَإِذَا الْكَوَاكِبُ انتَثَرَتْ ﴿٢﴾ وَإِذَا الْبِحَارُ فُجِّرَتْ ﴿٣﴾ وَإِذَا الْقُبُورُ بُعْثِرَتْ ﴿٤﴾ عَلِمَتْ نَفْسٌ مَّا قَدَّمَتْ وَأَخَّرَتْ ﴿٥﴾ يَا أَيُّهَا الْإِنسَانُ مَا غَرَّكَ بِرَبِّكَ الْكَرِيمِ ﴿٦﴾ الَّذِي خَلَقَكَ فَسَوَّاكَ فَعَدَلَكَ ﴿٧﴾ فِي أَيِّ صُورَةٍ مَّا شَاءَ رَكَّبَكَ ﴿٨﴾ كَلَّا بَلْ تُكَذِّبُونَ بِالدِّينِ ﴿٩﴾ وَإِنَّ عَلَيْكُمْ لَحَافِظِينَ ﴿١٠﴾ كِرَامًا كَاتِبِينَ ﴿١١﴾ يَعْلَمُونَ مَا تَفْعَلُونَ ﴿١٢﴾ إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ ﴿١٣﴾ وَإِنَّ الْفُجَّارَ لَفِي جَحِيمٍ ﴿١٤﴾ يَصْلَوْنَهَا يَوْمَ الدِّينِ ﴿١٥﴾ وَمَا هُمْ عَنْهَا بِغَائِبِينَ ﴿١٦﴾ وَمَا أَدْرَاكَ مَا يَوْمُ الدِّينِ ﴿١٧﴾ ثُمَّ مَا أَدْرَاكَ مَا يَوْمُ الدِّينِ ﴿١٨﴾ يَوْمَ لَا تَمْلِكُ نَفْسٌ لِّنَفْسٍ شَيْئًا ۖ وَالْأَمْرُ يَوْمَئِذٍ لِّلَّهِ ﴿١٩﴾

سُورَةُ الْمُطَفِّفِينَ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

وَيْلٌ لِّلْمُطَفِّفِينَ ﴿١﴾ الَّذِينَ إِذَا اكْتَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ ﴿٢﴾ وَإِذَا كَالُوهُمْ أَو وَّزَنُوهُمْ يُخْسِرُونَ ﴿٣﴾ أَلَا يَظُنُّ أُولَٰئِكَ أَنَّهُم مَّبْعُوثُونَ ﴿٤﴾ لِيَوْمٍ عَظِيمٍ ﴿٥﴾ يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ ﴿٦﴾

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

﴿إِذَا السَّمَاءُ انفَطَرَتْ ﴿١﴾ وَإِذَا الْكَوَاكِبُ انتَثَرَتْ ﴿٢﴾ وَإِذَا الْبِحَارُ فُجِّرَتْ ﴿٣﴾ وَإِذَا الْقُبُورُ بُعْثِرَتْ ﴿٤﴾ عَلِمَتْ نَفْسٌ مَّا قَدَّمَتْ وَأَخَّرَتْ ﴿٥﴾ يَا أَيُّهَا الْإِنسَانُ مَا غَرَّكَ بِرَبِّكَ الْكَرِيمِ ﴿٦﴾ الَّذِي خَلَقَكَ فَسَوَّاكَ فَعَدَلَكَ ﴿٧﴾ فِي أَيِّ صُورَةٍ مَّا شَاءَ رَكَّبَكَ ﴿٨﴾ كَلَّا بَلْ تُكَذِّبُونَ بِالدِّينِ ﴿٩﴾ وَإِنَّ عَلَيْكُمْ لَحَافِظِينَ ﴿١٠﴾ كِرَامًا كَاتِبِينَ ﴿١١﴾ يَعْلَمُونَ مَا تَفْعَلُونَ ﴿١٢﴾﴾

﴾1. When the heaven is cleft asunder (Infaṭarat).﴿

﴾2. And when the stars Intatharat.﴿

﴾3. And when the seas Fujjirat.﴿

﴾4. And when the graves Bu'thirat.﴿

﴾5. A person will know what he has sent forward and left behind.﴿

﴾6. O man! What has made you careless about your Lord, the Most Generous?﴿

﴾7. Who created you, fashioned you perfectly, and gave you due proportion.﴿

﴾8. In whatever form He willed, He put you together.﴿

﴾9. Nay! But you deny (the Day of) Ad-Dīn.﴿

﴾10. But verily, over you to watch you﴿

﴾11. Kirāman Kātibīn,﴿

﴾12. They know all that you do.﴿

What will happen on the Day of Judgement

Allāh says,

﴿إِذَا السَّمَاءُ انفَطَرَتْ ﴿١﴾﴾

﴾*When the heaven is cleft asunder (Infaṭarat).*﴿ meaning, it splits. This is as Allāh says,

﴿السَّمَاءُ مُنفَطِرٌ بِهِ﴾

﴾*Whereon the heaven will be cleft asunder (Munfaṭir)*﴿ (73:18)

Then Allāh says,

﴿وَإِذَا الْكَوَاكِبُ انتَثَرَتْ ﴿٢﴾﴾

﴾*And when the stars Intatharat.*﴿ meaning, fallen.

﴿وَإِذَا الْبِحَارُ فُجِّرَتْ ﴿٣﴾﴾

﴾*And when the seas Fujjirat.*﴿ 'Ali bin Abi Ṭalḥah reported from Ibn 'Abbās that he said, "Allāh will cause some of it to burst forth over other parts of it."[1] Al-Ḥasan said, "Allāh will cause some parts of it to burst forth over other parts of it, and its water will go away."[2] Qatādah said, "Its fresh water will mix with its salt water."[3]

﴿وَإِذَا الْقُبُورُ بُعْثِرَتْ ﴿٤﴾﴾

﴾*And when the graves Bu'thirat.*﴿ Ibn 'Abbās said, "searched."[4] As-Suddi said, "*Tub'athiru* means that they will be moved and those who are in them will come out."

﴿عَلِمَتْ نَفْسٌ مَّا قَدَّمَتْ وَأَخَّرَتْ ﴿٥﴾﴾

﴾*A person will know what he has sent forward and left behind.*﴿

meaning, when this happens then this will occur.

Mankind should not forget about Allāh

Allāh says,

[1] Aṭ-Ṭabari 24:267.
[2] Aṭ-Ṭabari 24:267.
[3] Aṭ-Ṭabari 24:217.
[4] Aṭ-Ṭabari 24:267.

﴿يَٰٓأَيُّهَا ٱلْإِنسَٰنُ مَا غَرَّكَ بِرَبِّكَ ٱلْكَرِيمِ ﴿٦﴾﴾

﴾O man! What has made you careless about your Lord, the Most Generous?﴿

This is a threat. It is not an attempt to get a reply as some people mistakenly think. They consider it as if the Most Generous is asking them so that they will say, "His honor deceived him (or made him careless of his Lord)." rather the meaning of this *Āyah* is, "O Son of Ādam! What has deceived you from your Lord, the Most Generous – meaning the Most Great – so that you went forth disobeying Him, and you met Him with that which was unbefitting." This is similar to what has been reported in the *Hadith*,

«يَقُولُ اللهُ تَعَالَى يَوْمَ الْقِيَامَةِ: يَا ابْنَ آدَمَ مَا غَرَّكَ بِي؟ يَا ابْنَ آدَمَ مَاذَا أَجَبْتَ الْمُرْسَلِينَ؟»

«Allāh will say on the Day of Judgement: "O Son of Ādam! What has deceived you concerning Me? O Son of Adam? What was your response to the Messengers?"»[1]

Al-Baghawi mentioned that Al-Kalbi and Muqātil said, "This *Āyah* was revealed about Al-Aswad bin Sharīq who struck the Prophet ﷺ and he was not punished in retaliation. So Allāh revealed,

﴿مَا غَرَّكَ بِرَبِّكَ ٱلْكَرِيمِ﴾

﴾What has made you careless about your Lord, the Most Generous?﴿"[2]

Then Allāh said,

﴿ٱلَّذِى خَلَقَكَ فَسَوَّىٰكَ فَعَدَلَكَ ﴿٧﴾﴾

﴾Who created you, fashioned you perfectly, and gave you due proportion.﴿

meaning, 'what has deceived you concerning the Most Generous Lord?'

[1] *Tuhfat Al-Ashraf* 7:70. This is the only reference for the *Hadith*, so its authenticity was unverifiable.

[2] Al-Baghawi 4:455. This is a *Mursal* narration.

﴿الَّذِى خَلَقَكَ فَسَوَّىٰكَ فَعَدَلَكَ ﴾

﴿Who created you, fashioned you perfectly, and gave you due proportion.﴾

meaning, 'He made you complete, straight, and perfectly balanced and proportioned in stature. He fashioned you in the best of forms and shapes.'

Imām Aḥmad recorded from Busr bin Jaḥḥāsh Al-Qurashi that one day the Messenger of Allāh ﷺ spat in his palm and placed his finger on it. Then he said,

«قَالَ اللهُ عَزَّ وَجَلَّ: يَا ابْنَ آدَمَ أَنَّى تُعْجِزُنِي وَقَدْ خَلَقْتُكَ مِنْ مِثْلِ هٰذِهِ؟ حَتَّى إِذَا سَوَّيْتُكَ وَعَدَلْتُكَ مَشَيْتَ بَيْنَ بُرْدَيْنِ، وَلِلْأَرْضِ مِنْكَ وَئِيدٌ، فَجَمَعْتَ وَمَنَعْتَ حَتَّى إِذَا بَلَغَتِ التَّرَاقِيَ قُلْتَ: أَتَصَدَّقُ وَأَنَّى أَوَانُ الصَّدَقَةِ؟»

«Allāh the Mighty and Sublime says: "O Son of Ādam! How can you escape Me when I created you from something similar to this (spit)? Then I fashioned you and made your creation balanced so that you walked between the two outer garments. And the earth has a burial place for you. So you gathered (wealth) and withheld it until your soul reached your collarbone (i.e., death comes). Then, at that time you say, 'I will give charity now.' But how will there be time for charity?"»[1]

This *Ḥadīth* has also been recorded by Ibn Mājah.[2]

Concerning Allāh's statement,

﴿فِىٓ أَىِّ صُورَةٍ مَّا شَآءَ رَكَّبَكَ ﴾

﴿In whatever form He willed, He put you together.﴾

Mujāhid said, "In which resemblance: the father, the mother, the paternal uncle, or the maternal uncle."[3] In the Two *Ṣaḥīḥs* it is recorded from Abu Hurayrah that a man said, "O Messenger of Allāh! Verily, my wife has given birth to a black boy." The Prophet ﷺ said,

«هَلْ لَكَ مِنْ إِبِلٍ؟»

[1] Aḥmad 4:210.

[2] Ibn Mājah 2:903.

[3] Aṭ-Ṭabari 24:270.

«Do you have any camels?» The man said, "Yes." The Prophet ﷺ then said,

«فَمَا أَلْوَانُهَا»

«What color are they?» The man said, "Red." The Prophet ﷺ said,

«فَهَلْ فِيهَا مِنْ أَوْرَقَ»

«Do any of them have patches of gray?» The man said, "Yes." The Prophet ﷺ asked him,

«فَأَنَّى أَتَاهَا ذَلِكَ»

«How did this happen to them?» The man replied, "It is probably an inherited genetical strain." The Prophet ﷺ then said,

«وَهَذَا عَسَى أَنْ يَكُونَ نَزَعَهُ عِرْقٌ»

«Likewise, this (with your son) is probably an inherited genetical strain.»[1]

The Cause of Deception and alerting to the Fact that Angels record the Deeds of the Children of Ādam

Concerning Allāh's statement,

﴿كَلَّا بَلْ تُكَذِّبُونَ بِالدِّينِ﴾

﴾Nay! But you deny (the Day of) Ad-Dīn.﴿

meaning, 'you are only compelled to oppose the Most Generous and meet Him with disobedience, by your rejection in your hearts of the Hereafter, the recompense and the reckoning.' Concerning Allāh's statement,

﴿وَإِنَّ عَلَيْكُمْ لَحَافِظِينَ ۝ كِرَامًا كَاتِبِينَ ۝ يَعْلَمُونَ مَا تَفْعَلُونَ﴾

﴾But verily, over you to watch you (are) Kirāman Kātibīn, they know all that you do.﴿ (82:10-12)

meaning, 'indeed there are noble guardian angels over you, so do not meet them with evil deeds, because they write down all that you do.'

﴿إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ ۝ وَإِنَّ الْفُجَّارَ لَفِي جَحِيمٍ ۝ يَصْلَوْنَهَا يَوْمَ الدِّينِ ۝ وَمَا هُمْ عَنْهَا بِغَائِبِينَ

[1] *Fatḥ Al-Bārī* 9:351, and Muslim 2:1137.

﴿١٦﴾ وَمَآ أَدْرَىٰكَ مَا يَوْمُ ٱلدِّينِ ﴿١٧﴾ ثُمَّ مَآ أَدْرَىٰكَ مَا يَوْمُ ٱلدِّينِ ﴿١٨﴾ يَوْمَ لَا تَمْلِكُ نَفْسٌ لِّنَفْسٍ شَيْـًٔا ۖ وَٱلْأَمْرُ يَوْمَئِذٍ لِّلَّهِ ﴿١٩﴾﴾

﴾13. Verily, the Abrār (the righteous believers) will be in Delight;﴿

﴾14. And verily, the wicked will be in the blazing Fire (Hell),﴿

﴾15. Therein they will enter, and taste its burning flame on the Day of Recompense,﴿

﴾16. And they will not be absent therefrom.﴿

﴾17. And what will make you know what the Day of Recompense is?﴿

﴾18. Again, what will make you know what the Day of Recompense is?﴿

﴾19. (It will be) the Day when no person shall have power for another, and the Decision, that Day, will be with Allāh.﴿

The Reward of the Righteous and the Sinners

Allāh informs of what the righteous will receive of delight. They are those who obeyed Allāh and did not meet Him with disobedience (sins). Then He mentions that the evildoers will be in Hell and eternal torment. Due to this He says,

﴾يَصْلَوْنَهَا يَوْمَ ٱلدِّينِ ﴿١٥﴾﴿

﴾Therein they will enter, and taste its burning flame on the Day of Recompense,﴿

meaning, the Day of Reckoning, Recompense, and Judgement.

﴾وَمَا هُمْ عَنْهَا بِغَآئِبِينَ ﴿١٦﴾﴿

﴾And they will not be absent therefrom.﴿

meaning, they will not be absent for even one hour from the torment. The torment will not be lightened from them, nor will they be granted the death that they will be requesting, or any rest – not even for a single day. Allāh then says,

﴾وَمَآ أَدْرَىٰكَ مَا يَوْمُ ٱلدِّينِ ﴿١٧﴾﴿

﴾And what will make you know what the Day of Recompense is?﴿

This is a magnification of the affair of the Day of Judgement. Then Allāh affirms it by saying,

﴿ثُمَّ مَآ أَدْرَىٰكَ مَا يَوْمُ ٱلدِّينِ ﴿١٨﴾﴾

﴾Again, what will make you know what the Day of Recompense is?﴿

Then He explains this by saying,

﴿يَوْمَ لَا تَمْلِكُ نَفْسٌ لِّنَفْسٍ شَيْـًٔا﴾

﴾(It will be) the Day when no person shall have power for another,﴿

meaning, no one will be able to benefit anyone else, or help him out of that which he will be in, unless Allāh gives permission to whomever He wishes and is pleased with. We will mention here a *Ḥadīth* (where the Prophet ﷺ said),

«يَا بَنِي هَاشِمٍ، أَنْقِذُوا أَنْفُسَكُمْ مِنَ النَّارِ لَا أَمْلِكُ لَكُمْ مِنَ اللهِ شَيْئًا»

«O children of Hāshim! Save yourselves from the Fire, for I have no power to cause you any benefit from Allāh.»[1]

This has been mentioned previously at the end of the *Tafsīr* of *Sūrat Ash-Shu'arā'* (see 26:214). Thus, Allāh says,

﴿وَٱلْأَمْرُ يَوْمَئِذٍ لِّلَّهِ ﴿١٩﴾﴾

﴾and the Decision, that Day, will be with Allāh.﴿

This is similar to Allāh's statement,

﴿لِّمَنِ ٱلْمُلْكُ ٱلْيَوْمَ لِلَّهِ ٱلْوَٰحِدِ ٱلْقَهَّارِ ﴿١٦﴾﴾

﴾Whose is the kingdom this Day? It is Allāh's, the One, the Irresistible.﴿ (40:16)

It is also similar to His statement,

﴿ٱلْمُلْكُ يَوْمَئِذٍ ٱلْحَقُّ لِلرَّحْمَٰنِ﴾

﴾The true sovereignty on that Day will be for the Most Gracious﴿ (25:26)

It is also similar to His saying;

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[1] Muslim 1:192.

﴿مَٰلِكِ يَوْمِ ٱلدِّينِ ۝٤﴾

﴾*The only Owner of the Day of Recompense.*﴿ (1:4)

Qatādah said,

﴿يَوْمَ لَا تَمْلِكُ نَفْسٌ لِّنَفْسٍ شَيْـًٔا ۖ وَٱلْأَمْرُ يَوْمَئِذٍ لِّلَّهِ ۝١٩﴾

﴾*(It will be) the Day when no person shall have power for another, and the Decision, that Day, will be with Allāh.*﴿

"By Allāh, the Decision is for Allāh today (now), but on that Day no one will try to dispute with Him about it."

This is the end of the *Tafsīr* of *Sūrat Al-Infitār*. All praise and blessings are due to Allāh, and He is the Giver of success and freedom from error.

The *Tafsīr* of *Sūrat Al-Muṭaffifīn* (Chapter - 83)

Which was revealed in Al-Madīnah



In the Name of Allāh, the Most Gracious, the Most Merciful.

﴿ويل للمطففين ۝ الذين إذا اكتالوا على الناس يستوفون ۝ وإذا كالوهم أو وزنوهم يخسرون ۝ ألا يظن أولئك أنهم مبعوثون ۝ ليوم عظيم ۝ يوم يقوم الناس لرب العالمين ۝﴾

﴾*1. Woe to Al-Muṭaffifīn.*﴿

﴾*2. Those who, when they have to receive by measure from men, demand full measure,*﴿

﴾*3. And when they have to give by measure or weight to men, give less than due.*﴿

﴾*4. Do they not think that they will be resurrected,*﴿

﴾*5. On a Great Day?*﴿

﴾*6. The Day when (all) mankind will stand before the Lord of all that exists?*﴿

Increasing and decreasing in the Measure and Weight will be a Cause for Regret and Loss

An-Nasā'ī and Ibn Majah both recorded from Ibn 'Abbās that he said, "When the Prophet ﷺ came to Al-Madīnah, the people of Al-Madīnah were the most terrible people in giving measurement (i.e., they used to cheat). Thus, Allāh revealed,

﴿ويل للمطففين ۝﴾

﴾*Woe to Al-Muṭaffifīn.*﴿ After this, they began to give good measure."[1] The meaning of the word *Taṭfīf* here is to be stingy

[1] An-Nasā'ī in *Al-Kubrā* 6:508, and Ibn Mājah 2:748.

with measurement and weight, either by increasing it if it is due from the others, or decreasing it if it is a debt. Thus, Allāh explains that the *Muṭaffifin* – those whom He has promised loss and destruction, whom are meant by "Woe" – are

﴿الَّذِينَ إِذَا اكْتَالُوا عَلَى النَّاسِ﴾

﴾*Those who, when they have to receive by measure from men,*﴿ meaning, from among the people.

﴿يَسْتَوْفُونَ﴾

﴾*demand full measure,*﴿ meaning, they take their right by demanding full measure and extra as well.

﴿وَإِذَا كَالُوهُمْ أَو وَّزَنُوهُمْ يُخْسِرُونَ﴾

﴾*And when they have to give by measure or weight to (other) men, give less than due.*﴿

meaning, they decrease.

Verily, Allāh commanded that the measure and weight should be given in full. He says in another *Āyah*,

﴿وَأَوْفُوا الْكَيْلَ إِذَا كِلْتُمْ وَزِنُوا بِالْقِسْطَاسِ الْمُسْتَقِيمِ ذَٰلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا﴾

﴾*And give full measure when you measure, and weigh with a balance that is straight. That is good and better in the end.*﴿ (17:35)

Allāh also says,

﴿وَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ بِالْقِسْطِ لَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا﴾

﴾*And give full measure and full weight with justice. We burden not any person, but with that which he can bear.*﴿ (6:152)

and He says,

﴿وَأَقِيمُوا الْوَزْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا الْمِيزَانَ﴾

﴾*And observe the weight with equity and do not make the balance deficient.*﴿ (55:9)

Allāh destroyed the people of Shu'ayb and wiped them out because of their cheating in weights and measurements.

Threatening the *Muṭaffifīn* with standing before the Lord of all that exists

Then Allāh says as a threat to them,

﴿أَلَا يَظُنُّ أُولَٰٓئِكَ أَنَّهُم مَّبْعُوثُونَ ﴿٤﴾ لِيَوْمٍ عَظِيمٍ ﴿٥﴾﴾

﴾*Do they not think that they will be resurrected, on a Great Day?*﴿

meaning, do these people not fear the resurrection and standing before He Who knows the hidden matters and the innermost secrets, on a Day that contains great horror and tremendous fright? Whoever loses on this Day will be made to enter into a blazing fire. Then Allāh says,

﴿يَوْمَ يَقُومُ ٱلنَّاسُ لِرَبِّ ٱلْعَٰلَمِينَ ﴿٦﴾﴾

﴾*The Day when (all) mankind will stand before the Lord of all that exists?*﴿

meaning, they will stand barefooted, naked and uncircumcised at a station that will be difficult, hard, and distressful for the criminals. They will be covered by the command from Allāh, and it will be that, which the strength and the senses will not be able to bare.

Imām Mālik reported from Nāfi' who reported from Ibn 'Umar that the Prophet ﷺ said,

«يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ، حَتَّى يَغِيبَ أَحَدُهُمْ فِي رَشْحِهِ إِلَى أَنْصَافِ أُذُنَيْهِ»

«*This will be the Day that mankind will stand before the Lord of all that exists, until one of them will sink up to the middle of his ears in sweat.*»

Al-Bukhāri recorded this *Ḥadīth* from Mālik and 'Abdullah bin 'Awn, both of whom reported it from Nāfi'.[1] Muslim also recorded it from two routes.[2]

Another *Ḥadīth*: Imām Aḥmad recorded from Al-Miqdād, who was Ibn Al-Aswad Al-Kindi, that he heard the Messenger of Allāh ﷺ saying,

«إِذَا كَانَ يَوْمُ الْقِيَامَةِ أُدْنِيَتِ الشَّمْسُ مِنَ الْعِبَادِ حَتَّى تَكُونَ قَدْرَ مِيلٍ أَوْ مِيلَيْنِ - قَالَ

[1] *Fatḥ Al-Bāri* 8:565.

[2] Muslim 4:2195, 2196.

- فَتَصْهَرُهُمُ الشَّمْسُ فَيَكُونُونَ فِي الْعَرَقِ كَقَدْرِ أَعْمَالِهِمْ، مِنْهُمْ مَنْ يَأْخُذُهُ إِلَى عَقِبَيْهِ، وَمِنْهُمْ مَنْ يَأْخُذُهُ إِلَى رُكْبَتَيْهِ، وَمِنْهُمْ مَنْ يَأْخُذُهُ إِلَى حَقْوَيْهِ، وَمِنْهُمْ مَنْ يُلْجِمُهُ إِلْجَامًا»

«On the Day of Judgement, the sun will draw near the servants until it is a mile or two away from them. Then the sun will burn them, and they will be submersed in sweat based upon the amount of their deeds. From among them there will be those whose sweat will come up to their two heels. From among them there will be those whose sweat will come up to their two knees. From among them there will be those whose sweat will come up to their groins. From among them there will be those who will be bridled in sweat (up to their necks).»

This *Ḥadīth* was recorded by Muslim and At-Tirmidhi.[1]

In *Sunan* Abu Dāwud it is recorded that the Messenger of Allāh ﷺ used to seek refuge with Allāh from the hardship of standing on the Day of Judgement.[2] It has been reported from Ibn Mas'ūd that they will be standing for forty years with their heads raised toward the sky. No one will speak to them, and the righteous and wicked among them will all be bridled in sweat.[3] It has been reported from Ibn 'Umar that they will be standing for one hundred years. Both of these statements have been recorded by Ibn Jarīr.[4] In the *Sunans* of Abu Dāwud, An-Nasā'ī, and Ibn Mājah, it is recorded from 'Ā'ishah that the Messenger of Allāh ﷺ used to begin his late night prayer by declaring Allāh's greatness ten times, praising Allāh ten times, glorifying Allāh ten times, and seeking Allāh's forgiveness ten times. Then he would say,

«اللَّهُمَّ اغْفِرْ لِي وَاهْدِنِي وَارْزُقْنِي وَعَافِنِي»

«O Allāh! Forgive me, guide me, provide for me, and protect me.»

Then he would seek refuge from the hardship of the standing

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[1] Aḥmad 6:3, Muslim 2864, and *Tuḥfat Al-Aḥwadhi* 7:89.

[2] Abu Dāwud 1:487.

[3] Aṭ-Ṭabari 24:281.

[4] Aṭ-Ṭabari 24:280.

on the Day of Judgement.[1]

﴿كَلَّآ إِنَّ كِتَـٰبَ ٱلْفُجَّارِ لَفِى سِجِّينٍ ﴿٧﴾ وَمَآ أَدْرَىٰكَ مَا سِجِّينٌ ﴿٨﴾ كِتَـٰبٌ مَّرْقُومٌ ﴿٩﴾ وَيْلٌ يَوْمَئِذٍ
لِّلْمُكَذِّبِينَ ﴿١٠﴾ ٱلَّذِينَ يُكَذِّبُونَ بِيَوْمِ ٱلدِّينِ ﴿١١﴾ وَمَا يُكَذِّبُ بِهِۦٓ إِلَّا كُلُّ مُعْتَدٍ أَثِيمٍ ﴿١٢﴾ إِذَا تُتْلَىٰ عَلَيْهِ ءَايَـٰتُنَا
قَالَ أَسَـٰطِيرُ ٱلْأَوَّلِينَ ﴿١٣﴾ كَلَّا بَلْ رَانَ عَلَىٰ قُلُوبِهِم مَّا كَانُوا۟ يَكْسِبُونَ ﴿١٤﴾ كَلَّآ إِنَّهُمْ عَن رَّبِّهِمْ يَوْمَئِذٍ
لَّمَحْجُوبُونَ ﴿١٥﴾ ثُمَّ إِنَّهُمْ لَصَالُوا۟ ٱلْجَحِيمِ ﴿١٦﴾ ثُمَّ يُقَالُ هَـٰذَا ٱلَّذِى كُنتُم بِهِۦ تُكَذِّبُونَ ﴿١٧﴾﴾

﴾7. *Nay! Truly, the Record of the wicked is in Sijjīn.*﴿

﴾8. *And what will make you know what Sijjīn is?*﴿

﴾9. *A Register inscribed.*﴿

﴾10. *Woe, that Day, to those who deny.*﴿

﴾11. *Those who deny the Day of Recompense.*﴿

﴾12. *And none can deny it except every transgressor beyond bounds, the sinner!*﴿

﴾13. *When Our Āyāt are recited to him, he says: "Tales of the ancients!"*﴿

﴾14. *Nay! But on their hearts is the Rān (covering) which they used to earn.*﴿

﴾15. *Nay! Surely, they will be veiled from seeing their Lord that Day.*﴿

﴾16. *Then verily, they will indeed enter the burning flame of Hell.*﴿

﴾17. *Then, it will be said to them: "This is what you used to deny!"*﴿

The Record of the Wicked and some of what happens to Them

Allāh says truly,

﴿إِنَّ كِتَـٰبَ ٱلْفُجَّارِ لَفِى سِجِّينٍ ﴿٧﴾﴾

﴾*Nay! Truly, the Record of the wicked is in Sijjīn.*﴿

meaning, that their final destination and their abode will be in *Sijjīn*, which is derived from the word prison (*Sijn*), and here it means straitened circumstances. Thus, Allāh expresses the

[1] Abu Dāwud 1:486, An-Nasā'ī 3:299, and Ibn Mājah 1:431.

greatness of this matter, saying;

﴿وَمَآ أَدْرَاكَ مَا سِجِّينٌ ۝٨﴾

﴿And what will make you know what Sijjīn is?﴾

meaning, it is a great matter, an eternal prison, and a painful torment. Some have said that it is beneath the seventh earth. It has been mentioned previously in the lengthy *Ḥadīth* of Al-Barā' bin 'Āzib that the Prophet ﷺ said,

«يَقُولُ اللهُ عَزَّ وَجَلَّ فِي رُوحِ الْكَافِرِ اكْتُبُوا كِتَابَهُ فِي سِجِّينٍ. وَسِجِّينٌ هِيَ تَحْتَ الْأَرْضِ السَّابِعَةِ»

«Allāh says concerning the soul of the disbeliever, 'Record his book in Sijjīn.' And Sijjīn is beneath the seventh earth.»"[1]

it is known that the destination of the wicked people will be Hell, and it is the lowest of the low. For Allāh says,

﴿ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ ۝ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ﴾

﴿Then We reduced him to the lowest of the low. Save those who believe and do righteous deeds.﴾ (95:5-6)

Here Allāh says,

﴿كَلَّآ إِنَّ كِتَابَ الْفُجَّارِ لَفِي سِجِّينٍ ۝٧ وَمَآ أَدْرَاكَ مَا سِجِّينٌ ۝٨﴾

﴿Nay! Truly, the Record of the wicked is in Sijjīn. And what will make you know what Sijjīn is?﴾

and it is full of hardship and misery. Allāh says,

﴿وَإِذَآ أُلْقُوا مِنْهَا مَكَانًا ضَيِّقًا مُقَرَّنِينَ دَعَوْا هُنَالِكَ ثُبُورًا ۝١٣﴾

﴿And when they shall be thrown into a narrow place thereof, chained together, they will exclaim therein for destruction.﴾ (25:13)

Then Allāh says,

﴿كِتَابٌ مَرْقُومٌ ۝٩﴾

﴿A Register inscribed.﴾ This is not an explanation of His statement,

﴿وَمَآ أَدْرَاكَ مَا سِجِّينٌ ۝٨﴾

[1] *Aṭ-Ṭiwāl* of Aṭ-Ṭabarānī 238, and similar with Al-Ḥākim 1:37.

﴾*And what will make you know what Sijjīn is?*﴿

It is only an explanation of the destination that will be recorded for them, which is *Sijjīn*. Meaning, it is inscribed, written, and completed. No one can add to it and no one can remove anything from it. This was said by Muḥammad bin Ka'b Al-Quraẓi.[1] Then Allāh said,

﴾وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ﴿

﴾*Woe, that Day, to those who deny.*﴿

meaning, when they come to the imprisonment, Allāh threatened them with, on the Day of Judgement, and the disgraceful torment. The statement, "Woe," has already been discussed previously and there is no need to repeat it here. Basically, it means destruction and devastation. This is like what is said, "Woe to so-and-so." This is similar to what has been recorded in the *Musnad* and the *Sunan* collections on the authority of Bahz bin Ḥakīm bin Mu'āwiyah bin Ḥaydah, who reported from his father, who reported from his grandfather that the Messenger of Allāh ﷺ said,

«وَيْلٌ لِلَّذِي يُحَدِّثُ فَيَكْذِبُ لِيُضْحِكَ النَّاسَ، وَيْلٌ لَهُ وَيْلٌ لَهُ»

«*Woe unto whoever speaks, and lies in order to make the people laugh. Woe unto him, woe unto him.*»[2]

Then Allāh says, in explaining who are the wicked, disbelieving deniers,

﴾الَّذِينَ يُكَذِّبُونَ بِيَوْمِ الدِّينِ﴿

﴾*Those who deny the Day of Recompense.*﴿

meaning, they do not believe it will happen, and they do not believe in its existence. Thus, they consider it a matter that is farfetched. Allāh then says,

﴾وَمَا يُكَذِّبُ بِهِ إِلَّا كُلُّ مُعْتَدٍ أَثِيمٍ﴿

﴾*And none can deny it except every transgressor, sinner.*﴿

meaning, transgressive in his actions by doing that which is forbidden and exceeding the limits when acquiring the

[1] *Ad-Durr Al-Manthūr* 8:444.

[2] An-Nasā'ī in *Al-Kubrā* 6:509.

permissible. He is a sinner in his statements, because he lies whenever he speaks, he breaks his promises whenever he makes them, and he behaves in an abusive and wicked manner whenever he argues. Concerning Allāh's statement,

﴿إِذَا تُتْلَىٰ عَلَيْهِ ءَايَٰتُنَا قَالَ أَسَٰطِيرُ ٱلْأَوَّلِينَ ﴾

﴾When Our Āyāt are recited to him, he says: "Tales of the ancients!"﴿

meaning, whenever he hears the Words of Allāh from the Messenger ﷺ, he denies it and has ill thoughts about it. Thus, he believes that it is a collection gathered from the books of the ancients. This is as Allāh says,

﴿وَإِذَا قِيلَ لَهُم مَّاذَآ أَنزَلَ رَبُّكُمْ ۙ قَالُوٓا۟ أَسَٰطِيرُ ٱلْأَوَّلِينَ ﴾

﴾And when it is said to them: "What is it that your Lord has sent down?" They say: "Tales of the men of old!"﴿ (16:24)

Similarly Allāh says,

﴿وَقَالُوٓا۟ أَسَٰطِيرُ ٱلْأَوَّلِينَ ٱكْتَتَبَهَا فَهِىَ تُمْلَىٰ عَلَيْهِ بُكْرَةً وَأَصِيلًا ﴾

﴾And they say: "Tales of the ancients, which he has written down: and they are dictated to him morning and afternoon."﴿ (25:5)

Then Allāh continues saying,

﴿كَلَّا ۖ بَلْ ۜ رَانَ عَلَىٰ قُلُوبِهِم مَّا كَانُوا۟ يَكْسِبُونَ ﴾

﴾Nay! But on their hearts is the Rān (covering) which they used to earn.﴿

meaning, the matter is not as they claim, nor as they say: "Verily, this Qur'ān is tales of the ancients." Rather, it is the Word of Allāh, His inspiration and His revelation to His Messenger ﷺ. The only thing that blocked their hearts from believing in it is the dark covering cast over it from the many sins and wrong they committed that has covered up their hearts. Thus, Allāh says,

﴿كَلَّا ۖ بَلْ ۜ رَانَ عَلَىٰ قُلُوبِهِم مَّا كَانُوا۟ يَكْسِبُونَ ﴾

﴾Nay! But on their hearts is the Rān (covering) which they used to earn.﴿

This dark covering known as *Rayn* overcomes the hearts of the

disbelievers, the covering of *Ghaym* is for the righteous, and the covering of *Ghayn* is for those who are near to Allāh.

Ibn Jarīr, At-Tirmidhi, An-Nisa'i, and Ibn Mājah all recorded from Abu Hurayrah that the Prophet ﷺ said,

«إِنَّ الْعَبْدَ إِذَا أَذْنَبَ ذَنْبًا كَانَتْ نُكْتَةٌ سَوْدَاءُ فِي قَلْبِهِ، فَإِنْ تَابَ مِنْهَا صُقِلَ قَلْبُهُ، وَإِنْ زَادَ زَادَتْ، فَذٰلِكَ قَوْلُ اللهِ تَعَالَى: ﴿كَلَّا بَلْ رَانَ عَلَىٰ قُلُوبِهِم مَّا كَانُوا يَكْسِبُونَ﴾»

«Verily, when the servant commits a sin, a black spot appears in his heart. If he repents from it, his heart is polished clean. However, if he increases (in the sin), the spot will continue to increase. That is the statement of Allāh: ﴾Nay! But on their hearts is the Rān (covering) which they used to earn.﴿»[1]

At-Tirmidhi said, "*Hasan Sahīh.*" The wording of An-Nasā'i says,

«إِنَّ الْعَبْدَ إِذَا أَخْطَأَ خَطِيئَةً نُكِتَتْ فِي قَلْبِهِ نُكْتَةٌ سَوْدَاءُ، فَإِنْ هُوَ نَزَعَ وَاسْتَغْفَرَ وَتَابَ صُقِلَ قَلْبُهُ، فَإِنْ عَادَ زِيدَ فِيهَا حَتَّى تَعْلُوَ قَلْبَهُ فَهُوَ الرَّانُ الَّذِي قَالَ اللهُ تَعَالَى: ﴿كَلَّا بَلْ رَانَ عَلَىٰ قُلُوبِهِم مَّا كَانُوا يَكْسِبُونَ﴾»

«Whenever the servant commits a wrong, a black spot is put in his heart. So, if he refrains from it, seeks forgiveness and repents, his heart is polished clean. But if he returns to the sin, the spot will increase until it overcomes his (entire) heart, and this is the Rān that Allāh mentions when He says: ﴾Nay, but on their hearts is the Rān (covering) which they used to earn.﴿»

Concerning Allāh's statement,

﴿كَلَّا إِنَّهُمْ عَن رَّبِّهِمْ يَوْمَئِذٍ لَّمَحْجُوبُونَ﴾

﴾Nay! Surely, they will be veiled from seeing their Lord that Day.﴿

meaning, they will have a place on the Day of Judgement, and lodging in *Sijjīn*. Along with this they will be veiled from seeing their Lord and Creator on the Day of Judgement. Imām Abu 'Abdullāh Ash-Shāfi'ī said, "In this *Āyah* is a proof that the believers will see Him (Allāh), the Mighty and Sublime, on that Day."

[1] At-Tabari 24:287, *Tuhfat Al-Ahwadhi* 9:253, An-Nasā'i in *Al-Kubrā* 6:509, and Ibn Mājah 2:1418.

كَلَّآ إِنَّ كِتَٰبَ ٱلْفُجَّارِ لَفِى سِجِّينٍ ﴿٧﴾ وَمَآ أَدْرَىٰكَ مَا سِجِّينٌ ﴿٨﴾ كِتَٰبٌ
مَّرْقُومٌ ﴿٩﴾ وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ﴿١٠﴾ ٱلَّذِينَ يُكَذِّبُونَ بِيَوْمِ ٱلدِّينِ ﴿١١﴾
وَمَا يُكَذِّبُ بِهِۦٓ إِلَّا كُلُّ مُعْتَدٍ أَثِيمٍ ﴿١٢﴾ إِذَا تُتْلَىٰ عَلَيْهِ ءَايَٰتُنَا قَالَ أَسَٰطِيرُ
ٱلْأَوَّلِينَ ﴿١٣﴾ كَلَّا بَلْ رَانَ عَلَىٰ قُلُوبِهِم مَّا كَانُوا۟ يَكْسِبُونَ ﴿١٤﴾ كَلَّآ إِنَّهُمْ
عَن رَّبِّهِمْ يَوْمَئِذٍ لَّمَحْجُوبُونَ ﴿١٥﴾ ثُمَّ إِنَّهُمْ لَصَالُوا۟ ٱلْجَحِيمِ ﴿١٦﴾ ثُمَّ يُقَالُ
هَٰذَا ٱلَّذِى كُنتُم بِهِۦ تُكَذِّبُونَ ﴿١٧﴾ كَلَّآ إِنَّ كِتَٰبَ ٱلْأَبْرَارِ لَفِى عِلِّيِّينَ
﴿١٨﴾ وَمَآ أَدْرَىٰكَ مَا عِلِّيُّونَ ﴿١٩﴾ كِتَٰبٌ مَّرْقُومٌ ﴿٢٠﴾ يَشْهَدُهُ ٱلْمُقَرَّبُونَ
﴿٢١﴾ إِنَّ ٱلْأَبْرَارَ لَفِى نَعِيمٍ ﴿٢٢﴾ عَلَى ٱلْأَرَآئِكِ يَنظُرُونَ ﴿٢٣﴾ تَعْرِفُ فِى
وُجُوهِهِمْ نَضْرَةَ ٱلنَّعِيمِ ﴿٢٤﴾ يُسْقَوْنَ مِن رَّحِيقٍ مَّخْتُومٍ ﴿٢٥﴾
خِتَٰمُهُۥ مِسْكٌ وَفِى ذَٰلِكَ فَلْيَتَنَافَسِ ٱلْمُتَنَٰفِسُونَ ﴿٢٦﴾ وَمِزَاجُهُۥ
مِن تَسْنِيمٍ ﴿٢٧﴾ عَيْنًا يَشْرَبُ بِهَا ٱلْمُقَرَّبُونَ ﴿٢٨﴾ إِنَّ ٱلَّذِينَ
أَجْرَمُوا۟ كَانُوا۟ مِنَ ٱلَّذِينَ ءَامَنُوا۟ يَضْحَكُونَ ﴿٢٩﴾ وَإِذَا مَرُّوا۟ بِهِمْ
يَتَغَامَزُونَ ﴿٣٠﴾ وَإِذَا ٱنقَلَبُوٓا۟ إِلَىٰٓ أَهْلِهِمُ ٱنقَلَبُوا۟ فَكِهِينَ ﴿٣١﴾
وَإِذَا رَأَوْهُمْ قَالُوٓا۟ إِنَّ هَٰٓؤُلَآءِ لَضَآلُّونَ ﴿٣٢﴾ وَمَآ أُرْسِلُوا۟ عَلَيْهِمْ
حَٰفِظِينَ ﴿٣٣﴾ فَٱلْيَوْمَ ٱلَّذِينَ ءَامَنُوا۟ مِنَ ٱلْكُفَّارِ يَضْحَكُونَ ﴿٣٤﴾

Concerning Allāh's statement,

﴿ثُمَّ إِنَّهُمْ لَصَالُوا۟ ٱلْجَحِيمِ ﴿١٦﴾﴾

﴾Then verily, they will indeed enter the burning flame of Hell.﴿

meaning, along with this being prevented from seeing the Most Gracious, they will also be among the people of the Fire.

﴿ثُمَّ يُقَالُ هَٰذَا ٱلَّذِى كُنتُم بِهِۦ تُكَذِّبُونَ ﴿١٧﴾﴾

﴾Then, it will be said to them: "This is what you used to deny!"﴿ (83:17) meaning, this will be said to them by way of scolding, rebuking, belittling, and humiliation.

﴿كَلَّآ إِنَّ كِتَٰبَ ٱلْأَبْرَارِ لَفِى عِلِّيِّينَ ﴿١٨﴾ وَمَآ أَدْرَىٰكَ مَا عِلِّيُّونَ ﴿١٩﴾ كِتَٰبٌ مَّرْقُومٌ ﴿٢٠﴾ يَشْهَدُهُ ٱلْمُقَرَّبُونَ ﴿٢١﴾ إِنَّ ٱلْأَبْرَارَ لَفِى نَعِيمٍ ﴿٢٢﴾ عَلَى ٱلْأَرَآئِكِ يَنظُرُونَ ﴿٢٣﴾ تَعْرِفُ فِى وُجُوهِهِمْ نَضْرَةَ ٱلنَّعِيمِ ﴿٢٤﴾ يُسْقَوْنَ مِن رَّحِيقٍ مَّخْتُومٍ ﴿٢٥﴾ خِتَٰمُهُۥ مِسْكٌ وَفِى ذَٰلِكَ فَلْيَتَنَافَسِ ٱلْمُتَنَٰفِسُونَ ﴿٢٦﴾ وَمِزَاجُهُۥ مِن تَسْنِيمٍ ﴿٢٧﴾ عَيْنًا يَشْرَبُ بِهَا ٱلْمُقَرَّبُونَ ﴿٢٨﴾﴾

﴾18. Nay! Verily, the Record of Al-Abrār (the righteous believers) is (preserved) in 'Illiyyīn.﴿

﴾19. And what will make you know what 'Illiyyīn is?﴿

﴾20. A Register inscribed,﴿

﴾21. To which bear witness those nearest.﴿

﴾22. Verily, Al-Abrār (the righteous believers) will be in Delight.﴿

﴾23. On thrones, looking.﴿

﴾24. You will recognize in their faces the brightness of delight﴿.

﴾25. They will be given to drink of pure sealed Raḥīq.﴿

﴾26. Sealed with musk, and for this let those strive who want to strive.﴿

﴾27. It will be mixed with Tasnīm:﴿

﴾28. A spring whereof drink those nearest to Allāh.﴿

The Record Book of the Righteous and Their Reward

Allāh says that truly,

﴿إِنَّ كِتَٰبَ ٱلْأَبْرَارِ﴾

﴾Verily, the Record of Al-Abrār (the righteous believers)﴿

These people are in a situation that is the opposite of the wicked people.

﴿لَفِى عِلِّيِّينَ﴾

﴾is in 'Illiyyīn.﴿ meaning, their final destination is *'Illiyyīn*, which is the opposite of *Sijjīn*. It has been reported from Hilāl bin Yasāf that Ibn 'Abbās asked Ka'b about *Sijjīn* while he was present, and Ka'b said, "It is the seventh earth and in it are the souls of the disbelievers." Then Ibn 'Abbās asked him about *'Illiyyīn*, so he said, "It is the seventh heaven and it contains the souls of the believers."[1] This statement – that it is the seventh heaven – has been said by others as well.[2] 'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said concerning Allāh's statement,

﴿كَلَّآ إِنَّ كِتَٰبَ ٱلْأَبْرَارِ لَفِى عِلِّيِّينَ﴾

﴾Nay! Verily, the Record of Al-Abrār (the righteous believers) is in 'Illiyyīn.﴿

"This means Paradise."[3] Others besides him have said,

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[1] Aṭ-Ṭabari 24:291.

[2] Aṭ-Ṭabari 24:290.

[3] Aṭ-Ṭabari 24:292.

"*'Iliyyīn* is located at *Sidrat Al-Muntahā*."[1] The obvious meaning is that the word *'Illiyyīn* is taken from the word *'Uluw*, which means highness. The more something ascends and rises, the more it becomes greater and increases. Thus, Allāh magnifies its affair and extols its matter by saying,

﴾وَمَا أَدْرَاكَ مَا عِلِّيُّونَ﴿

﴾*And what will make you know what 'Illiyyīn is?*﴿

Then He says by way of affirming what will be written for them,

﴾كِتَابٌ مَّرْقُومٌ ۝ يَشْهَدُهُ الْمُقَرَّبُونَ﴿

﴾*A Register inscribed. To which bear witness those nearest.*﴿

They are the angels. This was stated by Qatādah.[2] Al-'Awfi reported from Ibn 'Abbās that he said, "Those nearest to Allāh in each heaven will witness it."[3]
Then Allāh says,

﴾إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ﴿

﴾*Verily, Al-Abrār (the righteuos believers) will be in Delight.*﴿

meaning, on the Day of Judgement they will be in eternal pleasure and gardens that contain comprehensive bounties.

﴾عَلَى الْأَرَائِكِ﴿

﴾*On thrones,*﴿ These are thrones beneath canopies from which they will be gazing. It has been said, "This means that they will be gazing at their kingdom and what Allāh has given them of good and bounties that will not end or perish. It has also been said,

﴾عَلَى الْأَرَائِكِ يَنظُرُونَ﴿

﴾*On thrones, looking.*﴿ "This means that they will be looking at Allāh, the Mighty and Sublime." This is the opposite of what those wicked people have been described with,

﴾كَلَّا إِنَّهُمْ عَن رَّبِّهِمْ يَوْمَئِذٍ لَّمَحْجُوبُونَ﴿

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[1] Aṭ-Ṭabari 24:292. *Sidrat Al-Muntahā* is the lote tree at the utmost boundary of the seventh heaven beyond which none can pass.

[2] Aṭ-Ṭabari 24:294.

[3] Aṭ-Ṭabari 24:294.

﴾*Nay! Surely, they (evildoers) will be veiled from seeing their Lord that Day.*﴿ (83:15)

Thus, it has been mentioned that these (righteous people) will be allowed to look at Allāh while they are upon their thrones and elevated couches.

Concerning Allah's statement,

﴿تَعْرِفُ فِى وُجُوهِهِمْ نَضْرَةَ ٱلنَّعِيمِ ﴿٢٤﴾﴾

﴾*You will recognize in their faces the brightness of delight.*﴿

meaning, 'you will notice a glow of delight in their faces when you look at them.' This is a description of opulence, decorum, happiness, composure, and authority that they will be experiencing from this great delight.

Concerning Allāh's statement,

﴿يُسْقَوْنَ مِن رَّحِيقٍ مَّخْتُومٍ ﴿٢٥﴾﴾

﴾*They will be given to drink of pure sealed Rahīq.*﴿

meaning, they will be given drink from the wine of Paradise. *Ar-Rahīq* is one of the names of the wine (in Paradise). Ibn Mas'ūd, Ibn 'Abbās, Mujāhid, Al-Hasan, Qatādah and Ibn Zayd all said this.[1]

Ibn Mas'ūd said concerning Allāh's statement,

﴿خِتَٰمُهُۥ مِسْكٌ﴾

﴾*Sealed with musk,*﴿ "This means it will be mixed with musk."[2] Al-'Awfī reported from Ibn 'Abbās that he said, "Allāh will make the wine have a pleasant aroma for them, so the last thing that He will place in it will be musk. Thus, it will be sealed with musk."[3] Qatādah and Ad-Dahhāk both said the same.[4]

Then Allāh says,

﴿وَفِى ذَٰلِكَ فَلْيَتَنَافَسِ ٱلْمُتَنَٰفِسُونَ ﴿٢٦﴾﴾

﴾*and for this let (all) those strive who want to strive.*﴿

[1] At-Tabari 24:296.

[2] At-Tabari 24:297.

[3] At-Tabari 24:297.

[4] At-Tabari 24:297, 298.

meaning, for a situation like this, let the boasters boast, compete, and strive to gain more. Let the competitors compete and race toward the likes of this. This is similar to Allāh's statement,

﴿لِمِثْلِ هَٰذَا فَلْيَعْمَلِ الْعَامِلُونَ ﴿٦١﴾﴾

﴾*For the like of this let the workers work.*﴿ (37:61)

Allāh then says,

﴿وَمِزَاجُهُ مِن تَسْنِيمٍ ﴿٢٧﴾﴾

﴾*It will be mixed with Tasnīm.*﴿ meaning, this wine that is being described is mixed with *Tasnīm*. This refers to a drink called *Tasnīm*, and it is the most excellent and exalted drink of the people of Paradise. This was said by Abu Ṣaliḥ and Aḍ-Ḍaḥḥāk.[1] Thus, Allāh says,

﴿عَيْنًا يَشْرَبُ بِهَا الْمُقَرَّبُونَ ﴿٢٨﴾﴾

﴾*A spring whereof drink those nearest to Allāh.*﴿ (83:28)

meaning, those who are near to Allāh, will drink from it as they wish, and the companions of the right hand will be given a drink that is mixed with it. This has been said by Ibn Mas'ūd, Ibn 'Abbās, Masrūq, Qatādah and others.[2]

﴿إِنَّ الَّذِينَ أَجْرَمُوا كَانُوا مِنَ الَّذِينَ آمَنُوا يَضْحَكُونَ ﴿٢٩﴾ وَإِذَا مَرُّوا بِهِمْ يَتَغَامَزُونَ ﴿٣٠﴾ وَإِذَا انقَلَبُوا إِلَىٰ أَهْلِهِمُ انقَلَبُوا فَكِهِينَ ﴿٣١﴾ وَإِذَا رَأَوْهُمْ قَالُوا إِنَّ هَٰؤُلَاءِ لَضَالُّونَ ﴿٣٢﴾ وَمَا أُرْسِلُوا عَلَيْهِمْ حَافِظِينَ ﴿٣٣﴾ فَالْيَوْمَ الَّذِينَ آمَنُوا مِنَ الْكُفَّارِ يَضْحَكُونَ ﴿٣٤﴾ عَلَى الْأَرَائِكِ يَنظُرُونَ ﴿٣٥﴾ هَلْ ثُوِّبَ الْكُفَّارُ مَا كَانُوا يَفْعَلُونَ ﴿٣٦﴾﴾

﴾*29. Verily, those who committed crimes used to laugh at those who believed.*﴿

﴾*30. And, whenever they passed by them, used to wink one to another.*﴿

﴾*31. And when they returned to their own people, they would return jesting;*﴿

﴾*32. And when they saw them, they said: "Verily, these have*

[1] Aṭ-Ṭabari 24:301.

[2] Aṭ-Ṭabari 24:300, 301.

indeed gone astray!"﴾

﴿*33. But they were not sent as watchers over them.*﴾

﴿*34. But this Day those who believe will laugh at the disbelievers*﴾

﴿*35. On thrones, looking.*﴾

﴿*36. Are not the disbelievers paid for what they used to do?*﴾

The Wicked Behavior of the Criminals and Their mocking of the Believers

Allāh informs that the criminals used to laugh at the believers in the worldly life. In other words, they would mock them and despise them. Whenever they would pass by the believers, they would wink at each other about them, meaning in contempt of them.

﴿وَإِذَا انقَلَبُوا إِلَىٰ أَهْلِهِمُ انقَلَبُوا فَكِهِينَ﴾

﴿*And when they returned to their own people, they would return jesting.*﴾

meaning, when these criminals turn back, or return to their homes, they go back pleased. This means that whatever they request, they find it. Yet, with this, they still are not grateful for Allāh's favor upon them. Rather they busy themselves with despising and envying the believers.

﴿وَإِذَا رَأَوْهُمْ قَالُوا إِنَّ هَٰؤُلَاءِ لَضَالُّونَ﴾

﴿*And when they saw them, they said: "Verily, these have indeed gone astray!"*﴾

meaning, 'because they are upon a religion other than their own religion.'

Allāh then says,

﴿وَمَا أُرْسِلُوا عَلَيْهِمْ حَافِظِينَ﴾

﴿*But they were not sent as watchers over them.*﴾

meaning, these criminals have not been sent as guardians over the deeds and statements of these believers. These wrongdoers have not been made responsible for them. So, why are they so concerned with them, and why have they made them the focus of their attention? This is as Allāh says,

﴿قَالَ اخْسَئُوا فِيهَا وَلَا تُكَلِّمُونِ ﴿١٠٨﴾ إِنَّهُ كَانَ فَرِيقٌ مِّنْ عِبَادِي يَقُولُونَ رَبَّنَا آمَنَّا فَاغْفِرْ لَنَا
وَارْحَمْنَا وَأَنتَ خَيْرُ الرَّاحِمِينَ ﴿١٠٩﴾ فَاتَّخَذْتُمُوهُمْ سِخْرِيًّا حَتَّىٰ أَنسَوْكُمْ ذِكْرِي وَكُنتُم مِّنْهُمْ تَضْحَكُونَ ﴿١١٠﴾
إِنِّي جَزَيْتُهُمُ الْيَوْمَ بِمَا صَبَرُوا أَنَّهُمْ هُمُ الْفَائِزُونَ ﴿١١١﴾﴾

﴾He (Allāh) will say: "Remain you in it with ignominy! And speak you not to Me!" Verily there was a party of My servants, who used to say: "Our Lord! We believe, so forgive us, and have mercy on us, for You are the Best of all who show mercy!" But you took them for a laughing stock, so much so that they made you forget My remembrance while you used to laugh at them! Verily, I have rewarded them this Day for their patience: they are indeed the ones that are successful.﴿ (23:108-111)

Thus, Allāh says here,

﴿فَالْيَوْمَ﴾

﴾But this Day﴿ meaning, the Day of Judgement.

﴿الَّذِينَ آمَنُوا مِنَ الْكُفَّارِ يَضْحَكُونَ ﴿٣٤﴾﴾

﴾those who believe will laugh at the disbelievers﴿

meaning, as retribution for how those people laughed at them.

﴿عَلَى الْأَرَائِكِ يَنظُرُونَ ﴿٣٥﴾﴾

﴾On thrones, looking.﴿ meaning, looking at Allāh as reward for bearing the false claims against them that they were misguided. They were not misguided at all. Rather they were the close *Awliyā'* of Allāh, who will be looking at their Lord in the place of His honor.

Concerning Allāh's statement,

﴿هَلْ ثُوِّبَ الْكُفَّارُ مَا كَانُوا يَفْعَلُونَ ﴿٣٦﴾﴾

﴾Are not the disbelievers paid for what they used to do?﴿

meaning, 'will the disbelievers be recompensed for their mockery and belittlement against the believers, or not?' This means that they surely will be paid in full, completely and perfectly (for their behavior).

This is the end of the *Tafsīr* of *Sūrat Al-Muṭaffifīn*, and all praise and thanks are due to Allāh.

The *Tafsīr* of *Sūrat Al-Inshiqāq* (Chapter - 84)

Which was revealed in Makkah

The Prostration of Recitation in *Sūrat Al-Inshiqāq*

It is reported from Abu Salamah that while leading them in prayer, Abu Hurayrah recited,

﴿إِذَا السَّمَاءُ انشَقَّتْ (١)﴾

﴿*When the heaven is split asunder.*﴾ and he prostrated during its recitation. Then when he completed the prayer, he informed them that the Messenger of Allāh ﷺ prostrated during its recitation. This was recorded by Muslim and An-Nasā'ī on the authority of Mālik.[1]

Al-Bukhārī recorded from Abu Rāfi' that he prayed the Night prayer with Abu Hurayrah, and he (Abu Hurayrah) recited,

﴿إِذَا السَّمَاءُ انشَقَّتْ (١)﴾

﴿*When the heaven is split asunder.*﴾ then he prostrated. So Abu Rāfi' said something to him about it (questioning it). Abu Hurayrah replied, "I prostrated behind Abul-Qāsim (the Prophet ﷺ), and I will never cease prostrating during its recitation until I meet him."[2]

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

﴿إِذَا السَّمَاءُ انشَقَّتْ (١) وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ (٢) وَإِذَا الْأَرْضُ مُدَّتْ (٣) وَأَلْقَتْ مَا فِيهَا وَتَخَلَّتْ (٤) وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ (٥) يَا أَيُّهَا الْإِنسَانُ إِنَّكَ كَادِحٌ إِلَىٰ رَبِّكَ كَدْحًا فَمُلَاقِيهِ (٦) فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ (٧) فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا (٨) وَيَنقَلِبُ إِلَىٰ أَهْلِهِ مَسْرُورًا (٩) وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ وَرَاءَ ظَهْرِهِ (١٠) فَسَوْفَ يَدْعُو ثُبُورًا (١١) وَيَصْلَىٰ سَعِيرًا (١٢) إِنَّهُ كَانَ فِي أَهْلِهِ مَسْرُورًا (١٣) إِنَّهُ

[1] Muslim 1:406, and An-Nasā'ī in *Al-Kubrā* 6:510.

[2] *Fath Al-Bārī* 1:292.

﴿ظَنَّ أَن لَّن يَحُورَ ﴿١٤﴾ بَلَىٰٓ إِنَّ رَبَّهُۥ كَانَ بِهِۦ بَصِيرًا ﴿١٥﴾﴾

﴾*1. When the heaven is split asunder,*﴿

﴾*2. And listens to and obeys its Lord – and it must do so.*﴿

﴾*3. And when the earth is stretched forth,*﴿

﴾*4. And has cast out all that was in it and became empty.*﴿

﴾*5. And listens to and obeys its Lord – and it must do so.*﴿

﴾*6. O man! Verily, you are returning towards your Lord with your deeds and actions, a sure returning, and you will meet.*﴿

﴾*7. Then as for him who will be given his Record in his right hand,*﴿

﴾*8. He surely will receive an easy reckoning,*﴿

﴾*9. And will return to his family Masrūr (in joy)!*﴿

﴾*10. But whosoever is given his Record behind his back,*﴿

﴾*11. He will invoke destruction,*﴿

﴾*12. And he shall enter a blazing Fire, and made to taste its burning.*﴿

﴾*13. Verily, he was among his people in joy!*﴿

﴾*14. Verily, he thought that he would never return!*﴿

﴾*15. Yes! Verily, his Lord has been ever beholding him!*﴿

Splitting the Heavens asunder and stretching the Earth forth on the Day of Resurrection

Allāh says,

﴿إِذَا ٱلسَّمَآءُ ٱنشَقَّتْ ﴿١﴾﴾

﴾*When the heaven is split asunder,*﴿ This refers to the Day of Judgement.

﴿وَأَذِنَتْ لِرَبِّهَا﴾

﴾*And listens to and obeys its Lord*﴿ meaning, it listens to its Lord and obeys His command to split apart. This will occur on the Day of Judgement.

﴿وَحُقَّتْ ﴿٢﴾﴾

﴾*and it must do so.*﴿ meaning, it is right for it to obey the command of its Lord, because it is great and cannot be rejected,

nor overcome. Rather it overpowers everything and everything is submissive to it. Then Allāh says,

﴿وَإِذَا الْأَرْضُ مُدَّتْ﴾

﴾*And when the earth is stretched forth,*﴿ meaning, when the earth is expanded, spread out and extended.

Then He says,

﴿وَأَلْقَتْ مَا فِيهَا وَتَخَلَّتْ﴾

﴾*And has cast out all that was in it and became empty.*﴿ meaning, it throws out the dead inside of it, and it empties itself of them. This was said by Mujāhid, Saʿīd, and Qatādah.[1]

﴿وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ﴾

﴾*And listens to and obeys its Lord, and it must do so.*﴿

The explanation of this is the same as what has preceded.

The Recompense for Deeds is True

Allāh says,

﴿يَا أَيُّهَا الْإِنسَانُ إِنَّكَ كَادِحٌ إِلَىٰ رَبِّكَ كَدْحًا﴾

﴾*O man! Verily, you are returning towards your Lord with your deeds and actions, a sure returning,*﴿

meaning, 'verily you are hastening to your Lord and working deeds.'

﴿فَمُلَاقِيهِ﴾

﴾*and you will meet.*﴿ 'Then you will meet that which you did of good or evil.' A proof for this is what Abu Dāwud Aṭ-Ṭayālisī recorded from Jābir, that the Messenger of Allāh ﷺ said,

«قَالَ جِبْرِيلُ: يَا مُحَمَّدُ، عِشْ مَا شِئْتَ فَإِنَّكَ مَيِّتٌ، وَأَحْبِبْ [مَنْ] شِئْتَ فَإِنَّكَ مُفَارِقُهُ، وَاعْمَلْ مَا شِئْتَ فَإِنَّكَ مُلَاقِيهِ»

«*Jibrīl said, "O Muḥammad! Live how you wish, for verily you will die; love what you wish, for verily you will part with it; and do what you wish, for verily you will meet it (your deed).*»[2]

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[1] Aṭ-Ṭabari 24:310.

[2] *Musnad Aṭ-Ṭayālisī* no. 242.

There are some people who refer the pronoun back to the statement "your Lord." Thus, they hold the *Āyah* to mean, "and you will meet your Lord." This means that He will reward you for your work, and pay you for your efforts. Therefore, both of these two views are connected. Al-'Awfi recorded from Ibn 'Abbās that he said explaining,

﴿يَٰٓأَيُّهَا ٱلْإِنسَٰنُ إِنَّكَ كَادِحٌ إِلَىٰ رَبِّكَ كَدْحًا﴾

﴾O man! Verily, you are returning towards your Lord with your deeds and actions, a sure returning,﴿

"Whatever deed you do, you will meet Allāh with it, whether it is good or bad."[1]

The Presentation and the Discussion that will take place during the Reckoning

Then Allāh says,

﴿فَأَمَّا مَنْ أُوتِىَ كِتَٰبَهُۥ بِيَمِينِهِۦ ۝٧ فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا ۝٨﴾

﴾Then as for him who will be given his Record in his right hand, he surely, will receive an easy reckoning,﴿ (84:7-8)

meaning, easy without any difficulty. This means that he will not be investigated for all the minute details of his deeds. For verily, whoever is reckoned like that, he will certainly be destroyed.

Imām Aḥmad recorded from 'Ā'ishah that the Messenger of Allah ﷺ said,

«مَنْ نُوقِشَ الْحِسَابَ عُذِّبَ»

«Whoever is interrogated during the reckoning, then he will be punished.»

'Ā'ishah then said, "But didn't Allāh say,

﴿فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا ۝٨﴾

﴾He surely will receive an easy reckoning,﴿?"

The Prophet ﷺ replied,

«لَيْسَ ذَاكِ بِالْحِسَابِ، وَلٰكِنْ ذٰلِكِ الْعَرْضُ، مَنْ نُوقِشَ الْحِسَابَ يَوْمَ الْقِيَامَةِ عُذِّبَ»

[1] Aṭ-Ṭabari 24:312.

«*That is not during to the Reckoning, rather it is referring to the presentation. Whoever is interrogated during the Reckoning on the Day of Judgement, then he will be punished.*»[1]

This *Hadīth* has also been recorded by Al-Bukhāri, Muslim, At-Tirmidhi, An-Nasā'ī and Ibn Jarir.[2]

In reference to Allāh's statement,

﴿وَيَنقَلِبُ إِلَىٰ أَهْلِهِۦ مَسْرُورًا﴾

﴿*And will return to his family Masrūr!*﴾

This means that he will return to his family in Paradise. This was said by Qatādah and Ad-Dahhāk. They also said, "*Masrūr* means happy and delighted by what Allāh has given him."[3]

Allāh said;

﴿وَأَمَّا مَنْ أُوتِىَ كِتَٰبَهُۥ وَرَآءَ ظَهْرِهِۦ﴾

﴿*But whosoever is given his Record behind his back,*﴾

meaning, he will be given his Book in his left hand, behind his back, while his hand is bent behind him.

﴿فَسَوْفَ يَدْعُوا ثُبُورًا﴾

﴿*He will invoke destruction,*﴾ meaning, loss and destruction.

﴿وَيَصْلَىٰ سَعِيرًا إِنَّهُۥ كَانَ فِىٓ أَهْلِهِۦ مَسْرُورًا﴾

﴿*And he shall enter a blazing Fire, and made to taste its burning. Verily, he was among his people in joy!*﴾

meaning, happy. He did not think about the consequences, nor feared what (future) was in front of him. His light happiness will be followed by long grief.

﴿إِنَّهُۥ ظَنَّ أَن لَّن يَحُورَ﴾

﴿*Verily, he thought that he would never return!*﴾

meaning, he used to believe that he would not return to Allāh, nor would Allah bring him back (to life) after his death. This was said by Ibn 'Abbās, Qatādah and others.[4] Allāh then says,

[1] Ahmad 6:47.

[2] *Fath Al-Bāri* 8:566, Muslim 4:2204, *Tuhfat Al-Ahwadhi* 9:256, An-Nasā'ī in *Al-Kubrā* 6:510, and At-Tabari 24:315.

[3] At-Tabari 24:315.

[4] At-Tabari 24:317.



﴿بَلَىٰٓ إِنَّ رَبَّهُۥ كَانَ بِهِۦ بَصِيرًا ﴿١٥﴾﴾

﴾Yes! Verily, his Lord has been ever beholding him!﴿

meaning, certainly Allāh will repeat his creation just as he began his creation, and He will reward him based upon his deeds, whether they were good or bad. He was ever watchful of him, meaning All-Knowing and All-Aware.

﴿فَلَآ أُقۡسِمُ بِٱلشَّفَقِ ﴿١٦﴾ وَٱلَّيۡلِ وَمَا وَسَقَ ﴿١٧﴾ وَٱلۡقَمَرِ إِذَا ٱتَّسَقَ ﴿١٨﴾ لَتَرۡكَبُنَّ طَبَقًا عَن طَبَقٖ ﴿١٩﴾ فَمَا لَهُمۡ لَا يُؤۡمِنُونَ ﴿٢٠﴾ وَإِذَا قُرِئَ عَلَيۡهِمُ ٱلۡقُرۡءَانُ لَا يَسۡجُدُونَ۩ ﴿٢١﴾ بَلِ ٱلَّذِينَ كَفَرُواْ يُكَذِّبُونَ ﴿٢٢﴾ وَٱللَّهُ أَعۡلَمُ بِمَا يُوعُونَ ﴿٢٣﴾ فَبَشِّرۡهُم بِعَذَابٍ أَلِيمٍ ﴿٢٤﴾ إِلَّا ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ لَهُمۡ أَجۡرٌ غَيۡرُ مَمۡنُونِۭ ﴿٢٥﴾﴾

﴾16. But no! I swear by Ash-Shafaq;﴿

﴾17. And the night and what it Wasaqa,﴿

﴾18. And the moon when it Ittasaq.﴿

﴾19. You shall certainly travel from stage to stage.﴿

﴾20. What is the matter with them, that they believe not?﴿

﴾21. And when the Qur'ān is recited to them, they fall not prostrate.﴿

﴾22. Nay, those who disbelieve deny.﴿

﴾23. And Allāh knows best what they gather,﴿

﴾24. So, announce to them a painful torment.﴿

﴾25. *Save those who believe and do righteous good deeds, for them is a reward that will never come to an end.*﴿

Swearing by the Various Stages of Man's Journey

It has been reported from 'Ali, Ibn 'Abbās, 'Ubādah bin Aṣ-Ṣāmit, Abu Hurayrah, Shaddad bin Aws, Ibn 'Umar, Muḥammad bin 'Ali bin Al-Ḥusayn, Makhūl, Bakr bin 'Abdullāh Al-Muzani, Bukayr bin Al-Ashaj, Mālik, Ibn Abi Dhi'b, and 'Abdul-'Azīz bin Abi Salamah Al-Mājishūn, they all said, "*Ash-Shafaq* is the redness (in the sky)."[1]

'Abdur-Razzāq recorded from Abu Hurayrah that he said, "*Ash-Shafaq* is the whiteness."[2] So *Ash-Shafaq* is the redness of the horizon, either before sunset, as Mujāhid[3] said or after sunset, as is well known with the scholars of the Arabic Language.

Al-Khalīl bin Aḥmad said, "*Ash-Shafaq* is the redness that appears from the setting of sun until the time of the last *'Ishā'* (when it is completely dark). When that redness goes away, it is said, '*Ash-Shafaq* has disappeared.' "[4]

Al-Jawhari said, "*Ash-Shafaq* is the remaining light of the sun and its redness at the beginning of the night until it is close to actual nighttime (darkness)." 'Ikrimah made a similar statement when he said, "*Ash-Shafaq* is that what is between *Al-Maghrib* and *Al-'Isha'*."

In the *Ṣaḥīḥ* of Muslim, it is recorded from 'Abdullāh bin 'Amr that the Messenger of Allāh ﷺ said,

«وَقْتُ الْمَغْرِبِ مَا لَمْ يَغِبِ الشَّفَقُ»

«*The time of Al-Maghrib is as long as Ash-Shafaq has not disappeared.*»[5]

In all of this, there is a proof that *Ash-Shafaq* is as Al-Jawhari and Al-Khalīl have said.

Ibn 'Abbās, Mujāhid, Al-Ḥasan and Qatādah, all said that,

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[1] Al-Qurṭubi 19:274.

[2] 'Abdur-Razzāq 3:358.

[3] Aṭ-Ṭabari 24:318.

[4] Al-Qurṭubi 19:275.

[5] Muslim 1:426.

﴿وَمَا وَسَقَ﴾

﴾*and what it Wasaqa*﴿ means "What it gathers."[1] Qatādah said, "The stars and animals it gathers."[2]
'Ikrimah said,

﴿وَالَّيْلِ وَمَا وَسَقَ﴾

﴾*And by the night and what it Wasaqa,*﴿

"What it drives into due to its darkness, because when it is nighttime everything goes to its home."[3] Concerning Allāh's statement,

﴿وَالْقَمَرِ إِذَا اتَّسَقَ﴾

﴾*And by the moon when it Ittasaqa.*﴿ Ibn 'Abbās said, "When it comes together and becomes complete."[4] Al-Ḥasan said, "When it comes together and becomes full."[5]

Qatādah said, "When it completes its cycle."[6] These statements refer to its light when it is completed and becomes full, as the idea was initiated with "The night and what it gathers." Allāh said,

﴿لَتَرْكَبُنَّ طَبَقًا عَن طَبَقٍ﴾

﴾*You shall certainly travel from stage to stage.*﴿

Al-Bukhāri recorded from Mujāhid that Ibn 'Abbās said,

﴿لَتَرْكَبُنَّ طَبَقًا عَن طَبَقٍ﴾

﴾*You shall certainly travel from stage to stage.*﴿

"Stage after stage. Your Prophet ﷺ has said this." Al-Bukhāri recorded this statement with this wording.[7]
'Ikrimah said,

﴿طَبَقًا عَن طَبَقٍ﴾

[1] Aṭ-Ṭabari 24:319.
[2] Aṭ-Ṭabari 24:320.
[3] Aṭ-Ṭabari 24:321.
[4] Aṭ-Ṭabari 24:321.
[5] Aṭ-Ṭabari 24:321.
[6] Aṭ-Ṭabari 24:322.
[7] *Fatḥ Al-Bāri* 8:567.

﴾*From stage to stage.*﴿ "Stage after stage.[1] Weaned after he was breast feeding, and an old man after he was a young man." Al-Ḥasan Al-Baṣri said,

﴿طَبَقًا عَن طَبَقٍ﴾

﴾*From stage to stage.*﴿ "Stage after stage.[2] Ease after difficulty, difficulty after ease, wealth after poverty, poverty after wealth, health after sickness, and sickness after health."

The Disapproval of Their Lack of Faith, giving Them Tidings of the Torment, and that the Ultimate Pleasure will be for the Believers

Allāh said,

﴿فَمَا لَهُمْ لَا يُؤْمِنُونَ ۝٢٠ وَإِذَا قُرِئَ عَلَيْهِمُ الْقُرْءَانُ لَا يَسْجُدُونَ ۩ ۝٢١﴾

> ﴾*What is the matter with them, that they believe not? And when the Qur'ān is recited to them, they fall not prostrate.*﴿

meaning, what prevents them from believing in Allāh, His Messenger ﷺ and the Last Day, and what is wrong with them that when Allāh's *Āyāt* and His Words are recited to them they do not prostrate due to awe, respect and reverence? Concerning Allāh's statement,

﴿بَلِ الَّذِينَ كَفَرُوا يُكَذِّبُونَ ۝٢٢﴾

﴾*Nay, those who disbelieve deny.*﴿ meaning, from their mannerism is rejection, obstinacy, and opposition to the truth.

﴿وَاللَّهُ أَعْلَمُ بِمَا يُوعُونَ ۝٢٣﴾

﴾*And Allāh knows best what they gather,*﴿ Mujāhid and Qatādah both said, "What they conceal in their chests."[3]

﴿فَبَشِّرْهُم بِعَذَابٍ أَلِيمٍ ۝٢٤﴾

﴾*So, announce to them a painful torment.*﴿

meaning, 'inform them, O Muḥammad, that Allāh has prepared for them a painful torment.'

Then Allah says,

[1] Aṭ-Ṭabari 24:323.

[2] Aṭ-Ṭabari 24:323.

[3] Aṭ-Ṭabari 24:327.

﴿إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ﴾

﴾Save those who believe and do righteous good deeds,﴿

This is a clear exception meaning, 'but those who believe.' This refers to those who believe in their hearts. Then the statement, "and do righteous good deeds," is referring to that which they do with their limbs.

﴿لَهُمْ أَجْرٌ﴾

﴾for them is a reward﴿ meaning, in the abode of the Hereafter.

﴿غَيْرُ مَمْنُونٍ﴾

﴾that will never come to an end.﴿ Ibn 'Abbās said, "Without being decreased."[1] Mujāhid and Aḍ-Ḍaḥḥāk both said, "Without measure."[2] The result of their statements is that it (the reward) is without end. This is as Allāh says,

﴿عَطَاءً غَيْرَ مَجْذُوذٍ﴾

﴾A gift without an end.﴿ (11:108) As-Suddi said, "Some of them have said that this means without end and without decrease."

This is the end of the *Tafsīr* of *Sūrat Al-Inshiqāq*. All praise and thanks are due to Allāh, and He is the giver of success and freedom from error.

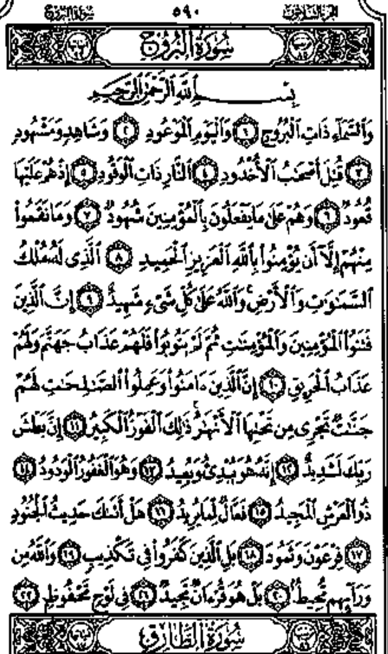
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[1] Aṭ-Ṭabari 24:327.

[2] Aṭ-Ṭabari 24:327.

The *Tafsīr* of *Sūrat Al-Burūj* (Chapter - 85)

Which was revealed in Makkah



سُورَةُ البُرُوجِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

وَٱلسَّمَآءِ ذَاتِ ٱلْبُرُوجِ ﴿١﴾ وَٱلْيَوْمِ ٱلْمَوْعُودِ ﴿٢﴾ وَشَاهِدٍ وَمَشْهُودٍ ﴿٣﴾ قُتِلَ أَصْحَٰبُ ٱلْأُخْدُودِ ﴿٤﴾ ٱلنَّارِ ذَاتِ ٱلْوَقُودِ ﴿٥﴾ إِذْ هُمْ عَلَيْهَا قُعُودٌ ﴿٦﴾ وَهُمْ عَلَىٰ مَا يَفْعَلُونَ بِٱلْمُؤْمِنِينَ شُهُودٌ ﴿٧﴾ وَمَا نَقَمُوا۟ مِنْهُمْ إِلَّآ أَن يُؤْمِنُوا۟ بِٱللَّهِ ٱلْعَزِيزِ ٱلْحَمِيدِ ﴿٨﴾ ٱلَّذِى لَهُۥ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ وَٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ شَهِيدٌ ﴿٩﴾ إِنَّ ٱلَّذِينَ فَتَنُوا۟ ٱلْمُؤْمِنِينَ وَٱلْمُؤْمِنَٰتِ ثُمَّ لَمْ يَتُوبُوا۟ فَلَهُمْ عَذَابُ جَهَنَّمَ وَلَهُمْ عَذَابُ ٱلْحَرِيقِ ﴿١٠﴾ إِنَّ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ لَهُمْ جَنَّٰتٌ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ ۚ ذَٰلِكَ ٱلْفَوْزُ ٱلْكَبِيرُ ﴿١١﴾ إِنَّ بَطْشَ رَبِّكَ لَشَدِيدٌ ﴿١٢﴾ إِنَّهُۥ هُوَ يُبْدِئُ وَيُعِيدُ ﴿١٣﴾ وَهُوَ ٱلْغَفُورُ ٱلْوَدُودُ ﴿١٤﴾ ذُو ٱلْعَرْشِ ٱلْمَجِيدُ ﴿١٥﴾ فَعَّالٌ لِّمَا يُرِيدُ ﴿١٦﴾ هَلْ أَتَىٰكَ حَدِيثُ ٱلْجُنُودِ ﴿١٧﴾ فِرْعَوْنَ وَثَمُودَ ﴿١٨﴾ بَلِ ٱلَّذِينَ كَفَرُوا۟ فِى تَكْذِيبٍ ﴿١٩﴾ وَٱللَّهُ مِن وَرَآئِهِم مُّحِيطٌۢ ﴿٢٠﴾ بَلْ هُوَ قُرْءَانٌ مَّجِيدٌ ﴿٢١﴾ فِى لَوْحٍ مَّحْفُوظٍۭ ﴿٢٢﴾

سُورَةُ الطَّارِقِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

﴿وَٱلسَّمَآءِ ذَاتِ ٱلْبُرُوجِ ﴿١﴾ وَٱلْيَوْمِ ٱلْمَوْعُودِ ﴿٢﴾ وَشَاهِدٍ وَمَشْهُودٍ ﴿٣﴾ قُتِلَ أَصْحَٰبُ ٱلْأُخْدُودِ ﴿٤﴾ ٱلنَّارِ ذَاتِ ٱلْوَقُودِ ﴿٥﴾ إِذْ هُمْ عَلَيْهَا قُعُودٌ ﴿٦﴾ وَهُمْ عَلَىٰ مَا يَفْعَلُونَ بِٱلْمُؤْمِنِينَ شُهُودٌ ﴿٧﴾ وَمَا نَقَمُوا۟ مِنْهُمْ إِلَّآ أَن يُؤْمِنُوا۟ بِٱللَّهِ ٱلْعَزِيزِ ٱلْحَمِيدِ ﴿٨﴾ ٱلَّذِى لَهُۥ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ وَٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ شَهِيدٌ ﴿٩﴾ إِنَّ ٱلَّذِينَ فَتَنُوا۟ ٱلْمُؤْمِنِينَ وَٱلْمُؤْمِنَٰتِ ثُمَّ لَمْ يَتُوبُوا۟ فَلَهُمْ عَذَابُ جَهَنَّمَ وَلَهُمْ عَذَابُ ٱلْحَرِيقِ ﴿١٠﴾﴾

﴾1. By the heaven holding the Burūj.﴿

﴾2. And by the Promised Day.﴿

﴾3. And by the Witness and by the Witnessed.﴿

﴾4. Cursed were the People of the Ditch.﴿

﴾5. Of fire fed with fuel.﴿

﴾6. When they sat by it.﴿

﴾7. And they witnessed what they were doing against the

believers.﴾

﴾8. And they had no fault except that they believed in Allāh, the Almighty, Worthy of all praise!﴾

﴾9. To Whom belongs the dominion of the heavens and the earth! And Allāh is Witness over everything.﴾

﴾10. Verily, those who put into trial the believing men and believing women, and then do not turn in repentance, then they will have the torment of Hell, and they will have the punishment of the burning Fire.﴾

The Interpretation of the Word *Burūj*

Allāh swears by the heaven and its *Burūj*. The *Burūj* are the giant stars, as Allāh says,

﴿تَبَارَكَ الَّذِى جَعَلَ فِى السَّمَآءِ بُرُوجًا وَجَعَلَ فِيهَا سِرَٰجًا وَقَمَرًا مُّنِيرًا ﴿٦١﴾﴾

﴾Blessed is He Who has placed in the heaven Burūj, and has placed therein a great lamp (the sun), and a moon giving light.﴾ (25:61)

Ibn 'Abbās, Mujāhid, Aḍ-Ḍaḥḥāk, Al-Ḥasan, Qatādah and As-Suddī, all said, "*Al-Burūj* are the stars."[1] Al-Minhāl bin 'Amr said,

﴿وَالسَّمَآءِ ذَاتِ الْبُرُوجِ ﴿١﴾﴾

﴾By the heaven holding the Burūj.﴾ "The beautiful creation."[2] Ibn Jarīr chose the view that it means the positions of the sun and the moon, which are twelve *Burūj*. The sun travels through each one of these "*Burj*" (singular of *Burūj*) in one month. The moon travels through each one of these *Burj* in two-and-a-third days, which makes a total of twenty-eight positions, and it is hidden for two nights.[3]

The Explanation of the Promised Day and the Witness and the Witnessed

Allāh says,

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[1] Al-Qurṭubi 19:200.

[2] Al-Qurṭubi 19:283.

[3] Aṭ-Ṭabari 24:332.

﴿وَالْيَوْمِ الْمَوْعُودِ ۝ وَشَاهِدٍ وَمَشْهُودٍ ۝﴾

﴾*And by the Promised Day. And by the Witness, and by the Witnessed.*﴿

Ibn Abi Ḥātim recorded from Abu Hurayrah that the Messenger of Allāh ﷺ said,

«﴿وَالْيَوْمِ الْمَوْعُودِ ۝﴾ يَوْمُ الْقِيَامَةِ ﴿وَشَاهِدٍ﴾ يَوْمُ الْجُمُعَةِ، وَمَا طَلَعَتْ شَمْسٌ وَلَا غَرَبَتْ عَلَى يَوْمٍ أَفْضَلَ مِنْ يَوْمِ الْجُمُعَةِ، وَفِيهِ سَاعَةٌ لَا يُوَافِقُهَا عَبْدٌ مُسْلِمٌ يَسْأَلُ اللهَ فِيهَا خَيْرًا إِلَّا أَعْطَاهُ إِيَّاهُ، وَلَا يَسْتَعِيذُ فِيهَا مِنْ شَرٍّ إِلَّا أَعَاذَهُ. ﴿وَمَشْهُودٍ﴾ يَوْمُ عَرَفَةَ»

«﴾*And by the Promised Day.*﴿ *This refers to the Day of Judgement.* ﴾*And by the Witness.*﴿ *This refers to Friday, and the sun does not rise or set on a day that is better than Friday. During it there is an hour that no Muslim servant catches while asking Allāh from some good except that Allāh will give it to him. He does not seek refuge from any evil in it except that Allāh will protect him.* ﴾*And by the Witnessed.*﴿ *This refers to the day of 'Arafah (in Hajj).*»[1]

Ibn Khuzaymah also recorded the same *Ḥadīth*. It has also been recorded as a statement of Abu Hurayrah and it is similar (to this *Ḥadīth*).[2]

It has been reported from Abu Hurayrah, Ibn 'Abbās, Al-Ḥasan bin 'Ali, Al-Ḥasan Al-Baṣri, Sa'īd bin Al-Muṣayyib, Mujāhid, 'Ikrimah and Aḍ-Ḍaḥḥāk that they all said that here the Witnessed refers to the Day of Judgement.

Al-Baghawi said, "The majority considers the Witness to be Friday, and the Witnessed to be the day of *'Arafah*."[3]

The Oppression of the People of the Ditch against the Muslims

Concerning Allāh's statement,

﴿قُتِلَ أَصْحَٰبُ الْأُخْدُودِ ۝﴾

﴾*Cursed were (Qutila) the People of the Ditch (Ukhdūd).*﴿

[1] Aṭ-Ṭabari 24:332.

[2] Ibn Khuzaymah 3:116.

[3] Al-Baghawi 4:466.

meaning, the companions of the *Ukhdūd* were cursed. The plural of *Ukhdūd* is *Akhādīd*, which means ditches in the ground.

This is information about a group of people who were among the disbelievers. They went after those among them who believed in Allāh and they attempted to force them to give up their religion. However, the believers refused to recant, so they dug a ditch for them in the ground. Then they lit a fire in it and prepared some fuel for it in order to keep it ablaze. Then they tried to convince them (the believers) to apostate from their religion (again), but they still refused them. So they threw them into the fire. Thus, Allāh says,

﴿قُتِلَ أَصْحَٰبُ ٱلْأُخْدُودِ ﴿٤﴾ ٱلنَّارِ ذَاتِ ٱلْوَقُودِ ﴿٥﴾ إِذْ هُمْ عَلَيْهَا قُعُودٌ ﴿٦﴾ وَهُمْ عَلَىٰ مَا يَفْعَلُونَ بِٱلْمُؤْمِنِينَ شُهُودٌ ﴿٧﴾﴾

﴾Cursed were the People of the Ditch. Of fire fed with fuel. When they sat by it. And they witnessed what they were doing against the believers.﴿

meaning, they were witnesses to what was done to these believers. Allāh said,

﴿وَمَا نَقَمُوا مِنْهُمْ إِلَّا أَن يُؤْمِنُوا بِٱللَّهِ ٱلْعَزِيزِ ٱلْحَمِيدِ ﴿٨﴾﴾

﴾And they had no fault except that they believed in Allāh, the Almighty, Worthy of all praise!﴿

meaning, they did not commit any sin according to these people, except for their faith in Allāh the Almighty, Who does not treat unjustly those who desire to be with Him. He is the Most Mighty and Most Praiseworthy in all of His statements, actions, legislation, and decrees. He decreed what happened to these servants of His at the hands of the disbelievers - and He is the Most Mighty, the Most Praiseworthy - even though the reason for this decree is unknown to many people.

Then Allāh says,

﴿ٱلَّذِى لَهُۥ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ﴾

﴾To Whom belongs the dominion of the heavens and the earth!﴿

Among His perfect Attributes is that He is the Owner of all of the heavens, the earth, whatever is in them, and whatever is between them.

﴿وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ﴾

﴾*And Allāh is Witness over everything.*﴿

meaning, nothing is concealed from Him in all of the heavens and the earth, nor is anything hidden from Him.

The Story of the Sorcerer, the Monk, the Boy and Those Who were forced to enter the Ditch

Imām Aḥmad recorded from Ṣuhayb that the Messenger of Allāh ﷺ said,

«كَانَ فِيمَنْ كَانَ قَبْلَكُمْ مَلِكٌ وَكَانَ لَهُ سَاحِرٌ، فَلَمَّا كَبِرَ السَّاحِرُ قَالَ لِلْمَلِكِ: إِنِّي قَدْ كَبِرَ سِنِّي وَحَضَرَ أَجَلِي، فَادْفَعْ إِلَيَّ غُلَامًا لِأُعَلِّمَهُ السِّحْرَ، فَدَفَعَ إِلَيْهِ غُلَامًا فَكَانَ يُعَلِّمُهُ السِّحْرَ، وَكَانَ بَيْنَ السَّاحِرِ وَبَيْنَ الْمَلِكِ رَاهِبٌ فَأَتَى الْغُلَامُ عَلَى الرَّاهِبِ فَسَمِعَ مِنْ كَلَامِهِ فَأَعْجَبَهُ نَحْوُهُ وَكَلَامُهُ، وَكَانَ إِذَا أَتَى السَّاحِرَ ضَرَبَهُ وَقَالَ: مَا حَبَسَكَ؟ وَإِذَا أَتَى أَهْلَهُ ضَرَبُوهُ وَقَالُوا: مَا حَبَسَكَ؟ فَشَكَا ذَلِكَ إِلَى الرَّاهِبِ فَقَالَ: إِذَا أَرَادَ السَّاحِرُ أَنْ يَضْرِبَكَ فَقُلْ: حَبَسَنِي أَهْلِي، وَإِذَا أَرَادَ أَهْلُكَ أَنْ يَضْرِبُوكَ فَقُلْ: حَبَسَنِي السَّاحِرُ، قَالَ: فَبَيْنَمَا هُوَ ذَاتَ يَوْمٍ إِذْ أَتَى عَلَى دَابَّةٍ فَظِيعَةٍ عَظِيمَةٍ قَدْ حَبَسَتِ النَّاسَ فَلَا يَسْتَطِيعُونَ أَنْ يَجُوزُوا. فَقَالَ: الْيَوْمَ أَعْلَمُ أَمْرُ الرَّاهِبِ أَحَبُّ إِلَى اللهِ أَمْ أَمْرُ السَّاحِرِ؟ قَالَ: فَأَخَذَ حَجَرًا فَقَالَ: اللَّهُمَّ إِنْ كَانَ أَمْرُ الرَّاهِبِ أَحَبَّ إِلَيْكَ وَأَرْضَى مِنْ أَمْرِ السَّاحِرِ فَاقْتُلْ هَذِهِ الدَّابَّةَ حَتَّى يَجُوزَ النَّاسُ، وَرَمَاهَا فَقَتَلَهَا وَمَضَى النَّاسُ.

«*Among the people who came before you, there was a king who had a sorcerer, and when that sorcerer became old, he said to the king, "I have become old and my time is nearly over, so please send me a boy whom I can teach magic." So, he sent him a boy and the sorcerer taught him magic. Whenever the boy went to the sorcerer, he sat with a monk who was on the way and listened to his speech and admired them. So, when he went to the sorcerer, he passed by the monk and sat there with him; and on visiting the sorcerer the latter would thrash him. So, the boy complained about this to the monk. The monk said to him, "Whenever you are afraid of the sorcerer, say to him: 'My people kept me busy.' And whenever you are afraid of your people, say to them: 'The sorcerer kept me busy.'" So the boy*

carried on like that (for some time). Then a huge terrible creature appeared on the road and the people were unable to pass by. The boy said, "Today I shall know whether the sorcerer is better or the monk is better." So, he took a stone and said, "O Allāh! If the deeds and actions of the monk are liked by You better than those of the sorcerer, then kill this creature so that the people can cross (the road)." Then he struck it with a stone killing it and the people passed by on the road.

فَأَخْبَرَ الرَّاهِبَ بِذٰلِكَ فَقَالَ: أَيْ بُنَيَّ، أَنْتَ أَفْضَلُ مِنِّي وَإِنَّكَ سَتُبْتَلَى، فَإِنِ ابْتُلِيتَ فَلَا تَدُلَّ عَلَيَّ، فَكَانَ الْغُلَامُ يُبْرِئُ الْأَكْمَهَ وَالْأَبْرَصَ وَسَائِرَ الْأَدْوَاءِ وَيَشْفِيهِمْ، وَكَانَ لِلْمَلِكِ جَلِيسٌ فَعَمِيَ فَسَمِعَ بِهِ فَأَتَاهُ بِهَدَايَا كَثِيرَةٍ فَقَالَ: اشْفِنِي وَلَكَ مَا هٰهُنَا أَجْمَعُ، فَقَالَ: مَا أَنَا أَشْفِي أَحَدًا، إِنَّمَا يَشْفِي اللهُ عَزَّ وَجَلَّ، فَإِنْ آمَنْتَ بِهِ دَعَوْتُ اللهَ فَشَفَاكَ، فَآمَنَ فَدَعَا اللهَ فَشَفَاهُ.

The boy came to the monk and informed him about it. The monk said to him, "O my son! Today you are better than I, and you have achieved what I see! You will be put to trial. And in case you are put to trial, do not inform (them) about me." The boy used to treat the people suffering from congenital blindness, leprosy, and other diseases. There was a courtier of the king who had become blind and he heard about the boy. He came and brought a number of gifts for the boy and said, "All these gifts are for you on the condition that you cure me." The boy said, "I do not cure anybody; it is only Allāh who cures people. So, if you believe in Allāh and supplicate to Him, He will cure you." So, he believed in and supplicated to Allāh, and Allāh cured him.

ثُمَّ أَتَى الْمَلِكَ فَجَلَسَ مِنْهُ نَحْوَ مَا كَانَ يَجْلِسُ فَقَالَ لَهُ الْمَلِكُ: يَا فُلَانُ، مَنْ رَدَّ عَلَيْكَ بَصَرَكَ؟ فَقَالَ: رَبِّي. فَقَالَ: أَنَا؟ قَالَ: لَا، رَبِّي وَرَبُّكَ اللهُ، قَالَ: وَلَكَ رَبٌّ غَيْرِي؟ قَالَ: نَعَمْ رَبِّي وَرَبُّكَ اللهُ، فَلَمْ يَزَلْ يُعَذِّبُهُ حَتَّى دَلَّ عَلَى الْغُلَامِ، فَبَعَثَ إِلَيْهِ فَقَالَ: أَيْ بُنَيَّ بَلَغَ مِنْ سِحْرِكَ أَنْ تُبْرِئَ الْأَكْمَهَ وَالْأَبْرَصَ وَهٰذِهِ الْأَدْوَاءَ! قَالَ: مَا أَشْفِي أَحَدًا إِنَّمَا يَشْفِي اللهُ عَزَّ وَجَلَّ، قَالَ: أَنَا؟ قَالَ: لَا. قَالَ: أَوَلَكَ رَبٌّ غَيْرِي؟ قَالَ: رَبِّي وَرَبُّكَ اللهُ، فَأَخَذَهُ أَيْضًا بِالْعَذَابِ فَلَمْ يَزَلْ بِهِ حَتَّى دَلَّ عَلَى الرَّاهِبِ فَأُتِيَ بِالرَّاهِبِ فَقَالَ: ارْجِعْ عَنْ دِينِكَ فَأَبَى، فَوَضَعَ الْمِنْشَارَ فِي مَفْرِقِ

رَأْسِهِ حَتَّى وَقَعَ شِقَّاهُ، وَقَالَ لِلْأَعْمَى: ارْجِعْ عَنْ دِينِكَ، فَأَبَى، فَوَضَعَ الْمِنْشَارَ فِي مَفْرِقِ رَأْسِهِ حَتَّى وَقَعَ شِقَّاهُ إِلَى الْأَرْضِ. وَقَالَ لِلْغُلَامِ: ارْجِعْ عَنْ دِينِكَ، فَأَبَى، فَبَعَثَ بِهِ مَعَ نَفَرٍ إِلَى جَبَلِ كَذَا وَكَذَا وَقَالَ: إِذَا بَلَغْتُمْ ذِرْوَتَهُ فَإِنْ رَجَعَ عَنْ دِينِهِ وَإِلَّا فَدَهْدِهُوهُ، فَذَهَبُوا بِهِ فَلَمَّا عَلَوْا بِهِ الْجَبَلَ قَالَ: اللَّهُمَّ اكْفِنِيهِمْ بِمَا شِئْتَ، فَرَجَفَ بِهِمُ الْجَبَلُ فَدُهْدِهُوا أَجْمَعُونَ، وَجَاءَ الْغُلَامُ يَتَلَمَّسُ حَتَّى دَخَلَ عَلَى الْمَلِكِ فَقَالَ: مَا فَعَلَ أَصْحَابُكَ؟ فَقَالَ: كَفَانِيهِمُ اللهُ تَعَالَى، فَبَعَثَ بِهِ مَعَ نَفَرٍ فِي قُرْقُورٍ فَقَالَ: إِذَا لَجَجْتُمْ بِهِ الْبَحْرَ فَإِنْ رَجَعَ عَنْ دِينِهِ، وَإِلَّا فَغَرِّقُوهُ فِي الْبَحْرِ، فَلَجَّجُوا بِهِ الْبَحْرَ فَقَالَ الْغُلَامُ: اللَّهُمَّ اكْفِنِيهِمْ بِمَا شِئْتَ، فَغَرِقُوا أَجْمَعُونَ.

Later, the courtier came to the king and sat at the place where he used to sit before. The king said, "Who gave you back your sight?" The courtier replied, "My Lord." The king then said, "I did?" The courtier said, "No, my Lord and your Lord – Allāh." The king said, "Do you have another Lord beside me?" The courtier said, "Yes, your Lord and my Lord is Allāh." The king tortured him and did not stop until he told him about the boy. So, the boy was brought to the king and he said to him, "O boy! Has your magic reached to the extent that you cure congenital blindness, leprosy and other diseases?" He said, "I do not cure anyone. Only Allāh can cure." The king said, "Me?"[1] The boy replied, "No." The king asked, "Do you have another Lord besides me?" The boy answered, "My Lord and your Lord is Allāh." So, he tortured him also until he told about the monk. Then the monk was brought to him and the king said to him, "Abandon your religion." The monk refused and so the king ordered a saw to be brought which was placed in the middle of his head and he fell, sawn in two. Then it was said to the man who used to be blind, "Abandon your religion." He refused to do so, and so a saw was brought and placed in the middle of his head and he fell, sawn in two. Then the boy was brought and it was said to him, "Abandon your religion." He refused and so the king sent him to the top of such and such mountain with some people. He told the people, "Ascend up the mountain with him till you reach its peak, then

[1] This statement of the king is only in the version with Aḥmad.

see if he abandons his religion; otherwise throw him from the top." They took him and when they ascended to the top, he said, "O Allāh! Save me from them by any means that You wish." So, the mountain shook and they all fell down and the boy came back walking to the king. The king said, "What did your companions (the people I sent with you) do?" The boy said, "Allāh saved me from them." So, the king ordered some people to take the boy on a boat to the middle of the sea, saying, "If he renounces his religion (well and good), but if he refuses, drown him." So, they took him out to sea and he said, "O Allāh! Save me from them by any means that you wish." So they were all drowned in the sea.

وَجَاءَ الْغُلَامُ حَتَّى دَخَلَ عَلَى الْمَلِكِ فَقَالَ: مَا فَعَلَ أَصْحَابُكَ؟ فَقَالَ: كَفَانِيهِمُ اللهُ تَعَالَى ثُمَّ قَالَ لِلْمَلِكِ: إِنَّكَ لَسْتَ بِقَاتِلِي حَتَّى تَفْعَلَ مَا آمُرُكَ بِهِ، فَإِنْ أَنْتَ فَعَلْتَ مَا آمُرُكَ بِهِ قَتَلْتَنِي، وَإِلَّا فَإِنَّكَ لَا تَسْتَطِيعُ قَتْلِي، قَالَ: وَمَا هُوَ؟ قَالَ: تَجْمَعُ النَّاسَ فِي صَعِيدٍ وَاحِدٍ ثُمَّ تَصْلُبُنِي عَلَى جِذْعٍ وَتَأْخُذُ سَهْمًا مِنْ كِنَانَتِي، ثُمَّ قُلْ: بِاسْمِ اللهِ رَبِّ الْغُلَامِ. فَإِنَّكَ إِذَا فَعَلْتَ ذٰلِكَ قَتَلْتَنِي. فَفَعَلَ وَوَضَعَ السَّهْمَ فِي كَبِدِ قَوْسِهِ ثُمَّ رَمَاهُ وَقَالَ: بِاسْمِ اللهِ رَبِّ الْغُلَامِ، فَوَقَعَ السَّهْمُ فِي صُدْغِهِ، فَوَضَعَ الْغُلَامُ يَدَهُ عَلَى مَوْضِعِ السَّهْمِ وَمَاتَ، فَقَالَ النَّاسُ: آمَنَّا بِرَبِّ الْغُلَامِ. فَقِيلَ لِلْمَلِكِ: أَرَأَيْتَ مَا كُنْتَ تَحْذَرُ؟ فَقَدْ وَاللهِ نَزَلَ بِكَ، قَدْ آمَنَ النَّاسُ كُلُّهُمْ، فَأَمَرَ بِأَفْوَاهِ السِّكَكِ، فَخُدَّتْ فِيهَا الْأَخَادِيدُ وَأُضْرِمَتْ فِيهَا النِّيرَانُ، وَقَالَ: مَنْ رَجَعَ عَنْ دِينِهِ فَدَعُوهُ، وَإِلَّا فَأَقْحِمُوهُ فِيهَا، قَالَ: فَكَانُوا يَتَعَادَوْنَ فِيهَا وَيَتَدَافَعُونَ، فَجَاءَتِ امْرَأَةٌ بِابْنٍ لَهَا تُرْضِعُهُ، فَكَأَنَّهَا تَقَاعَسَتْ أَنْ تَقَعَ فِي النَّارِ فَقَالَ الصَّبِيُّ: اصْبِرِي يَا أُمَّاهْ فَإِنَّكِ عَلَى الْحَقِّ»

Then the boy returned to the king and the king said, "What did your companions do?" The boy replied, "Allāh, saved me from them." Then he said to the king, "You will not be able to kill me until you do as I order you. And if you do as I order you, you will be able to kill me." The king asked, "And what is that?" The boy said, "Gather the people in one elevated place and tie me to the trunk of a tree; then take an arrow from my quiver and say: 'In the Name of Allāh, the Lord of the boy.' If you do this, you will be able to kill me." So he did this, and

placing an arrow in the bow, he shot it, saying, "In the Name of Allāh, the Lord of the boy." The arrow hit the boy in the temple, and the boy placed his hand over the arrow wound and died. The people proclaimed, "We believe in the Lord of the boy!" Then it was said to the king, "Do you see what has happened? That which you feared has taken place. By Allāh, all the people have believed (in the Lord of the boy)." So he ordered that ditches be dug at the entrances to the roads and it was done, and fires were kindled in them. Then the king said, "Whoever abandons his religion, let him go, and whoever does not, throw him into the fire." They were struggling and scuffling in the fire, until a woman and her baby whom she was breast feeding came and it was as if she was being somewhat hesitant of falling into the fire, so her baby said to her, "Be patient mother! For verily, you are following the truth!"»[1]

Muslim also recorded this *Hadīth* at the end of the *Ṣaḥīḥ*.[2] Muḥammad bin Isḥāq bin Yasār related this story in his book of *Sīrah* in another way that has some differences from that which has just been related.

Then, after Ibn Isḥāq explained that the people of Najrān began following the religion of the boy after his murder, which was the religion of Christianity, he said, "Then (the king) Dhū Nuwās came to them with his army and called them to Judaism. He gave them a choice to either accept Judaism or be killed, so they chose death. Thus, he had a ditch dug and burned (some of them) in the fire (in the ditch), while others he killed with the sword. He made an example of them (by slaughtering them) until he had killed almost twenty thousand of them. It was about Dhū Nuwās and his army that Allāh revealed to His Messenger ﷺ:

﴿قُتِلَ أَصْحَـٰبُ ٱلْأُخْدُودِ ۝٤ ٱلنَّارِ ذَاتِ ٱلْوَقُودِ ۝٥ إِذْ هُمْ عَلَيْهَا قُعُودٌ ۝٦ وَهُمْ عَلَىٰ مَا يَفْعَلُونَ بِٱلْمُؤْمِنِينَ شُهُودٌ ۝٧ وَمَا نَقَمُوا۟ مِنْهُمْ إِلَّآ أَن يُؤْمِنُوا۟ بِٱللَّهِ ٱلْعَزِيزِ ٱلْحَمِيدِ ۝٨ ٱلَّذِى لَهُۥ مُلْكُ ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ ۚ وَٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ شَهِيدٌ ۝٩﴾

﴾*Cursed were the People of the Ditch. Of fire fed with fuel.*

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[1] Aḥmad 6:16.

[2] Muslim 4:2299. It was also recorded by At-Tirmidhi in the Book of *Tafsīr*.

When they sat by it. And they witnessed what they were doing against the believers. And they had no fault except that they believed in Allāh, the Almighty, Worthy of all praise! To Whom belongs the dominion of the heavens and the earth! And Allāh is Witness over everything.﴾ (85:4-9)"

This is what Muḥammad bin Isḥāq said in his book of *Sīrah* that the one who killed the People of the Ditch was Dhū Nuwās, and his name was Zur'ah. In the time of his kingdom he was called Yūsuf. He was the son of Tubān As'ad Abi Karib, who was the Tubba' who invaded Al-Madīnah and put the covering over the *Ka'bah*.[1] He kept two rabbis with him from the Jews of Al-Madīnah. After this some of the people of Yemen accepted Judaism at the hands of these two rabbis, as Ibn Isḥāq mentions at length.

So Dhū Nuwās killed twenty thousand people in one morning in the Ditch. Only one man among them escaped. He was known as Daws Dhū Tha'labān. He escaped on a horse and they set out after him, but they were unable to catch him. He went to Caesar, the emperor of Ash-Shām. So, Caesar wrote to An-Najāshi, the King of Abyssinia. So, he sent with him an army of Abyssinian Christians, who were lead by Aryaṭ and Abrahah. They rescued Yemen from the hands of the Jews. Dhū Nuwās tried to flee but eventually fell into the sea and drowned. After this, the kingdom of Abyssinia remained under Christian power for seventy years. Then the power was divested from the Christians by Sayf bin Dhi Yazin Al-Ḥimyari when Kisrā, the king of Persia sent an army there (to Yemen). He (the king) sent with him (Sayf Al-Ḥimyari) those people who were in the prisons, and they were close to seven hundred in number. So, he (Sayf Al Ḥimyari) conquered Yemen with them and returned the kingdom back to the people of Ḥimyar (Yemenis). We will mention a portion of this – if Allāh wills – when we discuss the *Tafsīr* of the *Sūrah*:

﴿أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَٰبِ ٱلْفِيلِ﴾

﴾*Have you not seen how your Lord dealt with the Owners of the Elephant?*﴿[2] (105:1)

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[1] Ibn Hishām 1:36.

[2] See volume nine, the *Tafsīr* of *Sūrat Ad-Dukhān* (44:37).

The Punishment of the People of the Ditch

Allāh said,

﴿إِنَّ الَّذِينَ فَتَنُوا الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ﴾

﴾Verily, those who put into trial the believing men and believing women,﴿

meaning, they burned (them). This was said by Ibn 'Abbās, Mujāhid, Qatādah, Aḍ-Ḍaḥḥāk, and Ibn Abzā.[1]

﴿ثُمَّ لَمْ يَتُوبُوا﴾

﴾and then do not turn in repentance,﴿

meaning, 'they do not cease from what they are doing, and do not regret what they had done before.'

﴿فَلَهُمْ عَذَابُ جَهَنَّمَ وَلَهُمْ عَذَابُ الْحَرِيقِ ﴿١٠﴾﴾

﴾then they will have the torment of Hell, and they will have the punishment of the burning Fire.﴿

This is because the recompense is based upon the type of deed performed. Al-Ḥasan Al-Baṣri said, "Look at this generosity and kindness. These people killed Allāh's *Awliyā'* and He still invites them to make repentance and seek forgiveness."

﴿إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ جَنَّاتٌ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ ذَٰلِكَ الْفَوْزُ الْكَبِيرُ ﴿١١﴾ إِنَّ بَطْشَ رَبِّكَ لَشَدِيدٌ ﴿١٢﴾ إِنَّهُ هُوَ يُبْدِئُ وَيُعِيدُ ﴿١٣﴾ وَهُوَ الْغَفُورُ الْوَدُودُ ﴿١٤﴾ ذُو الْعَرْشِ الْمَجِيدُ ﴿١٥﴾ فَعَّالٌ لِّمَا يُرِيدُ ﴿١٦﴾ هَلْ أَتَاكَ حَدِيثُ الْجُنُودِ ﴿١٧﴾ فِرْعَوْنَ وَثَمُودَ ﴿١٨﴾ بَلِ الَّذِينَ كَفَرُوا فِي تَكْذِيبٍ ﴿١٩﴾ وَاللَّهُ مِن وَرَائِهِم مُّحِيطٌ ﴿٢٠﴾ بَلْ هُوَ قُرْآنٌ مَّجِيدٌ ﴿٢١﴾ فِي لَوْحٍ مَّحْفُوظٍ ﴿٢٢﴾﴾

﴾11. Verily, those who believe and do righteous good deeds, for them will be Gardens under which rivers flow. That is the supreme success.﴿

﴾12. Verily, the punishment of your Lord is severe and painful.﴿

﴾13. Verily, He it is Who begins and repeats.﴿

﴾14. And He is Oft-Forgiving, Al-Wadūd.﴿

﴾15. Owner of the Throne, Al-Majīd (the Glorious).﴿

[1] Aṭ-Ṭabari 24:343, 344.

﴾*16. Doer of what He intends.*﴿

﴾*17. Has the story reached you of the hosts.*﴿

﴾*18. Of Fir'awn and Thamūd?*﴿

﴾*19. Nay! The disbelievers (persisted) in denying.*﴿

﴾*20. And Allāh encompasses them from behind!*﴿

﴾*21. Nay! This is a Glorious Qur'ān,*﴿

﴾*22. In Al-Lawḥ Al-Maḥfūẓ!*﴿

The Reward of the Righteous, and the Harsh Seizing of the Disbelieving Enemies of Allāh

Allāh informs about His believing servants that

﴿لَهُمْ جَنَّـٰتٌ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَـٰرُ﴾

﴾*for them will be Gardens under which rivers flow.*﴿

This is the opposite of what he has prepared for His enemies of Fire and Hell. Thus, He says,

﴿ذَٰلِكَ ٱلْفَوْزُ ٱلْكَبِيرُ ﴿١١﴾﴾

﴾*That is the supreme success.*﴿ Then Allah says,

﴿إِنَّ بَطْشَ رَبِّكَ لَشَدِيدٌ ﴿١٢﴾﴾

﴾*Verily, the punishment of your Lord is severe and painful.*﴿

meaning, indeed His punishment and His vengeance upon His enemies, who have rejected His Messengers, and opposed His command, is severe, great and strong. For verily, He is the Owner of power, Most Strong. He is the One that whatever He wants, then it will be however He wants it to be, in the matter of a blinking of an eye, or even swifter. Thus, Allāh says,

﴿إِنَّهُۥ هُوَ يُبْدِئُ وَيُعِيدُ ﴿١٣﴾﴾

﴾*Verily, He it is Who begins and repeats.*﴿

meaning, from His perfect strength and power is that He begins the creation, and He repeats it just as He began it, without opposition or resistance.

﴿وَهُوَ ٱلْغَفُورُ ٱلْوَدُودُ ﴿١٤﴾﴾

﴾*And He is Oft-Forgiving, Al-Wadūd.*﴿ meaning, He forgives the sin of whoever repents to Him and humbles himself before Him,

no matter what the sin may be. Ibn 'Abbās and others have said about the name Al-Wadūd, "It means Al-Ḥabīb (the Loving)."[1]

﴿ذُو الْعَرْشِ﴾

﴿*Owner of the Throne,*﴾ meaning, the Owner of the Mighty Throne that is above all of the creation. Then He says,

﴿الْمَجِيدُ﴾

﴿*Al-Majīd (the Glorious).*﴾ This word has been recited in two different ways: either with a *Dhammah* over its last letter (*Al-Majīdu*), which is an attribute of the Lord, or with a *Kasrah* under its last letter (*Al-Majīd*), which is a description of the Throne. Nevertheless, both meanings are correct.

﴿فَعَّالٌ لِّمَا يُرِيدُ﴾

﴿*Doer of what He intends.*﴾ meaning, whatever He wants He does it, and there is no one who can counter His ruling. He is not asked about what He does due to His greatness, His power, His wisdom and His justice. This is as we have related previously from Abu Bakr As-Ṣiddīq, that it was said to him during the illness of (his) death, "Has a doctor seen you?" He replied, "Yes." They said, "What did he say to you?" He replied, "He said, 'I am the Doer of whatever I intend.'"[2]

Concerning Allāh's statement,

﴿هَلْ أَتَاكَ حَدِيثُ الْجُنُودِ - فِرْعَوْنَ وَثَمُودَ﴾

﴿*Has the story reached you of the hosts. Of Fir'awn and Thamūd?*﴾

meaning, has the news reached you of what Allāh caused to befall them of torment, and that He sent down upon them the punishment that no one was able to ward off from them? This is the affirmation of His statement,

﴿إِنَّ بَطْشَ رَبِّكَ لَشَدِيدٌ﴾

﴿*Verily, the punishment of your Lord is severe and painful.*﴾

meaning, when He seizes the wrongdoer, He seizes him with a

[1] At-Ṭabari 24:346.

[2] Al-Qurṭubi 19:297.

severe and painful punishment. It is the seizing punishment of One Most Mighty, and Most Powerful. Then Allāh says,

﴿بَلِ الَّذِينَ كَفَرُوا فِي تَكْذِيبٍ﴾

﴾*Nay! The disbelievers (persisted) in denying.*﴿

meaning, they are in doubt, suspicion, disbelief and rebellion.

﴿وَاللَّهُ مِن وَرَائِهِم مُّحِيطٌ﴾

﴾*And Allāh encompasses them from behind!*﴿

meaning, He has power over them, and is able to compel them. They cannot escape Him or evade Him.

﴿بَلْ هُوَ قُرْآنٌ مَّجِيدٌ﴾

﴾*Nay! This is a Glorious Qur'ān.*﴿ meaning, magnificent and noble.

﴿فِي لَوْحٍ مَّحْفُوظٍ﴾

﴾*In Al-Lawḥ Al-Maḥfūẓ!*﴿ meaning, among the most high gathering, guarded from any increase, decrease, distortion, or change.

This is the end of the *Tafsīr* of *Sūrat Al-Burūj*, and all praise and blessings are due to Allāh.

The *Tafsīr* of *Sūrat Aṭ-Ṭāriq* (Chapter - 86)

Which was revealed in Makkah

The Virtues of *Sūrat Aṭ-Ṭāriq*

An-Nasā'ī recorded that Jābir said, "Mu'ādh lead the *Maghrib* prayer and he recited *Al-Baqarah* and *An-Nisā'*. So the Prophet ﷺ said,

«أَفَتَّانٌ أَنْتَ يَا مُعَاذُ، مَا كَانَ يَكْفِيكَ أَنْ تَقْرَأَ بِالسَّمَاءِ وَالطَّارِقِ وَالشَّمْسِ وَضُحَاهَا وَنَحْوِهَا؟»

«*Are you putting the people to trial O Mu'ādh?! Was it not sufficient for you to recite As-Samā'i waṭ-Ṭāriq, and Ash-Shamsi wa Ḍuḥāha, and something like them?*»[1]

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

﴿وَالسَّمَاءِ وَالطَّارِقِ ۝ وَمَا أَدْرَاكَ مَا الطَّارِقُ ۝ النَّجْمُ الثَّاقِبُ ۝ إِن كُلُّ نَفْسٍ لَّمَّا عَلَيْهَا حَافِظٌ ۝ فَلْيَنظُرِ الْإِنسَانُ مِمَّ خُلِقَ ۝ خُلِقَ مِن مَّاءٍ دَافِقٍ ۝ يَخْرُجُ مِن بَيْنِ الصُّلْبِ وَالتَّرَائِبِ ۝ إِنَّهُ عَلَىٰ رَجْعِهِ لَقَادِرٌ ۝ يَوْمَ تُبْلَى السَّرَائِرُ ۝ فَمَا لَهُ مِن قُوَّةٍ وَلَا نَاصِرٍ ۝﴾

﴾1. *By the heaven, and Aṭ-Ṭāriq;*﴿

﴾2. *And what will make you to know what Aṭ-Ṭāriq is?*﴿

﴾3. *The star, Ath-Thāqib.*﴿

﴾4. *There is no human being but has a protector over him.*﴿

﴾5. *So, let man see from what he is created!*﴿

﴾6. *He is created from a water gushing forth,*﴿

﴾7. *Proceeding from between the backbone and the ribs.*﴿

﴾8. *Verily, He is Able to bring him back!*﴿

[1] An-Nasā'ī in *Al-Kubrā* 6:512.

﴾9. *The Day when all the secrets will be examined.*﴿

﴾10. *Then he will have no power, nor any helper.*﴿

Swearing by the Existence of Humanity surrounded by the Organized System of Allāh

Allāh swears by the heaven and what He has placed in it of radiant stars. Thus, He says,

﴾وَالسَّمَآءِ وَالطَّارِقِ﴿

﴾*By the heaven, and Aṭ-Ṭariq;*﴿ Then He says,

﴾وَمَآ أَدْرَاكَ مَا الطَّارِقُ﴿

﴾*And what will make you to know what Aṭ-Ṭariq is?*﴿

Then He explains it by His saying,

﴾النَّجْمُ الثَّاقِبُ﴿

﴾*The star of Ath-Thāqib.*﴿ Qatādah and others have said, "The star has been named *Ṭāriq* because it is only seen at night and it is hidden during the day."[1] This view is supported by what has been mentioned in the authentic *Ḥadīth* that prohibits a man to come to his family *Ṭarūq*. This means that he comes to them unexpectedly at nighttime.[2]

Concerning Allāh's statement,

﴾الثَّاقِبُ﴿

﴾*Ath-Thāqib.*﴿ Ibn 'Abbas said, "The illuminating."[3] 'Ikrimah said, "It is illuminating and it burns the *Shayṭān*."

Then Allāh says,

﴾إِن كُلُّ نَفْسٍ لَّمَّا عَلَيْهَا حَافِظٌ﴿

﴾*There is no human being but has a protector over him.*﴿

meaning, every soul has a guardian over it from Allāh that protects it from the calamities. This is as Allāh says,

﴾لَهُ مُعَقِّبَـتٌ مِّن بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ﴿

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[1] Aṭ-Ṭabari 24:351.

[2] *Fatḥ Al-Bāri* 9:251.

[3] Aṭ-Ṭabari 24:352.

❴*For Him, there are angels in succession, before and behind him. They guard him by the command of Allāh.*❵ (13:11)

How Man is created is a Proof of Allāh's Ability to Return Him to Him

Allāh says,

﴿فَلْيَنظُرِ ٱلْإِنسَٰنُ مِمَّ خُلِقَ ﴿٥﴾﴾

❴*So, let man see from what he is created!*❵ This is alerting man to the weakness of his origin from which he was created. The intent of it is to guide man to accept (the reality of) the Hereafter, because whoever is able to begin the creation then he is also able to repeat it in the same way. This is as Allāh says,

﴿وَهُوَ ٱلَّذِى يَبْدَؤُا۟ ٱلْخَلْقَ ثُمَّ يُعِيدُهُۥ وَهُوَ أَهْوَنُ عَلَيْهِ﴾

❴*And He it is Who originates the creation, then He will repeat it; and this is easier for Him.*❵ (30:27)

Then Allāh says,

﴿خُلِقَ مِن مَّآءٍ دَافِقٍ ﴿٦﴾﴾

❴*He is created from a water gushing forth.*❵ meaning, the sexual fluid that comes out bursting forth from the man and the woman. Thus, the child is produced from both of them by the permission of Allāh. Due to this Allāh says,

﴿يَخْرُجُ مِنۢ بَيْنِ ٱلصُّلْبِ وَٱلتَّرَآئِبِ ﴿٧﴾﴾

❴*Proceeding from between the backbone and the ribs.*❵

meaning, the backbone (or loins) of the man and the ribs of the woman, which is referring to her chest. Shabīb bin Bishr reported from 'Ikrimah who narrated from Ibn 'Abbās that he said,

﴿يَخْرُجُ مِنۢ بَيْنِ ٱلصُّلْبِ وَٱلتَّرَآئِبِ ﴿٧﴾﴾

❴*Proceeding from between the backbone and the ribs.*❵

"The backbone of the man and the ribs of the woman. It (the fluid) is yellow and fine in texture. The child will not be born except from both of them (i.e., their sexual fluids)."[1]

[1] *Ad-Durr Al-Manthūr* 8:475.

Concerning Allāh's statement,

﴿إِنَّهُ عَلَىٰ رَجْعِهِۦ لَقَادِرٌ﴾

﴾*Verily, He is Able to bring him back (to life)!*﴿

This means that He is able to return this man that is created from fluid gushed forth. In other words, He is able to repeat his creation and resurrect him to the final abode. This is clearly possible, because whoever is able to begin the creation then he surely is able to repeat it. Indeed Allāh has mentioned this proof in more than one place in the Qur'ān.

On the Day of Judgement, Man will have no Power or Assistance

In this regard Allāh says,

﴿يَوْمَ تُبْلَى ٱلسَّرَآئِرُ﴾

﴾*The Day when all the secrets will be examined.*﴿

meaning, on the Day of Judgement the secrets will be tested. This means that they will be exposed and made manifest. Thus, the secret will be made open and that which is concealed will be well known. It is confirmed in the Two *Ṣaḥīḥs* on the authority of Ibn 'Umar that the Messenger of Allāh ﷺ said,

«يُرْفَعُ لِكُلِّ غَادِرٍ لِوَاءٌ عِنْدَ اسْتِهِ يُقَالُ: هٰذِهِ غَدْرَةُ فُلَانِ بْنِ فُلَانٍ»

«*Every betrayer will have a flag raised for him behind his back, and it will be said, 'This is the betrayal of so-and-so, the son of so-and-so.'*»[1]

Concerning Allāh's statement,

﴿فَمَا لَهُۥ﴾

﴾*Then he will have no*﴿ meaning, man on the Day of Judgement.

﴿مِن قُوَّةٍ﴾

﴾*any power*﴿ meaning, within himself.

﴿وَلَا نَاصِرٍ﴾

[1] *Al-Bukhārī* no. 6177, 6178, and Muslim 3:1359.



﴾nor any helper.﴿ meaning, from other than himself. This statement means that he will not be able to save himself from the torment of Allāh, and nor will anyone else be able to save him.

﴾وَالسَّمَآءِ ذَاتِ الرَّجْعِ ۝١١ وَالْأَرْضِ ذَاتِ الصَّدْعِ ۝١٢ إِنَّهُ لَقَوْلٌ فَصْلٌ ۝١٣ وَمَا هُوَ بِالْهَزْلِ ۝١٤ إِنَّهُمْ يَكِيدُونَ كَيْدًا ۝١٥ وَأَكِيدُ كَيْدًا ۝١٦ فَمَهِّلِ الْكَافِرِينَ أَمْهِلْهُمْ رُوَيْدًا ۝١٧﴿

﴾11. By the sky which gives rain, again and again.﴿

﴾12. And the earth which splits.﴿

﴾13. Verily, this is the Word that separates.﴿

﴾14. And it is not a thing for amusement.﴿

﴾15. Verily, they are but plotting a plot.﴿

﴾16. And I am planning a plan.﴿

﴾17. So, give a respite to the disbelievers; deal gently with them for a while.﴿

Swearing to the Truthfulness of the Qur'ān and the Failure of Those Who oppose it

Ibn 'Abbas said, "*Ar-raj'* means rain."[1] It has also been narrated from him that he said, "It means the clouds that contain rain." He also said,

﴾وَالسَّمَآءِ ذَاتِ الرَّجْعِ ۝١١﴿

[1] At-Ṭabari 24:360.

﴾*By the sky (having rain clouds) which gives rain, again and again.*﴿

"This means that it rains and then it rains [again]." Qatādah said, "It returns the sustenance of the servants (creatures) every year. Were it not for this, they would all be destroyed and so would their cattle."[1]

﴾والأرض ذات الصدع﴿

﴾*And the earth which splits.*﴿ Ibn 'Abbās said, "Splitting to bring forth plant growths."[2] This was also said by Sa'īd bin Jubayr, 'Ikrimah, Abu Mālik, Aḍ-Ḍaḥḥāk, Al-Ḥasan, Qatādah, As-Suddi and others.[3] Concerning Allah's statement,

﴾إنه لقول فصل﴿

﴾*Verily, this is the Word that separates.*﴿

Ibn 'Abbas said (*Faṣl* is), "True."[4] Qatādah also said the same. Someone else said, "A just ruling."

﴾وما هو بالهزل﴿

﴾*And it is not a thing for amusement.*﴿

meaning, rather it is serious and true. Then Allāh informs about the disbelievers saying that they reject Him and hinder others from His path. Allāh says,

﴾إنهم يكيدون كيدا﴿

﴾*Verily, they are but plotting a plot.*﴿ meaning, they plot against the people in their calling them to oppose the Qur'ān. Then Allāh says,

﴾فمهل الكافرين﴿

﴾*So, give a respite to the disbelievers;*﴿ meaning, wait for them and do not be in haste concerning them.

﴾أمهلهم رويدا﴿

﴾*deal gently with them for a while.*﴿ meaning, a little while. This

[1] Aṭ-Ṭabari 24:360.

[2] Aṭ-Ṭabari 24:361.

[3] *Ad-Durr Al-Manthūr* 8:477.

[4] Aṭ-Ṭabari 24:362.

means that you will see what befalls them of torment, punishment and destruction. This is as Allāh says,

﴿نُمَتِّعُهُمْ قَلِيلًا ثُمَّ نَضْطَرُّهُمْ إِلَىٰ عَذَابٍ غَلِيظٍ ﴿٢٤﴾﴾

﴾*We let them enjoy for a little while, then in the end We shall oblige them to (enter) a great torment.*﴿ (31:24)

This is the end of the *Tafsīr Sūrat Aṭ-Ṭāriq*, and unto Allāh is all praise and thanks.

The *Tafsīr* of *Sūrah Sabbiḥ*[1] (Chapter - 87)

Which was revealed in Makkah

The Virtues of *Sūrat Al-A'lā*

This *Sūrah* was revealed in Makkah before the migration to Al-Madīnah. The proof of this is what Al-Bukhāri recorded from Al-Barā' bin 'Āzib, that he said, "The first people to come to us [in Al-Madīnah] from the Companions of the Prophet ﷺ were Muṣ'ab bin 'Umayr and Ibn Umm Maktūm, who taught us the Qur'ān; then 'Ammār, Bilāl and Sa'd came. Then 'Umar bin Al-Khaṭṭāb came with a group of twenty people, after which the Prophet ﷺ came. I have not seen the people of Al-Madīnah happier with anything more than their happiness with his coming (to Al-Madīnah). This was reached to such an extent that I saw the children and little ones saying, 'This is the Messenger of Allāh who has come.' Thus, he came, but he did not come until after I had already recited (i.e., learned how to recite)

﴿سَبِّحِ اسْمَ رَبِّكَ الْأَعْلَى ﴿١﴾﴾

﴾*Glorify the Name of your Lord, the Most High.*﴿ (87:1)

as well as other *Sūrahs* similar to it."[2]

It has been confirmed in the Two *Ṣaḥīḥs* that the Messenger of Allāh ﷺ said to Mu'ādh,

«هَلَّا صَلَّيْتَ بِـ ﴿سَبِّحِ اسْمَ رَبِّكَ الْأَعْلَى﴾ ﴿وَالشَّمْسِ وَضُحَاهَا﴾ ﴿وَاللَّيْلِ إِذَا يَغْشَى﴾»

«*Why didn't you recite "Glorify the Name of your Lord, the Most High,"; "By the sun and its brightness," and "By the night when it envelopes."*»[3]

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[1] This *Sūrah* is more commonly called *Sūrat Al-A'lā*.

[2] *Fatḥ Al-Bāri* 8:569.

[3] *Fatḥ Al-Bāri* 2:234, and Muslim 1:340.

Imām Aḥmad recorded from An-Nu'mān bin Bashīr that the Messenger of Allāh ﷺ recited

﴿سَبِّحِ ٱسْمَ رَبِّكَ ٱلْأَعْلَى﴾ و﴿هَلْ أَتَىٰكَ حَدِيثُ ٱلْغَٰشِيَةِ﴾

Surat Al-A'lā (chapter 87) and *Surat Al-Ghāshiyh* (chapter 88) in the two *'Īd* prayers. If the *'Īd* prayer fell on Friday, he would recite them in both prayers (*'Īd* and *Ṣalāt Al-Jumu'ah*).[1] Muslim also recorded this in his *Ṣaḥīḥ*, as well as Abu Dāwud, At-Tirmidhi, An-Nasā'ī and Ibn Mājah. The wording of Muslim and the *Sunan* compilers says, "He used to recite

﴿سَبِّحِ ٱسْمَ رَبِّكَ ٱلْأَعْلَى﴾ و﴿هَلْ أَتَىٰكَ حَدِيثُ ٱلْغَٰشِيَةِ﴾

Surat Al-A'lā (chapter 87) and *Surat Al-Ghāshiyh* (chapter 88) for the two *'Īds* and *Jumu'ah*. If they occurred on the same day, he would recite them in both of them."

In his *Musnad*, Imām Aḥmad recorded on the authority of Ubayy bin Ka'b, Abdullāh bin 'Abbās, 'Abdur-Raḥmān bin Abza, and the Mother of the believers, 'Ā'ishah, that the Messenger of Allāh ﷺ used to recite

﴿سَبِّحِ ٱسْمَ رَبِّكَ ٱلْأَعْلَى﴾ و﴿قُلْ يَٰٓأَيُّهَا ٱلْكَٰفِرُونَ﴾ و﴿قُلْ هُوَ ٱللَّهُ أَحَدٌ﴾

﴾*Glorify the Name of your Lord, the Most High.*﴿ and ﴾*Say: 'O you who disbelieve.'*﴿ and ﴾*Say: 'He is Allāh, the One.'*﴿ 'Ā'ishah added in her version that he would also recite the *Mu'awwidhatayn* (*Al-Falaq and An-Nās*).[2]

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

﴿سَبِّحِ ٱسْمَ رَبِّكَ ٱلْأَعْلَى ﴿١﴾ ٱلَّذِى خَلَقَ فَسَوَّىٰ ﴿٢﴾ وَٱلَّذِى قَدَّرَ فَهَدَىٰ ﴿٣﴾ وَٱلَّذِىٓ أَخْرَجَ ٱلْمَرْعَىٰ ﴿٤﴾ فَجَعَلَهُۥ غُثَآءً أَحْوَىٰ ﴿٥﴾ سَنُقْرِئُكَ فَلَا تَنسَىٰٓ ﴿٦﴾ إِلَّا مَا شَآءَ ٱللَّهُ إِنَّهُۥ يَعْلَمُ ٱلْجَهْرَ وَمَا يَخْفَىٰ ﴿٧﴾ وَنُيَسِّرُكَ لِلْيُسْرَىٰ ﴿٨﴾ فَذَكِّرْ إِن نَّفَعَتِ ٱلذِّكْرَىٰ ﴿٩﴾ سَيَذَّكَّرُ مَن يَخْشَىٰ ﴿١٠﴾ وَيَتَجَنَّبُهَا ٱلْأَشْقَى ﴿١١﴾ ٱلَّذِى يَصْلَى ٱلنَّارَ ٱلْكُبْرَىٰ ﴿١٢﴾ ثُمَّ لَا يَمُوتُ فِيهَا وَلَا يَحْيَىٰ ﴿١٣﴾﴾

﴾*1. Glorify the Name of your Lord, the Most High.*﴿

[1] Aḥmad 4:271.

[2] Aḥmad from Ubayy 5:123, from Ibn 'Abbas 1:299, Ibn Abzā 3:406, and 'Ā'ishah 6:227.

﴾2. Who has created, and then proportioned it.﴿

﴾3. And Who has measured; and then guided.﴿

﴾4. And Who brings out the pasturage,﴿

﴾5. And then makes it dark stubble.﴿

﴾6. We shall make you recite, so you shall not forget,﴿

﴾7. Except what Allāh may will. He knows what is apparent and what is hidden.﴿

﴾8. And We shall make easy for you the easy.﴿

﴾9. Therefore remind in case the reminder profits.﴿

﴾10. The reminder will be received by him who fears,﴿

﴾11. But it will be avoided by the wretched,﴿

﴾12. Who will enter the great Fire.﴿

﴾13. There he will neither die nor live.﴿

The Command to pronounce *Tasbīḥ* and its Response

Imām Aḥmad recorded from Ibn 'Abbās that whenever the Messenger of Allāh ﷺ would recite

﴿سَبِّحِ اسْمَ رَبِّكَ الْأَعْلَى﴾

﴾Glorify the Name of your Lord, the Most High.﴿

he would say,

«سُبْحَانَ رَبِّيَ الْأَعْلَى»

«Glory to my Lord, the Most High.»[1]

Ibn Jarīr recorded from Ibn Isḥāq Al-Hamdāni that whenever Ibn 'Abbās would recite

﴿سَبِّحِ اسْمَ رَبِّكَ الْأَعْلَى﴾

﴾Glorify the Name of your Lord, the Most High.﴿

he would say, "Glory to my Lord, the Most High," and whenever he would recite

﴿لَا أُقْسِمُ بِيَوْمِ الْقِيَامَةِ﴾

﴾I swear by the Day of Resurrection.﴿ (75:1)

[1] Aḥmad 1:232, Abu Dāwud no. 883.

and then reach the end of it

﴿أَلَيْسَ ذَٰلِكَ بِقَٰدِرٍ عَلَىٰٓ أَن يُحْـِۧىَ ٱلْمَوْتَىٰ﴾

﴿*Is not He able to give life to the dead?*﴾ (75:40)

he would say, "Glory to You, of course."[1] Qatadah said,

﴿سَبِّحِ ٱسْمَ رَبِّكَ ٱلْأَعْلَى﴾

﴿*Glorify the Name of your Lord, the Most High.*﴾

"It has been mentioned to us that whenever the Prophet of Allāh ﷺ used to recite it he would say,

«سُبْحَانَ رَبِّيَ الْأَعْلَى»

«*Glory to my Lord, the Most High.*»"[2]

The Creation, the Decree, and the bringing forth of Vegetation

Allāh says,

﴿ٱلَّذِى خَلَقَ فَسَوَّىٰ﴾

﴿*Who has created, and then proportioned it.*﴾

meaning, He created that which has been created, and He fashioned every creation in the best of forms. Then Allāh says,

﴿وَٱلَّذِى قَدَّرَ فَهَدَىٰ﴾

﴿*And Who has measured; and then guided.*﴾ Mujāhid said, "He guided man to distress and happiness, and he guided the cattle to their pastures."[3] This *Āyah* is similar to what Allāh has said about Mūsā's statement to Fir'awn,

﴿رَبُّنَا ٱلَّذِىٓ أَعْطَىٰ كُلَّ شَىْءٍ خَلْقَهُۥ ثُمَّ هَدَىٰ﴾

﴿*Our Lord is He Who gave to each thing its form and nature, then guided it aright.*﴾ (20:50)

meaning, He decreed a set measure and guided the creation to it. This is just as is confirmed in *Ṣaḥīḥ Muslim* on the

[1] Aṭ-Ṭabari 24:367.

[2] Aṭ-Ṭabari 24:368. This is based upon the narration of Ibn 'Abbās above.

[3] Aṭ-Ṭabari 24:369.

authority of 'Abdullāh bin 'Amr that the Messenger of Allāh ﷺ said,

«إِنَّ اللهَ قَدَّرَ مَقَادِيرَ الْخَلَائِقِ قَبْلَ أَنْ يَخْلُقَ السَّمٰوَاتِ وَالْأَرْضَ بِخَمْسِينَ أَلْفَ سَنَةٍ وَكَانَ عَرْشُهُ عَلَى الْمَاءِ»

«Verily, Allāh ordained the measure of all creation fifty thousand years before He created the heavens and the earth, and His Throne was over the water.»[1]

Concerning Allāh's statement,

﴿وَالَّذِي أَخْرَجَ الْمَرْعَىٰ﴾

﴿And Who brings out the pasturage,﴾ meaning, all types of vegetation and crops.

﴿فَجَعَلَهُ غُثَاءً أَحْوَىٰ﴾

﴿And then makes it dark stubble.﴾ Ibn 'Abbās said, "Dried up and altered."[2] It has been narrated that Mujāhid, Qatādah and Ibn Zayd, all made similar statements.[3]

The Prophet ﷺ does not forget the Revelation

Allāh says,

﴿سَنُقْرِئُكَ﴾

﴿We shall make you to recite,﴾ meaning, 'O Muḥammad.'

﴿فَلَا تَنسَىٰ﴾

﴿so you shall not forget (it),﴾ This is Allāh informing and promising him (the Prophet ﷺ) that He will teach him a recitation that he will not forget.

﴿إِلَّا مَا شَاءَ اللَّهُ﴾

﴿Except what Allāh may will.﴾ Qatādah said, "The Prophet ﷺ did not forget anything except what Allāh willed." It has been said that the meaning of Allāh's statement,

﴿فَلَا تَنسَىٰ﴾

[1] Muslim 4:2044.

[2] Aṭ-Ṭabari 24:369.

[3] Aṭ-Ṭabari 24:369, 370.

﴾*so you shall not forget,*﴿ is, "do not forget" and that which would be abrogated, is merely an exception to this. Meaning, 'do not forget what We teach you to recite, except what Allāh wills, which He removes and there is no sin on your leaving it off (not retaining it).' Concerning Allah's statement,

﴾إِنَّهُ يَعْلَمُ الْجَهْرَ وَمَا يَخْفَى ﴿٧﴾﴿

﴾*He knows what is apparent and what is hidden.*﴿ meaning, He knows what the creatures do openly and what they hide, whether it be statements or deeds. None of that is hidden from Him.

Then Allāh says,

﴾وَنُيَسِّرُكَ لِلْيُسْرَى ﴿٨﴾﴿

﴾*And We shall make easy for you the easy.*﴿ meaning, 'We will make good deeds and statements easy for you, and We will legislate such Law for you that is easy, tolerant, straight and just, with no crookedness, difficulty or hardship in it.'

The Command to remind

Allāh then says,

﴾فَذَكِّرْ إِن نَّفَعَتِ الذِّكْرَى ﴿٩﴾﴿

﴾*Therefore remind in case the reminder profits.*﴿ meaning, remind where reminding is beneficial.

From here we get the etiquette of spreading knowledge, that it should not be wasted upon those who are not suitable or worthy of it. The Commander of the believers, 'Alī said, "You do not tell people any statement that their intellects do not grasp except that it will be a *Fitnah* (trial) for some of them." He also said, "Tell people that which they know. Would you like for Allāh and His Messenger to be rejected?"

Allāh said:

﴾سَيَذَّكَّرُ مَن يَخْشَى ﴿١٠﴾﴿

﴾*The reminder will be received by him who fears,*﴿

meaning, 'he whose heart fears Allāh and who knows that he is going to meet Him, will receive admonition from what you convey to him, O Muḥammad.'

﴾وَيَتَجَنَّبُهَا الْأَشْقَى ﴿١١﴾ الَّذِي يَصْلَى النَّارَ الْكُبْرَى ﴿١٢﴾ ثُمَّ لَا يَمُوتُ فِيهَا وَلَا يَحْيَى ﴿١٣﴾﴿

﴾*But it will be avoided by the wretched, who will enter the great Fire. There he will neither die nor live.*﴿

meaning, he will not die and thus be allowed to rest, nor will he live a life that is beneficial to him. Instead, his life will be harmful to him, because it will be the cause of his feeling of the pain of torment and various types of punishments what he is being punished with.

Imām Aḥmad recorded from Abu Saʿīd that the Messenger of Allāh ﷺ said,

«أَمَّا أَهْلُ النَّارِ الَّذِينَ هُمْ أَهْلُهَا لَا يَمُوتُونَ وَلَا يَحْيَوْنَ، وَأَمَّا أُنَاسٌ يُرِيدُ اللهُ بِهِمُ الرَّحْمَةَ فَيُمِيتُهُمْ فِي النَّارِ فَيَدْخُلُ عَلَيْهِمُ الشُّفَعَاءُ فَيَأْخُذُ الرَّجُلُ الضِّبَارَةَ فَيُنْبِتُهُمْ - أو قال: يَنْبُتُونَ فِي نَهْرِ الْحَيَا، أو قال: الْحَيَاةِ، أو قال: الْحَيَوَانِ أو قال: نَهْرِ الْجَنَّةِ - فَيَنْبُتُونَ نَبَاتَ الْحِبَّةِ فِي حَمِيلِ السَّيْلِ»

«*Concerning the people of the Fire who are deserving of it, they will not die nor will they live. Regarding the people that Allāh wants mercy for, He will cause them to die in the Fire. Then He will allow the intercessors to come to them, and a man will take his groups of supporters and plant them* (or he said *they will be planted*) *in the River of Al-Ḥayā* (or he said *Al-Ḥayāh, or Al-Ḥayawān, or Nahr Al-Jannah*). *Then they will sprout up like the sprouting of the seed on the moist bank of a flowing stream.*»

Then the Prophet ﷺ said,

«أَمَا تَرَوْنَ الشَّجَرَةَ تَكُونُ خَضْرَاءَ، ثُمَّ تَكُونُ صَفْرَاءَ، ثُمَّ تَكُونُ خَضْرَاءَ؟»

«*Haven't you all seen the tree that is green, then it turns yellow, then it turns green (again)?*»

Abu Saʿīd then said that some of those present said, "It is as if the Prophet ﷺ used to live in the desert wilderness (i.e., due to his parables of nature)."[1]

Aḥmad also recorded from Abu Saʿīd that the Messenger of Allāh ﷺ said,

«أَمَّا أَهْلُ النَّارِ الَّذِينَ هُمْ أَهْلُهَا فَإِنَّهُمْ لَا يَمُوتُونَ فِيهَا وَلَا يَحْيَوْنَ، وَلَكِنْ أُنَاسٌ أو كما قال - تُصِيبُهُمُ النَّارُ بِذُنُوبِهِمْ - أو قال: بِخَطَايَاهُمْ - فَيُمِيتُهُمْ إِمَاتَةً حَتَّى إِذَا

[1] Aḥmad 3:5.

صَارُوا فَحْمًا أُذِنَ فِي الشَّفَاعَةِ، فَجِيءَ بِهِمْ ضَبَائِرَ ضَبَائِرَ فَبُثُّوا عَلَى أَنْهَارِ الْجَنَّةِ فَيُقَالُ: يَا أَهْلَ الْجَنَّةِ أَفِيضُوا عَلَيْهِمْ، فَيَنْبُتُونَ نَبَاتَ الْحِبَّةِ تَكُونُ فِي حَمِيلِ السَّيْلِ»

«Concerning the people of the Fire who will be dwellers of it, they will not die in it nor will they live. However, there will be a group of people - or as he said - *whom the Fire will burn due to their sins* - or he said - *their wrongdoings. So, He will cause them to die until they become burnt coal. Then the intercession will be allowed and they will be brought group after group, and they will be scattered over the rivers of Paradise. Then it will be said: "O people of Paradise! Pour down upon them." Then they will sprout like the growing of the seed that is upon the moist bank of the flowing stream."*

Then, a man from among the people present said, "It is as if the Messenger of Allāh ﷺ used to live in the desert wilderness."[1] Muslim also recorded this *Hadīth*.[2]

﴿قَدْ أَفْلَحَ مَن تَزَكَّىٰ ۝ وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّىٰ ۝ بَلْ تُؤْثِرُونَ الْحَيَاةَ الدُّنْيَا ۝ وَالْآخِرَةُ خَيْرٌ وَأَبْقَىٰ ۝ إِنَّ هَٰذَا لَفِي الصُّحُفِ الْأُولَىٰ ۝ صُحُفِ إِبْرَاهِيمَ وَمُوسَىٰ ۝﴾

﴾14. Indeed whosoever purifies himself shall achieve success.﴿

﴾15. And remembers the Name of his Lord, and performs Salāh.﴿

﴾16. Rather you prefer the life of this world.﴿

﴾17. Although the Hereafter is better and more lasting.﴿

﴾18. Verily, this is in the former Scriptures﴿

﴾19. The Scriptures of Ibrāhīm and Mūsā.﴿

A Statement concerning the People of Success

Allāh says,

﴿قَدْ أَفْلَحَ مَن تَزَكَّىٰ ۝﴾

﴾Indeed whosoever purifies himself shall achieve success.﴿

meaning, he purifies himself from despised characteristics and he follows what Allāh has revealed to the Messenger ﷺ.

[1] Ahmad 3:11.

[2] Muslim 1:172.

﴿وَذَكَرَ ٱسْمَ رَبِّهِۦ فَصَلَّىٰ﴾

﴾And remembers the Name of his Lord, and performs Ṣalāh.﴿

meaning, he establishes the prayer in its appointed time, seeking the pleasure of Allāh, obedience to His command, and implementation of His Law. We have already reported from the Commander of the believers, 'Umar bin 'Abdul-'Azīz, that he used to command the people to give the *Ṣadaqat Al-Fiṭr*,[1] and he would recite this *Āyah*:

﴿قَدْ أَفْلَحَ مَن تَزَكَّىٰ ۝ وَذَكَرَ ٱسْمَ رَبِّهِۦ فَصَلَّىٰ﴾

﴾Indeed whosoever purifies himself shall achieve success. And remembers the Name of his Lord, and performs Ṣalāh.﴿

Abu Al-Aḥwaṣ said, "If someone comes to any of you begging, and he wants to pray, then he should give charity (*Zakāh*) before he prays. For verily, Allāh the Exalted says,

﴿قَدْ أَفْلَحَ مَن تَزَكَّىٰ ۝ وَذَكَرَ ٱسْمَ رَبِّهِۦ فَصَلَّىٰ﴾

﴾Indeed whosoever purifies himself shall achieve success. And remembers the Name of his Lord, and performs Ṣalāh.﴿"[2]

Qatādah said concerning this *Āyah*,

﴿قَدْ أَفْلَحَ مَن تَزَكَّىٰ ۝ وَذَكَرَ ٱسْمَ رَبِّهِۦ فَصَلَّىٰ﴾

﴾Indeed whosoever purifies himself shall achieve success. And remembers the Name of his Lord, and performs Ṣalāh (Faṣallā).﴿

"He purifies his wealth and pleases his Creator."[3]

This World is Worthless in Comparison to the Hereafter

Then Allāh says,

﴿بَلْ تُؤْثِرُونَ ٱلْحَيَوٰةَ ٱلدُّنْيَا﴾

﴾Rather you prefer the life of this world.﴿

meaning, 'you give it precedence over the matter of the Hereafter, and you prefer it because of what it contains of

[1] The prescribed charity at the end of the month of Ramaḍān.

[2] Aṭ-Ṭabari 24:374.

[3] Aṭ-Ṭabari 24:374.

usefulness and benefit for you in livelihood, and your returns (i.e., income, profitable gain).'

﴿وَالْآخِرَةُ خَيْرٌ وَأَبْقَىٰ ﴿١٧﴾﴾

﴾Although the Hereafter is better and more lasting.﴿

meaning, the reward of the final abode is better than the worldly life, and it is more lasting. For indeed, this worldly life is lowly and temporal, whereas the Hereafter is noble and eternal. Thus, how can an intelligent person prefer that which is short-lived over that which is eternal. How can he give importance to that which will soon pass away from him, while ignoring the importance of the abode of eternity and infinity.

Imām Aḥmad recorded from Abu Mūsā Al-Ash'ari that the Messenger of Allāh ﷺ said,

«مَنْ أَحَبَّ دُنْيَاهُ أَضَرَّ بِآخِرَتِهِ، وَمَنْ أَحَبَّ آخِرَتَهُ أَضَرَّ بِدُنْيَاهُ، فَآثِرُوا مَا يَبْقَى عَلَى مَا يَفْنَى»

«Whoever loves his worldly life, will suffer in his Hereafter, and whoever loves his Hereafter, will suffer in his worldly life. Therefore, chose that which is everlasting over that which is temporal.»

Aḥmad was alone in recording this *Ḥadīth*.[1]

The Scriptures of Ibrāhīm and Mūsā

Allāh then says,

﴿إِنَّ هَٰذَا لَفِي الصُّحُفِ الْأُولَىٰ ﴿١٨﴾ صُحُفِ إِبْرَاهِيمَ وَمُوسَىٰ ﴿١٩﴾﴾

﴾Verily, this is in the former Scriptures – the Scriptures of Ibrāhīm and Mūsā.﴿

This *Āyah* is similar to Allāh's statement in *Sūrat An-Najm*,

﴿أَمْ لَمْ يُنَبَّأْ بِمَا فِي صُحُفِ مُوسَىٰ ﴿٣٦﴾ وَإِبْرَاهِيمَ الَّذِي وَفَّىٰ ﴿٣٧﴾ أَلَّا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ﴿٣٨﴾ وَأَن لَّيْسَ لِلْإِنسَانِ إِلَّا مَا سَعَىٰ ﴿٣٩﴾ وَأَنَّ سَعْيَهُ سَوْفَ يُرَىٰ ﴿٤٠﴾ ثُمَّ يُجْزَاهُ الْجَزَاءَ الْأَوْفَىٰ ﴿٤١﴾ وَأَنَّ إِلَىٰ رَبِّكَ الْمُنتَهَىٰ ﴿٤٢﴾﴾

﴾Or is he not informed with what is in the Scriptures of Mūsā.

[1] Aḥmad 4:412. This *Ḥadīth* has a deficiency in the chain of narration.

And of Ibrāhīm who fulfilled (or conveyed) all that (Allāh ordered him to do or convey): that no burdened person (with sins) shall bear the burden (sins) of another. And that man can have nothing but what he does. And that his deeds will be seen. Then he will be recompensed with a full and the best recompense. And that to your Lord is the End (Return of everything).﴿ (53:36-42)

And so forth, until the end of these *Āyāt*. Abu 'Āliyah said, "The story of this *Sūrah* is in the earlier Scriptures."[1] Ibn Jarīr preferred the view that the meaning of Allāh's statement,

﴿إِنَّ هَٰذَا﴾

﴾*Verily, this*﴿ is referring to His previous statement,

﴿قَدْ أَفْلَحَ مَن تَزَكَّىٰ ﴿١٤﴾ وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّىٰ ﴿١٥﴾ بَلْ تُؤْثِرُونَ الْحَيَاةَ الدُّنْيَا ﴿١٦﴾ وَالْآخِرَةُ خَيْرٌ وَأَبْقَىٰ ﴿١٧﴾﴾

﴾*Indeed whosoever purifies himself shall achieve success. And remembers the Name of his Lord, and offers Ṣalāh. Rather you prefer the life of this world. Although the Hereafter is better and more lasting.*﴿

Then Allāh says,

﴿إِنَّ هَٰذَا﴾

﴾*Verily, this*﴿ meaning, the content of this discussion,

﴿لَفِي الصُّحُفِ الْأُولَىٰ ﴿١٨﴾ صُحُفِ إِبْرَاهِيمَ وَمُوسَىٰ ﴿١٩﴾﴾

﴾*in the former Scriptures, the Scriptures of Ibrāhīm and Mūsā.*﴿[2]

This view that he (Aṭ-Ṭabari) has chosen is good and strong. Similar to it has been reported from Qatādah and Ibn Zayd.[3] And Allāh knows best.

This is the end of the *Tafsīr* of *Sūrat Al-A'lā* (*Sabbiḥ*). All praise and blessings are due to Allāh, and He is the Giver of success and protection from error.

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[1] Aṭ-Ṭabari 24:376.

[2] Aṭ-Ṭabari 24:377.

[3] Aṭ-Ṭabari 24:376.

The *Tafsīr* of *Sūrat Al-Ghāshiyah* (Chapter - 88)

Which was revealed in Makkah

Reciting *Sūrat Al-A'lā* and *Al-Ghāshiyah* in the Friday Prayer

It has already been mentioned on the authority of An-Nu'mān bin Bashīr that the Messenger of Allāh ﷺ used to recite *Sūrat Al-A'lā* (87) and *Al-Ghāshiyah* in the *'Īd* and Friday prayers.[1] Imām Mālik recorded that Aḍ-Ḍaḥḥāk bin Qays asked An-Nu'mān bin Bashīr, "What else did the Messenger of Allāh ﷺ recite on Friday along with *Sūrat Al-Jumu'ah*?" An-Nu'mān replied, "*Al-Ghāshiyah* (88)."[2] This narration has been recorded by Abu Dāwud, An-Nasā'ī, Muslim and Ibn Mājah.[3]

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

In the Name of Allah, the Most Gracious, the Most Merciful.

﴿هَلْ أَتَاكَ حَدِيثُ الْغَاشِيَةِ (1) وُجُوهٌ يَوْمَئِذٍ خَاشِعَةٌ (2) عَامِلَةٌ نَاصِبَةٌ (3) تَصْلَى نَارًا حَامِيَةً (4) تُسْقَى مِنْ عَيْنٍ آنِيَةٍ (5) لَيْسَ لَهُمْ طَعَامٌ إِلَّا مِنْ ضَرِيعٍ (6) لَا يُسْمِنُ وَلَا يُغْنِي مِنْ جُوعٍ (7)﴾

﴾*1. Has there come to you the narration of Al-Ghāshiyah (the overwhelming)?*﴿

﴾*2. Some faces that Day will be Khāshi'ah.*﴿

﴾*3. Laboring, weary.*﴿

﴾*4. They will enter into Fire, Ḥāmiyah.*﴿

﴾*5. They will be given to drink from a boiling (Āniyah) spring,*﴿

﴾*6. No food will there be for them but from Ḍarī',*﴿

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[1] Muslim 2:598.

[2] *Al-Muwaṭṭa'* 1:111.

[3] Abu Dāwud 1:670, An-Nasā'ī 3:112, Muslim 2:598 and Ibn Mājah 1:355.

﴿7. *Which will neither nourish nor avail against hunger.*﴾

The Day of Judgement and what will happen to the People of the Fire during it

Al-Ghāshiyah is one of the names of the Day of Judgement. This was said by Ibn 'Abbas, Qatādah and Ibn Zayd.[1] It has been called this because it will overwhelm the people and overcome them. Allāh then says,

﴿وُجُوهٌ يَوْمَئِذٍ خَاشِعَةٌ ۝﴾

﴿*Some faces that Day will be Khāshi'ah.*﴾ meaning, humiliated. This was said by Qatādah.[2] Ibn 'Abbās said, "They will be humble but this action will be of no benefit to them." Then Allāh says,

﴿عَامِلَةٌ نَّاصِبَةٌ ۝﴾

﴿*Laboring, weary.*﴾ meaning, they did many deeds and became weary in their performance, yet they will be cast into a blazing Fire on the Day of Judgement. Al-Hāfiẓ Abu Bakr Al-Burqāni narrated from Abu 'Imrān Al-Jawni that he said, " 'Umar bin Al-Khaṭṭāb passed by the monastery of a monk and he said: 'O monk!' Then the monk came out, and 'Umar looked at him and began to weep. Then it was said to him: 'O Commander of the faithful! Why are you weeping?' He replied: 'I remembered the statement of Allah, the Mighty and Majestic, in His Book,

﴿عَامِلَةٌ نَّاصِبَةٌ ۝ تَصْلَىٰ نَارًا حَامِيَةً ۝﴾

﴿*Laboring, weary. They will enter into Fire, Ḥāmiyah.*﴾

So that is what has made me cry.' "[3] Al-Bukhari recorded that Ibn 'Abbās said,

﴿عَامِلَةٌ نَّاصِبَةٌ ۝﴾

﴿*Laboring, weary.*﴾ "The Christians."[4] It is narrated that 'Ikrimah and As-Suddi both said, "Laboring in the worldly life with disobedience, and weariness in the Fire from torment and

[1] Aṭ-Ṭabari 24:381.

[2] Aṭ-Ṭabari 24:382.

[3] 'Abdur-Razzāq 2:299, and Al-Ḥākim 2:522.

[4] *Fath Al-Bāri* 8:570.

perdition." Ibn 'Abbās, Al-Ḥasan, and Qatādah all said,

﴿تَصْلَىٰ نَارًا حَامِيَةً﴾

﴾*They will enter into Fire, Ḥāmiyah*﴿ meaning, hot with intense heat.

﴿تُسْقَىٰ مِنْ عَيْنٍ آنِيَةٍ﴾

﴾*They will be given to drink from a boiling (Āniyah) spring.*﴿

meaning, its heat has reached its maximum limit and boiling point. This was said by Ibn 'Abbās, Mujāhid, Al-Ḥasan and As-Suddi.[1] Concerning Allāh's statement,

﴿لَّيْسَ لَهُمْ طَعَامٌ إِلَّا مِن ضَرِيعٍ﴾

﴾*No food will there be for them but from Ḍarī',*﴿

'Ali bin Abi Ṭalḥah reported from Ibn 'Abbās that he said, "A tree from the Hellfire."[2] Ibn 'Abbās, Mujāhid, 'Ikrimah, Abu Al-Jawzā' and Qatādah, all said, "It is *Ash-Shibriq* (a type of plant)." Qatādah said, "The Quraysh called it *Ash-Shabraq* in the spring and *Aḍ-Ḍarī'* in the summer." 'Ikrimah said, "It is a thorny tree which reaches down to the ground."[3] Al-Bukhāri related that Mujāhid said, "*Aḍ-Ḍarī'* is a plant that is called *Ash-Shibriq*. The people of the Ḥijāz call it *Aḍ-Ḍarī'* when it dries, and it is poisonous."[4] Ma'mar narrated that Qatādah said,

﴿لَّيْسَ لَهُمْ طَعَامٌ إِلَّا مِن ضَرِيعٍ﴾

﴾*No food will there be for them but from Ḍarī',*﴿

"This is *Ash-Shibriq*. When it dries it is called *Aḍ-Ḍarī'*."[5] Sa'īd narrated from Qatādah that he said,

﴿لَّيْسَ لَهُمْ طَعَامٌ إِلَّا مِن ضَرِيعٍ﴾

﴾*No food will there be for them but Ḍarī',*﴿

"This is of the worst, most disgusting and loathsome of foods."[6] Concerning Allāh's statement,

[1] Aṭ-Ṭabari 24:383.
[2] Aṭ-Ṭabari 24:385.
[3] Aṭ-Ṭabari 24:384.
[4] *Fatḥ Al-Bāri* 8:570.
[5] Aṭ-Ṭabari 24:384.
[6] Aṭ-Ṭabari 24:384.



سورة الغاشية ٥٩٢ الجزء الثلاثون

بَلْ تُؤْثِرُونَ الْحَيَوٰةَ الدُّنْيَا ﴿١٦﴾ وَالْآخِرَةُ خَيْرٌ وَأَبْقَىٰ ﴿١٧﴾ إِنَّ هَـٰذَا لَفِى الصُّحُفِ الْأُولَىٰ ﴿١٨﴾ صُحُفِ إِبْرَٰهِيمَ وَمُوسَىٰ ﴿١٩﴾

سُورَةُ الْغَاشِيَةِ

بِسْمِ اللَّهِ الرَّحْمَـٰنِ الرَّحِيمِ

هَلْ أَتَىٰكَ حَدِيثُ الْغَـٰشِيَةِ ﴿١﴾ وُجُوهٌ يَوْمَئِذٍ خَـٰشِعَةٌ ﴿٢﴾ عَامِلَةٌ نَّاصِبَةٌ ﴿٣﴾ تَصْلَىٰ نَارًا حَامِيَةً ﴿٤﴾ تُسْقَىٰ مِنْ عَيْنٍ ءَانِيَةٍ ﴿٥﴾ لَّيْسَ لَهُمْ طَعَامٌ إِلَّا مِن ضَرِيعٍ ﴿٦﴾ لَّا يُسْمِنُ وَلَا يُغْنِى مِن جُوعٍ ﴿٧﴾ وُجُوهٌ يَوْمَئِذٍ نَّاعِمَةٌ ﴿٨﴾ لِّسَعْيِهَا رَاضِيَةٌ ﴿٩﴾ فِى جَنَّةٍ عَالِيَةٍ ﴿١٠﴾ لَّا تَسْمَعُ فِيهَا لَـٰغِيَةً ﴿١١﴾ فِيهَا عَيْنٌ جَارِيَةٌ ﴿١٢﴾ فِيهَا سُرُرٌ مَّرْفُوعَةٌ ﴿١٣﴾ وَأَكْوَابٌ مَّوْضُوعَةٌ ﴿١٤﴾ وَنَمَارِقُ مَصْفُوفَةٌ ﴿١٥﴾ وَزَرَابِىُّ مَبْثُوثَةٌ ﴿١٦﴾ أَفَلَا يَنظُرُونَ إِلَى الْإِبِلِ كَيْفَ خُلِقَتْ ﴿١٧﴾ وَإِلَى السَّمَآءِ كَيْفَ رُفِعَتْ ﴿١٨﴾ وَإِلَى الْجِبَالِ كَيْفَ نُصِبَتْ ﴿١٩﴾ وَإِلَى الْأَرْضِ كَيْفَ سُطِحَتْ ﴿٢٠﴾ فَذَكِّرْ إِنَّمَآ أَنتَ مُذَكِّرٌ ﴿٢١﴾ لَّسْتَ عَلَيْهِم بِمُصَيْطِرٍ ﴿٢٢﴾ إِلَّا مَن تَوَلَّىٰ وَكَفَرَ ﴿٢٣﴾ فَيُعَذِّبُهُ اللَّهُ الْعَذَابَ الْأَكْبَرَ ﴿٢٤﴾ إِنَّ إِلَيْنَآ إِيَابَهُمْ ﴿٢٥﴾ ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُم ﴿٢٦﴾

﴿لَا يُسْمِنُ وَلَا يُغْنِى مِن جُوعٍ ﴿٧﴾﴾

﴾Which will neither nourish nor avail against hunger.﴿

This means that the intent in eating it will not be achieved, and nothing harmful will be repelled by it.

﴿وُجُوهٌ يَوْمَئِذٍ نَّاعِمَةٌ ﴿٨﴾ لِّسَعْيِهَا رَاضِيَةٌ ﴿٩﴾ فِى جَنَّةٍ عَالِيَةٍ ﴿١٠﴾ لَّا تَسْمَعُ فِيهَا لَـٰغِيَةً ﴿١١﴾ فِيهَا عَيْنٌ جَارِيَةٌ ﴿١٢﴾ فِيهَا سُرُرٌ مَّرْفُوعَةٌ ﴿١٣﴾ وَأَكْوَابٌ مَّوْضُوعَةٌ ﴿١٤﴾ وَنَمَارِقُ مَصْفُوفَةٌ ﴿١٥﴾ وَزَرَابِىُّ مَبْثُوثَةٌ ﴿١٦﴾﴾

﴾8. Faces that Day will be joyful,﴿

﴾9. Glad with their endeavor.﴿

﴾10. In a lofty Paradise.﴿

﴾11. Where they shall neither hear harmful speech nor falsehood.﴿

﴾12. Therein will be a running spring.﴿

﴾13. Therein will be thrones raised high.﴿

﴾14. And cups set at hand.﴿

﴾15. And Namāriq, set in rows.﴿

﴾16. And Zarābi, spread out (Mabthūthah).﴿

The Condition of the People of Paradise on the Day of Judgement

After mentioning the situation of the wretched people, Allāh changes the discussion to mention those who will be happy. He says,

﴿وُجُوهٌ يَوْمَئِذٍ﴾

﴾*Faces that Day.*﴿ meaning, on the Day of Judgement.

﴿نَّاعِمَةٌ﴾

﴾*will be joyful,*﴿ meaning, pleasure will be noticeable in them (those faces). This will only occur due to their striving. Sufyān said,

﴿لِّسَعْيِهَا رَاضِيَةٌ﴾

﴾*Glad with their endeavor.*﴿ "They will be pleased with their deeds." Then Allāh says,

﴿فِي جَنَّةٍ عَالِيَةٍ﴾

﴾*In a lofty Paradise.*﴿ meaning, elevated and brilliant, secure in their dwellings.

﴿لَّا تَسْمَعُ فِيهَا لَاغِيَةً﴾

﴾*Where they shall neither hear harmful speech nor falsehood.*﴿ meaning, they will not hear in the Paradise that they will be in, any foolish word. This is as Allāh says,

﴿لَّا يَسْمَعُونَ فِيهَا لَغْوًا إِلَّا سَلَامًا﴾

﴾*They shall not hear therein any Laghw,*[1] *but only Salām.*﴿ (19:62)

Allāh also says,

﴿لَّا لَغْوٌ فِيهَا وَلَا تَأْثِيمٌ﴾

﴾*Free from any Laghw, and free from sin.*﴿ (52:23)

and He says,

﴿لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا تَأْثِيمًا إِلَّا قِيلًا سَلَامًا سَلَامًا﴾

﴾*No Laghw will they hear therein, nor any sinful speech. But only the saying of: "Salām! Salām!"*﴿ (56:25-26)

Then Allāh continues,

﴿فِيهَا عَيْنٌ جَارِيَةٌ﴾

[1] Vain, useless, false, sinful speech.

﴾*Therein will be a running spring.*﴿ meaning, flowing freely. This is mentioned with the intent of emphasizing affirmation. It is not intended to mean that there is only one spring. So here it refers to springs collectively. Thus, the meaning is that in it (Paradise) are flowing springs.

Ibn Abi Ḥātim recorded from Abu Hurayrah that the Messenger of Allāh ﷺ said,

«أَنْهَارُ الْجَنَّةِ تَفَجَّرُ مِنْ تَحْتِ تِلَالِ - أَوْ مِنْ تَحْتِ جِبَالِ - الْمِسْكِ»

«*The rivers of Paradise spring forth from beneath hills – or mountains – of musk.*»[1]

﴿فِيهَا سُرُرٌ مَّرْفُوعَةٌ ۝﴾

﴾*Therein will be thrones raised high.*﴿ meaning, lofty, delightful, numerous couches, with elevated ceilings. Upon which will be seated wide-eyed, beautiful maidens. They have mentioned that whenever the friend of Allāh wishes to sit on these lofty thrones, they (the thrones) will lower themselves for him.

﴿وَأَكْوَابٌ مَّوْضُوعَةٌ ۝﴾

﴾*And cups set at hand.*﴿ meaning, drinking containers that are prepared and presented for whoever among their masters (i.e., the people of Paradise) wants them.

﴿وَنَمَارِقُ مَصْفُوفَةٌ ۝﴾

﴾*And Namāriq set in rows.*﴿ Ibn 'Abbās said, "*An-Namāriq* are pillows."[2] This was also said by 'Ikrimah, Qatādah, Aḍ-Ḍaḥḥāk, As-Suddi, Ath-Thawri and others. Concerning Allāh's statement,

﴿وَزَرَابِيُّ مَبْثُوثَةٌ ۝﴾

﴾*And Zarābi, spread out (Mabthūthah).*﴿

Ibn 'Abbās said, "*Az-Zarābi* are carpets." This was also said by Aḍ-Ḍaḥḥāk and others. Here the word *Mabthūthah* means placed here and there for whoever would like to sit upon them.

﴿أَفَلَا يَنظُرُونَ إِلَى الْإِبِلِ كَيْفَ خُلِقَتْ ۝ وَإِلَى السَّمَاءِ كَيْفَ رُفِعَتْ ۝ وَإِلَى الْجِبَالِ كَيْفَ

[1] Ibn Ḥibbān no. 2622. See *Mawārid Az-Zam'ān*.

[2] Aṭ-Ṭabari 24:387.

نُصِبَتْ ﴿١٩﴾ وَإِلَى ٱلْأَرْضِ كَيْفَ سُطِحَتْ ﴿٢٠﴾ فَذَكِّرْ إِنَّمَآ أَنتَ مُذَكِّرٌ ﴿٢١﴾ لَّسْتَ عَلَيْهِم بِمُصَيْطِرٍ ﴿٢٢﴾ إِلَّا مَن تَوَلَّىٰ وَكَفَرَ ﴿٢٣﴾ فَيُعَذِّبُهُ ٱللَّهُ ٱلْعَذَابَ ٱلْأَكْبَرَ ﴿٢٤﴾ إِنَّ إِلَيْنَآ إِيَابَهُمْ ﴿٢٥﴾ ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُم ﴿٢٦﴾﴾

﴾17. Do they not look at the camels, how they are created?﴿

﴾18. And at the heaven, how it is raised?﴿

﴾19. And at the mountains, how they are rooted?﴿

﴾20. And at the earth, how it is outspread?﴿

﴾21. So remind them – you are only one who reminds.﴿

﴾22. You are not a Muṣayṭir over them.﴿

﴾23. Save the one who turns away and disbelieves.﴿

﴾24. Then Allāh will punish him with the greatest punishment.﴿

﴾25. Verily, to Us will be their return;﴿

﴾26. Then verily, for Us will be their reckoning.﴿

The Exhortation to look at the Creation of the Camel, the Heaven, the Mountains and the Earth

Allāh commands His servants to look at His creations that prove His power and greatness. He says,

﴿أَفَلَا يَنظُرُونَ إِلَى ٱلْإِبِلِ كَيْفَ خُلِقَتْ ﴿١٧﴾﴾

﴾Do they not look at the camels, how they are created?﴿

Indeed it is an amazing creation, and the way it has been fashioned is strange. For it is extremely powerful and strong, yet gentle, carrying heavy loads. It allows itself to be guided by a weak rider. It is eaten, benefit is derived from its hair, and its milk is drunk. They are reminded of this because the most common domestic animal of the Arabs was the camel. Shurayḥ Al-Qāḍi used to say, "Come out with us so that we may look at the camels and how they were created, and at the sky and how it has been raised." Meaning, how Allāh raised it in such magnificence above the ground. This is as Allāh says,

﴿أَفَلَمْ يَنظُرُوٓا۟ إِلَى ٱلسَّمَآءِ فَوْقَهُمْ كَيْفَ بَنَيْنَٰهَا وَزَيَّنَّٰهَا وَمَا لَهَا مِن فُرُوجٍ ﴿٦﴾﴾

﴾Have they not looked at the heaven above them, how we have made it and adorned it and there are no rifts on it?﴿ (50:6)

Then Allāh says,

﴿وَإِلَى ٱلْجِبَالِ كَيْفَ نُصِبَتْ﴾

﴾*And at the mountains, how they are rooted?*﴿

meaning, how they have been erected. For indeed they are firmly affixed so that the earth does not sway with its dwellers. And He made them with the benefits and minerals they contain.

﴿وَإِلَى ٱلْأَرْضِ كَيْفَ سُطِحَتْ﴾

﴾*And at the earth, how it is outspread?*﴿

meaning, how it has been spread out, extended and made smooth. Thus, He directs the bedouin to consider what he himself witnesses. His camel that he rides upon, the sky that is above his head, the mountain that faces him, and the earth that is under him, all of this is proof of the power of the Creator and Maker of these things. These things should lead him to see that He is the Lord, the Most Great, the Creator, the Owner, and the Controller of everything. Therefore, He is the God other than Whom none deserves to be worshipped.

The Story of Ḍimām bin Tha'labah

These are the things Ḍimām swore by after questioning the Messenger of Allāh ﷺ. This can be seen in what Imām Aḥmad recorded from Thābit, who reported that Anas said, "We were prohibited from asking the Messenger of Allāh ﷺ anything. Thus, it used to amaze us when an intelligent man from the people of the desert (bedouin Arabs) would come and ask him about something while we were listening. So a man from the people of the desert came and said, 'O Muḥammad! Verily, your messenger has come to us and he claims that you claim that Allāh sent you.' He (the Prophet) ﷺ said,

«صَدَقَ»

«*He told the truth.*» The man said, 'Who created the heaven?' He (the Prophet ﷺ) replied, «اللهُ», «*Allāh.*» The man said, 'Who created the earth?' He (the Prophet ﷺ) replied, «اللهُ», «*Allāh*».

The man said, 'Who erected these mountains and placed in them whatever is in them?' He (the Prophet ﷺ) replied, «اللهُ», «*Allāh*».

Then the man said, 'By the One Who created the heaven, the earth, and erected these mountains, did Allāh send you?' He (the Prophet ﷺ) said,

«نَعَمْ»

«*Yes.*» The man then said, 'Your messenger claims that we are obligated to pray five prayers during our day and night.' He (the Prophet ﷺ) said,

«صَدَقَ»

«*He told the truth.*» The man then said, 'By He Who has sent you, did Allāh command you with this?' He (the Prophet ﷺ) replied,

«نَعَمْ»

«*Yes.*» The man then said, 'Your messenger also claims that we are obligated to give charity from our wealth.' He (the Prophet ﷺ) said,

«صَدَقَ»

«*He told the truth.*» Then the man said, 'By He Who has sent you, did Allāh command you with this?' He (the Prophet ﷺ) replied,

«نَعَمْ»

«*Yes.*» The man then said, 'Your messenger claims that we are obligated to perform pilgrimage (*Ḥajj*) to the House (the *Ka'bah*), for whoever is able to find a way there.' He (the Prophet ﷺ) said,

«صَدَقَ»

«*He told the truth.*»

Then the man turned away to leave while saying, 'By He Who has sent you with the truth, I will not add anything to these things and I will not decrease anything from them.' The Prophet ﷺ then said,

«إِنْ صَدَقَ لَيَدْخُلَنَّ الْجَنَّةَ»

«*If he has spoken truthfully, he will certainly enter Paradise.*»[1]

[1] Aḥmad 3:143.

This *Ḥadīth* was recorded by Al-Bukhāri, Muslim, Abu Dāwud, At-Tirmidhi, An-Nasā'ī and Ibn Mājah .[1]

The Messenger ﷺ is only charged with delivering the Message

Allāh says,

﴿فَذَكِّرْ إِنَّمَا أَنتَ مُذَكِّرٌ ۝ لَّسْتَ عَلَيْهِم بِمُصَيْطِرٍ ۝﴾

﴾So remind them – you are only one who reminds. You are not a Muṣayṭir over them﴿

meaning, "O Muḥammad! Remind the people with what you have been sent with to them."

﴿فَإِنَّمَا عَلَيْكَ الْبَلَاغُ وَعَلَيْنَا الْحِسَابُ ۝﴾

﴾your duty is only to convey (the Message) and on Us is the reckoning.﴿ (13:40)

Then Allāh says,

﴿لَّسْتَ عَلَيْهِم بِمُصَيْطِرٍ ۝﴾

﴾You are not a Muṣayṭir over them.﴿

Ibn 'Abbās, Mujāhid and others said, "You are not a dictator over them."[2] This means that you cannot create faith in their hearts. Ibn Zayd said, "You are not the one who can force them to have faith."[3] Imām Aḥmad recorded from Jābir that the Messenger of Allāh ﷺ said,

«أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَقُولُوا: لَا إِلٰهَ إِلَّا اللهُ، فَإِذَا قَالُوهَا عَصَمُوا مِنِّي دِمَاءَهُمْ وَأَمْوَالَهُمْ إِلَّا بِحَقِّهَا، وَحِسَابُهُمْ عَلَى اللهِ عَزَّ وَجَلَّ»

«I have been commanded to fight the people until they say La ilāha illallāh (none has the right to be worshipped except Allāh). So if they say that, they have safeguarded their blood and wealth from me - except for what is rightfully due from it - and their reckoning is with Allāh, the Mighty and Majestic.»"

[1] *Al-Bukhāri* no. 63, Muslim 1:41, Abu Dāwud no. 486, At-Tirmidhi no. 619, An-Nasā'ī in *Al-Kubrā* no. 2401, 2402, Ibn Mājah no. 1402.

[2] Aṭ-Ṭabari 24:390.

[3] Aṭ-Ṭabari 24:390.

Then he ﷺ recited,

﴿فَذَكِّرْ إِنَّمَا أَنتَ مُذَكِّرٌ ۝ لَّسْتَ عَلَيْهِم بِمُصَيْطِرٍ ۝﴾

﴾*So remind them - you are only one who reminds. You are not a dictator over them -*﴿[1]

This is how Muslim recorded this *Hadith* in his Book of Faith, and At-Tirmidhi and An-Nasā'ī also recorded it in their *Sunans* in the Books of *Tafsīr*.[2] This *Hadīth* can be found in both of the Two *Ṣaḥīḥs*.[3]

The Threat for Whoever turns away from the Truth

Concerning Allāh's statement,

﴿إِلَّا مَن تَوَلَّىٰ وَكَفَرَ ۝﴾

﴾*Save the one who turns away and disbelieves.*﴿

meaning, he turns away from acting upon its pillars, and he disbelieves in the truth with his heart and his tongue. This is similar to Allāh's statement,

﴿فَلَا صَدَّقَ وَلَا صَلَّىٰ ۝ وَلَٰكِن كَذَّبَ وَتَوَلَّىٰ ۝﴾

﴾*So he neither believed nor prayed! But on the contrary, he belied and turn away!*﴿ (75:31-32)

Thus, Allāh says,

﴿فَيُعَذِّبُهُ اللَّهُ الْعَذَابَ الْأَكْبَرَ ۝﴾

﴾*Then Allāh will punish him with the greatest punishment.*﴿

Allāh then says,

﴿إِنَّ إِلَيْنَا إِيَابَهُمْ ۝﴾

﴾*Verily, to Us will be their return;*﴿ meaning, their place of return and their resort.

﴿ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُم ۝﴾

﴾*Then verily, for Us will be their reckoning.*﴿ meaning, We will

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[1] Aḥmad 3:300.

[2] Muslim 1:53, *Tuhfat Al-Aḥwadhi* 9:265, and An-Nasā'ī in *Al-Kubrā* 6:514.

[3] *Fatḥ Al-Bāri* 1:95, from Ibn 'Umar, and Muslim 1:52.

reckon their deeds for them and requite them for those deeds.' If they did good, they will receive good, and if they did evil, they will receive evil.

This is the end of the *Tafsīr* of *Sūrat Al-Ghāshiyah*, and all praise and thanks are due to Allāh.

The *Tafsīr* of *Sūrat Al-Fajr* (Chapter - 89)

Which was revealed in Makkah

Recitation of *Sūrat Al-Fajr* in the Prayer

An-Nasā'ī recorded a narration from Jābir that Mu'ādh prayed a prayer and a man came and joined him in the prayer. Mu'ādh made the prayer long, so the man went and prayed (alone) at the side of the *Masjid*, and then left. When Mu'ādh was informed of this he said, "(He is) a hypocrite." He (Mu'ādh) then informed the Messenger of Allāh ﷺ of what happened. The Prophet ﷺ then asked the young man (about it) and he replied, "O Messenger of Allāh! I came to pray with him, but he made the prayer too long for me. So I left him and prayed at the side of the *Masjid*. Then I went to feed my she-camel." The Messenger of Allāh ﷺ then said,

«أَفَتَّانٌ يَا مُعَاذُ؟ أَيْنَ أَنْتَ مِنْ ﴿سَبِّحِ ٱسْمَ رَبِّكَ ٱلْأَعْلَى﴾ ﴿وَٱلشَّمْسِ وَضُحَىٰهَا﴾ ﴿وَٱلْفَجْرِ﴾ ﴿وَٱلَّيْلِ إِذَا يَغْشَىٰ﴾»

«*Are you causing trouble Mu'ādh? Why don't you recite ﴾'Glorify the Name of your Lord the Most High'﴿, ﴾'By the sun and its brightness'﴿, ﴾'By the dawn'﴿, and ﴾'By the night as it envelops'?﴿*»[1]

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

﴿وَٱلْفَجْرِ ﴿١﴾ وَلَيَالٍ عَشْرٍ ﴿٢﴾ وَٱلشَّفْعِ وَٱلْوَتْرِ ﴿٣﴾ وَٱلَّيْلِ إِذَا يَسْرِ ﴿٤﴾ هَلْ فِى ذَٰلِكَ قَسَمٌ لِّذِى حِجْرٍ ﴿٥﴾ أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ ﴿٦﴾ إِرَمَ ذَاتِ ٱلْعِمَادِ ﴿٧﴾ ٱلَّتِى لَمْ يُخْلَقْ مِثْلُهَا فِى ٱلْبِلَٰدِ ﴿٨﴾ وَثَمُودَ ٱلَّذِينَ جَابُوا۟ ٱلصَّخْرَ بِٱلْوَادِ ﴿٩﴾ وَفِرْعَوْنَ ذِى ٱلْأَوْتَادِ ﴿١٠﴾ ٱلَّذِينَ طَغَوْا۟ فِى ٱلْبِلَٰدِ ﴿١١﴾ فَأَكْثَرُوا۟ فِيهَا ٱلْفَسَادَ ﴿١٢﴾ فَصَبَّ عَلَيْهِمْ رَبُّكَ سَوْطَ عَذَابٍ ﴿١٣﴾ إِنَّ رَبَّكَ لَبِٱلْمِرْصَادِ ﴿١٤﴾﴾

[1] An-Nasā'ī in *Al-Kubrā* 6:55.

﴾1. By the dawn;﴿

﴾2. And by the ten nights,﴿

﴾3. And by the even and the odd.﴿

﴾4. And by the night when it departs.﴿

﴾5. Is there (not) in them sufficient proofs for men of understanding!﴿

﴾6. Saw you not how your Lord dealt with 'Ād?﴿

﴾7. Iram of the pillars,﴿

﴾8. The like of which were not created in the land?﴿

﴾9. And Thamūd, who hewed out rocks in the valley?﴿

﴾10. And Fir'awn with Al-Awtād?﴿

﴾11. Who did transgress beyond bounds in the lands.﴿

﴾12. And made therein much mischief.﴿

﴾13. So, your Lord poured on them different kinds of severe torment.﴿

﴾14. Verily, your Lord is Ever Watchful.﴿

The Explanation of *Al-Fajr* and what comes after it

Concerning *Al-Fajr*, it is well known that it is the morning. This was said by 'Ali, Ibn 'Abbās, 'Ikrimah, Mujāhid and As-Suddi.[1]

It has been reported from Masrūq and Muḥammad bin Ka'b that *Al-Fajr* refers to the day of Sacrifice (*An-Naḥr*) in particular, and it is the last of the ten nights.[2] 'The ten nights' refers to the (first) ten days of Dhul-Ḥijjah. This was said by Ibn 'Abbās, Ibn Zubayr, Mujāhid and others among the Salaf and the latter generations.[3] It has been confirmed in *Ṣaḥīḥ Al-Bukhārī* from Ibn 'Abbās that the Prophet ﷺ said,

«مَا مِنْ أَيَّامٍ الْعَمَلُ الصَّالِحُ أَحَبُّ إِلَى اللهِ فِيهِنَّ مِنْ هٰذِهِ الْأَيَّامِ»

«There are no days in which righteous deeds are more beloved to Allāh than these days.»

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[1] Aṭ-Ṭabari 24:395, and Al-Baghawi 4:481.

[2] Al-Qurṭubi 20:39.

[3] Aṭ-Ṭabari 24:396.

meaning the ten days of Dhul-Ḥijjah. They said, "Not even fighting *Jihād* in the way of Allāh?" He replied,

«وَلَا الْجِهَادُ فِي سَبِيلِ اللهِ، إِلَّا رَجُلًا خَرَجَ بِنَفْسِهِ وَمَالِهِ ثُمَّ لَمْ يَرْجِعْ مِنْ ذٰلِكَ بِشَيْءٍ»

«Not even Jihād in the way of Allāh; except for a man who goes out (for Jihād) with his self and his wealth, and he does not return with any of that.»[1]

Allāh then says,

﴿وَالشَّفْعِ وَالْوَتْرِ ﴿٣﴾﴾

﴾And by the even and the odd.﴿

It has been mentioned in a *Ḥadīth* that *Al-Watr* (the odd) is the day of *'Arafah* because it falls on the ninth, and *Ash-Shaf'i* (the even) is the day of *An-Naḥr* (sacrifice) because it falls on the tenth day.[2] This was also said by Ibn 'Abbās, 'Ikrimah and Aḍ-Ḍaḥḥāk.[3] There are also other opinions about the explanation of these two words.

Explanation of Night

Concerning Allāh's statement,

﴿وَالَّيْلِ إِذَا يَسْرِ ﴿٤﴾﴾

﴾And by the night when it departs.﴿ Al-'Awfi reported from Ibn 'Abbās that he said, "When it goes away."[4] 'Abdullāh bin Zubayr said,

﴿وَالَّيْلِ إِذَا يَسْرِ ﴿٤﴾﴾

﴾And by the night when it departs.﴿ "As some parts of it remove other parts of it."[5] Mujāhid, Abu Al-'Āliyah, Qatādah, and Mālik who reported it from Zayd bin Aslam and Ibn Zayd, they all said;

﴿وَالَّيْلِ إِذَا يَسْرِ ﴿٤﴾﴾

[1] *Fatḥ Al-Bāri* 2:530.

[2] The *Ḥadīth* in question is unauthentic.

[3] At-Ṭabari 24:397, 398.

[4] At-Ṭabari 24:401.

[5] At-Ṭabari 24:401.

﴾*And by the night when it departs.*﴿ "When it moves along."[1]

Concerning Allāh's statement,

﴾هَلْ فِي ذَٰلِكَ قَسَمٌ لِّذِي حِجْرٍ ۝٥﴿

﴾*There is indeed in them sufficient proofs for men with Ḥijr!*﴿

meaning, for he who possesses intellect, sound reasoning, understanding and religious discernment. The intellect has only been called *Ḥijr* because it prevents the person from doing that which is not befitting of him of actions and statement. From this we see the meaning of *Ḥijr Al-Bayt*[2] because it prevents the person performing *Ṭawāf* from clinging the wall facing Ash-Shām. Also the term *Ḥijr Al-Yamāmah* (the cage of the pigeon) is derived from this meaning (i.e., prevention). It is said, "*Ḥajara Al-Ḥākim* so-and-so (The judge passed a judgement preventing so-and-so)," when his judgement prevents the person from his liberty (i.e., of freely utilizing his wealth). Allāh says,

﴾وَيَقُولُونَ حِجْرًا مَّحْجُورًا ۝٢٢﴿

﴾*And they will say: "Ḥijr Maḥjūr."*﴿[3] (25:22)

All of these examples are different cases but their meanings are quite similar. The oath that is referred to here is about the times of worship and the acts of worship themselves, such as *Ḥajj*, *Ṣalāh* and other acts of worship that Allāh's pious, obedient, servants who fear Him and are humble before Him, seeking His Noble Face, perform in order to draw nearer to Him.

Mentioning the Destruction of 'Ād

After mentioning these people, and their worship and obedience, Allāh says,

﴾أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ ۝٦﴿

﴾*Saw you not how your Lord dealt with 'Ād?*﴿

[1] Aṭ-Ṭabarī 24:401.

[2] The area on the northern side of the *Ka'bah* that is a walled-in precinct.

[3] Meaning, completely shunned.

These were people who were rebellious, disobedient, arrogant, outside of His obedience, deniers of His Messengers and rejectors of His Scriptures. Thus, Allāh mentions how He destroyed them, annihilated them and made them legends to be spoken of and an exemplary lesson of warning. He says,

﴿أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ ۝٦ إِرَمَ ذَاتِ الْعِمَادِ ۝٧﴾

﴿Saw you not how your Lord dealt with 'Ād? Iram of the pillars,﴾

These were the first people of 'Ād. They were the descendants of 'Ād bin Iram bin 'Awṣ bin Sām bin Nūḥ. This was said by Ibn Isḥāq.[1] They are those to whom Allāh sent His Messenger Hūd. However, they rejected and opposed him. Therefore, Allāh saved him and those who believed with him from among them, and He destroyed others with a furious, violent wind.

﴿سَخَّرَهَا عَلَيْهِمْ سَبْعَ لَيَالٍ وَثَمَانِيَةَ أَيَّامٍ حُسُومًا فَتَرَى الْقَوْمَ فِيهَا صَرْعَىٰ كَأَنَّهُمْ أَعْجَازُ نَخْلٍ خَاوِيَةٍ ۝٧ فَهَلْ تَرَىٰ لَهُم مِّن بَاقِيَةٍ ۝٨﴾

﴿Which Allāh imposed on them for seven nights and eight days in succession, so that you could see men lying overthrown, as if they were hollow trunks of date palms! Do you see any remnants of them?﴾ (69:7-8)

Allāh mentioned their story in the Qur'ān in more than one place, so that the believers may learn a lesson from their demise. Allāh then says,

﴿إِرَمَ ذَاتِ الْعِمَادِ ۝٧﴾

﴿Iram of the pillars.﴾ This is an additional explanation that adds clarification who they actually were. Concerning His saying,

﴿ذَاتِ الْعِمَادِ﴾

﴿of the pillars.﴾ is because they used to live in trellised houses that were raised with firm pillars. They were the strongest people of their time in their physical stature, and they were the mightiest people in power. Thus, Hūd reminded them of this

[1] Aṭ-Ṭabari 24:404.

blessing, and he directed them to use this power in the obedience of their Lord Who had created them. He said,

﴿وَاذْكُرُوا إِذْ جَعَلَكُمْ خُلَفَاءَ مِن بَعْدِ قَوْمِ نُوحٍ وَزَادَكُمْ فِي الْخَلْقِ بَسْطَةً فَاذْكُرُوا آلَاءَ اللَّهِ لَعَلَّكُمْ تُفْلِحُونَ﴾

﴾*And remember that He made you successors after the people of Nūḥ and increased you amply in stature. So remember the graces from Allāh so that you may be successful.*﴿ (7:69)

Allāh also said,

﴿فَأَمَّا عَادٌ فَاسْتَكْبَرُوا فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَقَالُوا مَنْ أَشَدُّ مِنَّا قُوَّةً أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَهُمْ هُوَ أَشَدُّ مِنْهُمْ قُوَّةً﴾

﴾*As for 'Ad, they were arrogant in the land without right, and they said: "Who is mightier than us in strength?" See they not that Allāh Who created them was mightier in strength than them.*﴿ (41:15)

And Allāh says here,

﴿الَّتِي لَمْ يُخْلَقْ مِثْلُهَا فِي الْبِلَادِ﴾

﴾*The like of which were not created in the land?*﴿

meaning, there had been none created like them in their land, due to their strength, power and their great physical stature. Mujāhid said, "Iram was an ancient nation who were the first people of 'Ād." Qatādah bin Di'āmah and As-Suddi both said, "Verily, Iram refers to the House of the kingdom of 'Ād." This latter statement is good and strong.

Concerning Allāh's statement,

﴿الَّتِي لَمْ يُخْلَقْ مِثْلُهَا فِي الْبِلَادِ﴾

﴾*The like of which were not created in the land?*﴿

Ibn Zayd considered the pronoun of discussion here to refer to the pillars, due to their loftiness. He said, "They built pillars among the hills, the likes of which had not been constructed in their land before."[1] However, Qatādah and Ibn Jarīr

[1] Aṭ-Ṭabari 24:406.

considered the pronoun of discussion to refer to the tribe (of 'Ād), meaning that there was no tribe that had been created like this tribe in the land - meaning during their time.[1] And this latter view is the correct position.

The saying of Ibn Zayd and those who follow his view is a weak one, because if He intended that, He would have said "The like of which were not produced in the land." But He said:

﴿لَمْ يُخْلَقْ مِثْلُهَا فِى الْبِلَـدِ ﴾

﴾The like of which were not created in the land.﴿

Then Allāh says,

﴿وَثَمُودَ الَّذِينَ جَابُواْ الصَّخْرَ بِالْوَادِ ﴾

﴾And Thamūd, who hewed (Jābū) rocks in the valley?﴿

meaning, they cut the rocks in the valley. Ibn 'Abbās said, "They carved them and they hewed them."[2] This was also said by Mujāhid, Qatādah, Aḍ-Ḍaḥḥāk and Ibn Zayd.[3] From this terminology it is said (in the Arabic language), "the hewing of leopard skin" when it is torn, and "The hewing of a garment" when it is opened. The word *'Jayb'* (pocket or opening in a garment) also comes from *Jābū*. Allāh says,

﴿وَتَنْحِتُونَ مِنَ الْجِبَالِ بُيُوتاً فَـرِهِينَ ﴾

﴾And you hew in the mountains, houses with great skill.﴿ (26:149)

A Mention of Fir'awn

Allāh then says,

﴿وَفِرْعَوْنَ ذِى الاٌّوْتَادِ ﴾

﴾And Fir'awn with Al-Awtād?﴿

Al-'Awfī reported from Ibn 'Abbās that he said, "*Al-Awtād* are

[1] Aṭ-Ṭabari 24:406.

[2] Aṭ-Ṭabari 24:408.

[3] Aṭ-Ṭabari 24:408.

the armies who enforced his commands for him."[1] It has also been said that Fir'awn used to nail their hands and their feet into pegs (*Awtād*) of iron that he would hang them from. A similar statement was made by Mujāhid when he said, "He used to nail the people (up) on pegs."[2] Sa'īd bin Jubayr, Al-Ḥasan and As-Suddī all said the same thing.[3]

Allāh said,

﴿الَّذِينَ طَغَوْا فِي الْبِلَادِ ۝ فَأَكْثَرُوا فِيهَا الْفَسَادَ ۝﴾

﴾Who did transgress beyond bounds in the lands. And made therein much mischief.﴿

meaning, they rebelled, were arrogant, and went about making corruption in the land, and harming the people.

﴿فَصَبَّ عَلَيْهِمْ رَبُّكَ سَوْطَ عَذَابٍ ۝﴾

﴾So, your Lord poured on them different kinds of severe torment.﴿

meaning, He sent down a torment upon them from the sky and caused them to be overcome by a punishment that could not be repelled from the people who were criminals.

The Lord is Ever Watchful

Concerning Allāh's statement,

﴿إِنَّ رَبَّكَ لَبِالْمِرْصَادِ ۝﴾

﴾Verily, your Lord is Ever Watchful.﴿

Ibn 'Abbās said, "He hears and He sees."[4] This means that He watches over His creation in that which they do, and He will reward them in this life and in the Hereafter based upon what each of them strove for. He will bring all of the creation before Him and He will judge them with justice. He will requit each of them with that which he deserves, for He is far removed from injustice and tyranny.

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[1] Aṭ-Ṭabarī 24:409.

[2] Aṭ-Ṭabarī 24:409.

[3] Aṭ-Ṭabarī 24:409.

[4] Aṭ-Ṭabarī 24:411.



﴿فَأَمَّا الْإِنسَانُ إِذَا مَا ابْتَلَاهُ رَبُّهُ فَأَكْرَمَهُ وَنَعَّمَهُ فَيَقُولُ رَبِّي أَكْرَمَنِ ﴿١٥﴾ وَأَمَّا إِذَا مَا ابْتَلَاهُ فَقَدَرَ عَلَيْهِ رِزْقَهُ فَيَقُولُ رَبِّي أَهَانَنِ ﴿١٦﴾ كَلَّا بَل لَّا تُكْرِمُونَ الْيَتِيمَ ﴿١٧﴾ وَلَا تَحَاضُّونَ عَلَىٰ طَعَامِ الْمِسْكِينِ ﴿١٨﴾ وَتَأْكُلُونَ التُّرَاثَ أَكْلًا لَّمًّا ﴿١٩﴾ وَتُحِبُّونَ الْمَالَ حُبًّا جَمًّا ﴿٢٠﴾﴾

﴾15. As for man, when his Lord tries him by giving him honor and bounties, then he says: "My Lord has honored me."﴿

﴾16. But when He tries him by straitening his means of life, he says: "My Lord has humiliated me!"﴿

﴾17. But no! But you treat not the orphans with kindness and generosity!﴿

﴾18. And urge not one another on the feeding of the Miskīn!﴿

﴾19. And you devour the Turāth – devouring with greed.﴿

﴾20. And you love wealth with love Jamma.﴿

Wealth and Poverty are both a Test and Honor or Disgrace for the Servant

Allāh refutes man in his belief that if Allāh gives Him abundant provisions to test him with it, it is out of His honor for him. But this is not the case, rather it is a trial and a test, as Allāh says,

﴿أَيَحْسَبُونَ أَنَّمَا نُمِدُّهُم بِهِ مِن مَّالٍ وَبَنِينَ ﴿٥٥﴾ نُسَارِعُ لَهُمْ فِي الْخَيْرَاتِ بَل لَّا يَشْعُرُونَ ﴿٥٦﴾﴾

﴾Do they think that in wealth and children with which We enlarge them. We hasten unto them with good things. Nay, but they perceive not.﴿ (23:55-56)

Likewise, from another angle, if Allāh tests him and tries him by curtailing his sustenance, he believes that is because Allāh is humiliating him. As Allāh says,



﴾*But no!*﴿ meaning, the matter is not as he claims, neither in this nor in that. For indeed Allah gives wealth to those whom He loves as well as those whom He does not love. Likewise, He withholds sustenance from those whom He loves and those whom He does not love. The point is that Allāh should be obeyed in either circumstance. If one is wealthy, he should thank Allāh for that, and if he is poor, he should exercise patience.

From the Evil that the Servant does regarding Wealth

Allah said,

﴿بَل لَّا تُكْرِمُونَ الْيَتِيمَ﴾

﴾*But you treat not the orphans with kindness and generosity!*﴿

This contains the command to honor him (the orphan). Abu Dāwud recorded from Sahl bin Sa'd that the Messenger of Allāh ﷺ said,

«أَنَا وَكَافِلُ الْيَتِيمِ كَهَاتَيْنِ فِي الْجَنَّةِ»

«*The guardian of the orphan and I will be like these two in Paradise.*» And he put his two fingers together - the middle finger and the index finger.[1]

﴿وَلَا تَحَاضُّونَ عَلَىٰ طَعَامِ الْمِسْكِينِ﴾

﴾*And urge not one another on the feeding of the Miskīn!*﴿

meaning, they do not command that the poor and the needy be treated with kindness, nor do they encourage each other to do so.

[1] Abu Dāwud 5:356, similar with Muslim no. 2983.

﴿وَتَأْكُلُونَ ٱلتُّرَاثَ﴾

﴿*And you devour the Turāth*﴾ meaning, the inheritance.

﴿أَكْلًا لَّمًّا ﴿١٩﴾﴾

﴿*devouring with greed.*﴾ meaning, however they can get it, whether lawful or forbidden.

﴿وَتُحِبُّونَ ٱلْمَالَ حُبًّا جَمًّا ﴿٢٠﴾﴾

﴿*And you love wealth with love Jamma.*﴾ meaning, in abundance. This increases some of them in their wickedness.

﴿كَلَّآ إِذَا دُكَّتِ ٱلْأَرْضُ دَكًّا دَكًّا ﴿٢١﴾ وَجَآءَ رَبُّكَ وَٱلْمَلَكُ صَفًّا صَفًّا ﴿٢٢﴾ وَجِاىٓءَ يَوْمَئِذٍۭ بِجَهَنَّمَ ۚ يَوْمَئِذٍ يَتَذَكَّرُ ٱلْإِنسَـٰنُ وَأَنَّىٰ لَهُ ٱلذِّكْرَىٰ ﴿٢٣﴾ يَقُولُ يَـٰلَيْتَنِى قَدَّمْتُ لِحَيَاتِى ﴿٢٤﴾ فَيَوْمَئِذٍ لَّا يُعَذِّبُ عَذَابَهُۥٓ أَحَدٌ ﴿٢٥﴾ وَلَا يُوثِقُ وَثَاقَهُۥٓ أَحَدٌ ﴿٢٦﴾ يَـٰٓأَيَّتُهَا ٱلنَّفْسُ ٱلْمُطْمَئِنَّةُ ﴿٢٧﴾ ٱرْجِعِىٓ إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً ﴿٢٨﴾ فَٱدْخُلِى فِى عِبَـٰدِى ﴿٢٩﴾ وَٱدْخُلِى جَنَّتِى ﴿٣٠﴾﴾

﴿*21. Nay! When the earth is flatened, Dakkan Dakka.*﴾

﴿*22. And your Lord comes with the angels in rows.*﴾

﴿*23. And Hell will be brought near that Day. On that Day will man remember, but how will that remembrance avail him?*﴾

﴿*24. He will say: "Alas! Would that I had sent forth for my life!"*﴾

﴿*25. So on that Day none will punish as He will punish.*﴾

﴿*26. And none will bind as He will bind.*﴾

﴿*27. "O tranquil soul!"*﴾

﴿*28. "Come back to your Lord, – well-pleased and well-pleasing!"*﴾

﴿*29. "Enter then among My servants,"*﴾

﴿*30. "And enter My Paradise!"*﴾

On the Day of Judgement Everyone will be recompensed according to what He did of Good or Evil

Allāh informs of what will happen on the Day of Judgement of the great horrors. He says,

﴿كَلَّآ﴾

﴾*Nay!*﴿ meaning, truly.

﴿إِذَا دُكَّتِ الْأَرْضُ دَكًّا دَكًّا﴾

﴾*When the earth is flatened, Dakkan Dakka.*﴿ meaning, the earth and the mountains will be flattened, leveled and made even, and the creatures will rise from their graves for their Lord.

﴿وَجَاءَ رَبُّكَ﴾

﴾*And your Lord comes*﴿ meaning, for the session of Judgement between His creatures. This is after they requested the best of the Sons of Ādam – Muḥammad ﷺ – to intercede with Allāh. This will occur only after they have requested the other great Messengers, one after another. Yet, all of them will say, "I cannot do that for you." This will continue until the beseeching of the men reaches Muḥammad ﷺ, and he will say, "I will do it, I will do it." So he will go and seek to intercede with Allāh as the session of Judgement will have come, and Allāh will allow him to intercede for that (the Judgement).[1]

This will be the first of the intercessions, and it is the praiseworthy station that has already been discussed in *Sūrat Subḥan (Al-Isrā')*. So Allah will come for the session of Judgement as He wills, and the angels will also come, lined up in rows upon rows before Him.

Then Allāh says,

﴿وَجِاىٓءَ يَوْمَئِذٍۭ بِجَهَنَّمَ﴾

﴾*And Hell will be brought near that Day.*﴿ In his *Ṣaḥīḥ*, Imām Muslim bin Al-Ḥajjāj recorded that 'Abdullāh bin Mas'ūd said that the Messenger of Allāh ﷺ said,

«يُؤْتَى بِجَهَنَّمَ يَوْمَئِذٍ لَهَا سَبْعُونَ أَلْفَ زِمَامٍ مَعَ كُلِّ زِمَامٍ سَبْعُونَ أَلْفَ مَلَكٍ يَجُرُّونَهَا»

«*Hell will be brought on near that Day and it will have seventy thousand leashes, and each leash will have seventy thousand angels pulling it.*»[2]

At-Tirmidhi also recorded the same narration.[3] Allah said:

[1] Aḥmad 1:282.

[2] Muslim 4:2184.

[3] *Tuḥfat Al-Aḥwadhi* 7:294.

﴿يَوْمَئِذٍ يَتَذَكَّرُ الْإِنسَانُ﴾

﴾*On that Day will man remember,*﴿ meaning, his deeds, and what he did before in his past and recent times.

﴿وَأَنَّىٰ لَهُ الذِّكْرَىٰ﴾

﴾*but how will that remembrance avail him?*﴿ meaning, how can remembrance then benefit him?

﴿يَقُولُ يَا لَيْتَنِي قَدَّمْتُ لِحَيَاتِي﴾

﴾*He will say: "Alas! Would that I had sent forth for my life!"*﴿ meaning, if he was a disobedient person, he will be sorry for the acts of disobedience he committed. If he was an obedient person, he will wish that he performed more acts of obdedience.

This is similar to what Imām Aḥmad bin Hanbal recorded from Muḥammad bin Abi 'Amīrah, who was one of the Companions of the Messenger of Allāh ﷺ. He said, "If a servant fell down on his face (in prostration) from the day that he was born until the day he died as an old man, in obedience to Allah, he would scorn this act on the Day of Judgement. He would wish to be returned to this life so that he could earn more reward and compensation."[1]

Allāh then says,

﴿فَيَوْمَئِذٍ لَّا يُعَذِّبُ عَذَابَهُ أَحَدٌ﴾

﴾*So on that Day none will punish as He will punish.*﴿ meaning, there is no one more severely punished than those whom Allāh punishes for disobeying Him.

﴿وَلَا يُوثِقُ وَثَاقَهُ أَحَدٌ﴾

﴾*And none will bind as He will bind.*﴿ meaning, there is no one who is more severely punished and bound than those the *Az-Zabāniyah* punish[2] the disbelievers in their Lord. This is for the criminals and the wrongdoers among the creatures. In reference to the pure and tranquil soul – which is always at rest

[1] Aḥmad 4:185.

[2] These are the angels of punishment in the Hellfire. See *Sūrat Al-'Alaq*.

and abiding by the truth – it will be said to it,

﴿يَٰٓأَيَّتُهَا ٱلنَّفْسُ ٱلْمُطْمَئِنَّةُ ۝ ٱرْجِعِىٓ إِلَىٰ رَبِّكِ﴾

﴾*O tranquil soul! Come back to your Lord.*﴿

meaning, to His company, His reward and what He has prepared for His servants in His Paradise.

﴿رَاضِيَةً﴾

﴾*well-pleased*﴿ meaning, within itself.

﴿مَّرْضِيَّةً ۝﴾

﴾*well-pleasing.*﴿ meaning, pleased with Allah, and He will be pleased with it and gratify it.

﴿فَٱدْخُلِى فِى عِبَٰدِى ۝﴾

﴾*Enter then among My servants,*﴿ meaning, among their ranks.

﴿وَٱدْخُلِى جَنَّتِى ۝﴾

﴾*And enter My Paradise!*﴿ This will be said to it at the time of death and on the Day of Judgement. This is like the angels giving glad tiding to the believer at his time of death and when he rises from his grave. Likewise is this statement here.

Ibn Abi Ḥātim recorded from Ibn 'Abbās concerning Allāh's statement,

﴿يَٰٓأَيَّتُهَا ٱلنَّفْسُ ٱلْمُطْمَئِنَّةُ ۝ ٱرْجِعِىٓ إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً ۝﴾

﴾*O tranquil soul! Come back to your Lord, well-pleased and well-pleasing!*﴿

He said, "This *Āyah* was revealed while Abu Bakr was sitting (with the Prophet ﷺ). So he said, 'O Messenger of Allāh! There is nothing better than this!' The Prophet ﷺ then replied,

«أَمَا إِنَّهُ سَيُقَالُ لَكَ هَذَا»

«*This will indeed be said to you.*»"[1]

This is the end of the *Tafsīr* of *Sūrat Al-Fajr*, and all praise and blessings are due to Allāh.

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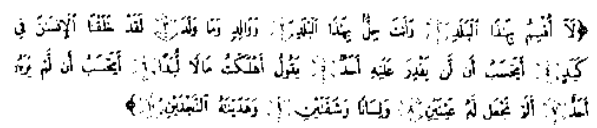
[1] Ibn Abi Ḥātim, Ibn Marduyah, and Aḍ-Ḍiyā' Al-Maqdisi in *Al-Mukhtārah*. See *Ad-Durr Al-Manthūr* 8:513.

The *Tafsīr* of *Sūrat Al-Balad* (Chapter - 90)

Which was revealed in Makkah

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.



﴿*1. Nay! I swear by this city;*﴾

﴿*2. And you are free in this city.*﴾

﴿*3. And by the begetter and that which he begot.*﴾

﴿*4. Verily, We have created man in Kabad.*﴾

﴿*5. Does he think that none can overcome him?*﴾

﴿*6. He says: "I have wasted wealth in abundance!"*﴾

﴿*7. Does he think that none sees him?*﴾

﴿*8. Have We not made for him two eyes?*﴾

﴿*9. And a tongue and two lips?*﴾

﴿*10. And shown him the two ways?*﴾

Swearing by the Sanctity of Makkah and Other Things that Man was created in Hardship

Here Allāh has sworn by Makkah, the Mother of the Towns, addressing its resident (during the non-sacred months,) free in this city in order to draw his attention to the significance of its sanctity when its people are in the state of sanctity. Khuṣayf reported from Mujāhid;

﴿لَا أُقْسِمُ بِهَٰذَا الْبَلَدِ﴾

﴿*Nay! I swear by this city;*﴾ "The word *"La"* (Nay) refers to the

refutation against them (Quraish). I swear by this city."[1] Shabīb bin Bishr narrated from 'Ikrimah, from Ibn 'Abbās that he said,

﴿لَآ أُقْسِمُ بِهَٰذَا ٱلْبَلَدِ ۝١﴾

﴿*Nay! I swear by this city;*﴾ "This means Makkah." Concerning the *Āyah*:

﴿وَأَنتَ حِلٌّۢ بِهَٰذَا ٱلْبَلَدِ ۝٢﴾

﴿*And you are free in this city.*﴾ he (Ibn 'Abbās) said, "O Muḥammad! It is permissable for you to fight in it."[2]

Similar was reported from Sa'īd bin Jubayr, Abu Ṣāliḥ, 'Āṭiyah, Aḍ-Ḍaḥḥāk, Qatādah, As-Suddī and Ibn Zayd.[3] Al-Ḥasan Al-Baṣrī said, "Allāh made it lawful (to fight in) for him (the Prophet ﷺ) for one hour of a day."[4] The meaning of what they have said was mentioned in a *Ḥadīth* that is agreed-upon as being authentic. In it the Prophet ﷺ said,

«إِنَّ هَذَا الْبَلَدَ حَرَّمَهُ اللهُ يَوْمَ خَلَقَ السَّمٰوَاتِ وَالْأَرْضَ، فَهُوَ حَرَامٌ بِحُرْمَةِ اللهِ إِلَى يَوْمِ الْقِيَامَةِ لَا يُعْضَدُ شَجَرُهُ وَلَا يُخْتَلَى خَلَاهُ، وَإِنَّمَا أُحِلَّتْ لِي سَاعَةً مِنْ نَهَارٍ، وَقَدْ عَادَتْ حُرْمَتُهَا الْيَوْمَ كَحُرْمَتِهَا بِالْأَمْسِ، أَلَا فَلْيُبَلِّغِ الشَّاهِدُ الْغَائِبَ»

«*Verily, Allāh made this city sacred on the Day that He created the heavens and the earth. Therefore, it is sacred by the sanctity of Allāh until the Day of Judgement. Its trees should not be uprooted, and its bushes and grasses should not be removed. And it was only made lawful for me (to fight in) for one hour of a day. Today its sanctity has been restored just as it was sacred yesterday. So, let the one who is present inform those who are absent.*»[5]

In another wording of this *Ḥadīth*, he said,

«فَإِنْ أَحَدٌ تَرَخَّصَ بِقِتَالِ رَسُولِ اللهِ فَقُولُوا: إِنَّ اللهَ أَذِنَ لِرَسُولِهِ وَلَمْ يَأْذَنْ لَكُمْ»

«*So, if anyone tries to use the fighting of the Messenger (to*

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[1] *Ad-Durr Al-Manthūr* 8:517.

[2] Al-Qurṭubi 20:60, and *Ad-Durr Al-Manthūr* 8:518.

[3] Al-Qurṭubi 20:60, and *Ad-Durr Al-Manthūr* 8:518.

[4] *Ad-Durr Al-Manthūr* 8:518.

[5] *Fatḥ Al-Bārī* 4:56.

conquer Makkah) as an excuse (to fight there), then tell him that Allāh permitted it for His Messenger and He has not permitted it for you.»[1]

Concerning Allāh's statement,

﴾وَوَالِدٍ وَمَا وَلَدَ﴿

﴾*And by the begetter and that which he begot.*﴿ Mujāhid, Abu Ṣāliḥ, Qatādah, Aḍ-Ḍaḥḥāk, Sufyān Ath-Thawri, Sa'īd bin Jubayr, As-Suddi, Al-Ḥasan Al-Baṣri, Khuṣayf, Shuraḥbīl bin Sa'd and others have said, "Meaning, by the begetter, Ādam, and that which he begot is his children."[2] This view that Mujāhid and his companions have chosen is good and strong.

This is supported by the fact that Allāh swears by the Mother of the Towns, which are dwellings. Then after it He swears by the dwellers therein, who is Ādam, the father of mankind, and his children. Abu 'Imrān Al-Jawni said, "It refers to Ibrāhīm and his progeny." Ibn Jarīr recorded this statement[3] as did Ibn Abi Ḥātim. Ibn Jarīr preferred the view that it is general and it refers to every father and his children. This meaning is also acceptable.[4]

Allāh then says,

﴾لَقَدْ خَلَقْنَا الْإِنسَانَ فِي كَبَدٍ﴿

﴾*Verily, We have created man in Kabad.*﴿ Ibn Abi Najīḥ and Jurayj reported from 'Aṭā, from Ibn 'Abbās concerning the phrase 'in *Kabad*', "He was created while in hardship. Don't you see him?" Then he mentioned his birth and the sprouting of his teeth.[5] Mujāhid said,

﴾فِي كَبَدٍ﴿

﴾*in Kabad.*﴿ "A drop of sperm, then a clot, then a lump of flesh, enduring in his creation." Mujāhid then said, "This is similar to Allāh's statement,

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[1] *Fath Al-Bāri* 1:238.

[2] Al-Qurṭubi 20:61, *Ad-Durr Al-Manthūr* 8:519, and Aṭ-Ṭabari 24:432.

[3] Aṭ-Ṭabari 24:433.

[4] Aṭ-Ṭabari 24:433.

[5] Aṭ-Ṭabari 24:434.

﴿حَمَلَتْهُ أُمُّهُ كُرْهًا وَوَضَعَتْهُ كُرْهًا﴾

﴾His mother bears him with hardship. And she brings him forth with hardship.﴿ (46:15)

and she breast-feeds him with hardship, and his livelihood is a hardship. So he endures all of this." Sa'īd bin Jubayr said,

﴿لَقَدْ خَلَقْنَا الْإِنسَانَ فِي كَبَدٍ ﴿٤﴾﴾

﴾Verily, We have created man in Kabad.﴿ "In hardship and seeking livelihood." 'Ikrimah said, "In hardship and long-suffering."[1]

Qatādah said, "In difficulty."[2] It is reported from Al-Ḥasan that he said, "Enduring the hardships of the world by life and the severity of the Hereafter."

Man is encompassed by Allāh and His Bounties

Allāh says,

﴿أَيَحْسَبُ أَن لَّن يَقْدِرَ عَلَيْهِ أَحَدٌ ﴿٥﴾﴾

﴾Does he think that none can overcome him?﴿

Al-Ḥasan Al-Baṣrī said,

﴿أَيَحْسَبُ أَن لَّن يَقْدِرَ عَلَيْهِ أَحَدٌ ﴿٥﴾﴾

﴾Does he think that none can overcome him?﴿ "Meaning no one is able to take his wealth."

Qatādah said,

﴿أَيَحْسَبُ أَن لَّن يَقْدِرَ عَلَيْهِ أَحَدٌ ﴿٥﴾﴾

﴾Does he think that none can overcome him?﴿

"The Son of Ādam thinks that he will not be asked about this wealth of his – how he earned and how he spent it."[3] Allāh said:

﴿يَقُولُ أَهْلَكْتُ مَالًا لُّبَدًا ﴿٦﴾﴾

﴾He says: "I have wasted wealth in abundance!"﴿

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[1] *Ad-Durr Al-Manthūr* 8:520.

[2] Aṭ-Ṭabarī 24:433.

[3] Aṭ-Ṭabarī 24:436.

This means, the Son of Ādam says, "I spent an abundance of wealth." Mujāhid, Al-Ḥasan, Qatadah, As-Suddi and others have said this.[1]

﴿أَيَحْسَبُ أَن لَّمْ يَرَهُۥٓ أَحَدٌ ﴾

﴾*Does he think that none sees him?*﴿ Mujāhid said, "Does he think that Allāh, the Mighty and Majestic, does not see him." Others among the Salaf have said similar to this.

Allāh said;

﴿أَلَمْ نَجْعَل لَّهُۥ عَيْنَيْنِ ﴾

﴾*Have We not made for him two eyes?*﴿ meaning, for him to see with them.

﴿وَلِسَانًا﴾

﴾*And a tongue*﴿ meaning, for him to speak with, and so that he can express that which is inside of him.

﴿وَشَفَتَيْنِ ﴾

﴾*and two lips?*﴿ In order to help him with speaking, eating food, and beautifying his face and his mouth.

The Ability to distinguish between Good and Evil is also a Blessing

﴿وَهَدَيْنَـٰهُ ٱلنَّجْدَيْنِ ﴾

﴾*And shown him the two ways?*﴿ This refers to the two paths. Sufyān Ath-Thawri narrated from 'Āṣim, from Zirr, from 'Abdullāh bin Mas'ūd that he said,

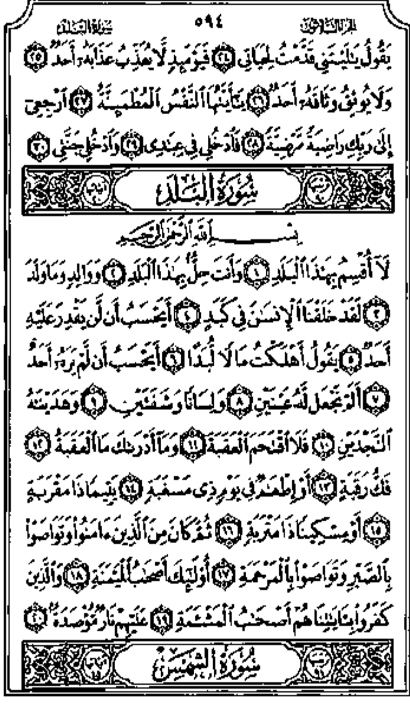
﴿وَهَدَيْنَـٰهُ ٱلنَّجْدَيْنِ ﴾

﴾*And shown him the two ways?*﴿ "The good and the evil."[2] Similar to this has been reported from 'Ali, Ibn 'Abbās, Mujāhid, 'Ikrimah, Abu Wā'il, Abu Ṣāliḥ, Muḥammad bin Ka'b, Aḍ-Ḍaḥḥāk, and 'Aṭā' Al-Khurāsāni among others.[3] Similar to this *Āyah* is Allah's statement,

[1] Aṭ-Ṭabari 24:436.

[2] Aṭ-Ṭabari 24:437.

[3] Aṭ-Ṭabari 24:437, 438, and *Ad-Durr Al-Manthūr* 8:521, 522.



سُورَةُ البَلَد ٥٩٤ الجزء الثلاثون

يَقُولُ يَٰلَيْتَنِي قَدَّمْتُ لِحَيَاتِي ﴿٢٤﴾ فَيَوْمَئِذٍ لَّا يُعَذِّبُ عَذَابَهُۥٓ أَحَدٌ ﴿٢٥﴾
وَلَا يُوثِقُ وَثَاقَهُۥٓ أَحَدٌ ﴿٢٦﴾ يَٰٓأَيَّتُهَا ٱلنَّفْسُ ٱلْمُطْمَئِنَّةُ ﴿٢٧﴾ ٱرْجِعِيٓ
إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً ﴿٢٨﴾ فَٱدْخُلِي فِي عِبَٰدِي ﴿٢٩﴾ وَٱدْخُلِي جَنَّتِي ﴿٣٠﴾

سُورَةُ البَلَد

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

لَآ أُقْسِمُ بِهَٰذَا ٱلْبَلَدِ ﴿١﴾ وَأَنتَ حِلٌّۢ بِهَٰذَا ٱلْبَلَدِ ﴿٢﴾ وَوَالِدٍ وَمَا وَلَدَ
﴿٣﴾ لَقَدْ خَلَقْنَا ٱلْإِنسَٰنَ فِي كَبَدٍ ﴿٤﴾ أَيَحْسَبُ أَن لَّن يَقْدِرَ عَلَيْهِ
أَحَدٌ ﴿٥﴾ يَقُولُ أَهْلَكْتُ مَالًا لُّبَدًا ﴿٦﴾ أَيَحْسَبُ أَن لَّمْ يَرَهُۥٓ أَحَدٌ
﴿٧﴾ أَلَمْ نَجْعَل لَّهُۥ عَيْنَيْنِ ﴿٨﴾ وَلِسَانًا وَشَفَتَيْنِ ﴿٩﴾ وَهَدَيْنَٰهُ
ٱلنَّجْدَيْنِ ﴿١٠﴾ فَلَا ٱقْتَحَمَ ٱلْعَقَبَةَ ﴿١١﴾ وَمَآ أَدْرَىٰكَ مَا ٱلْعَقَبَةُ ﴿١٢﴾
فَكُّ رَقَبَةٍ ﴿١٣﴾ أَوْ إِطْعَٰمٌ فِي يَوْمٍ ذِي مَسْغَبَةٍ ﴿١٤﴾ يَتِيمًا ذَا مَقْرَبَةٍ
﴿١٥﴾ أَوْ مِسْكِينًا ذَا مَتْرَبَةٍ ﴿١٦﴾ ثُمَّ كَانَ مِنَ ٱلَّذِينَ ءَامَنُوا۟ وَتَوَاصَوْا۟
بِٱلصَّبْرِ وَتَوَاصَوْا۟ بِٱلْمَرْحَمَةِ ﴿١٧﴾ أُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلْمَيْمَنَةِ ﴿١٨﴾ وَٱلَّذِينَ
كَفَرُوا۟ بِـَٔايَٰتِنَا هُمْ أَصْحَٰبُ ٱلْمَشْـَٔمَةِ ﴿١٩﴾ عَلَيْهِمْ نَارٌ مُّؤْصَدَةٌۢ ﴿٢٠﴾

سُورَةُ الشَّمْس

﴿إِنَّا خَلَقْنَا ٱلْإِنسَٰنَ مِن نُّطْفَةٍ أَمْشَاجٍ نَّبْتَلِيهِ فَجَعَلْنَٰهُ سَمِيعًۢا بَصِيرًا ﴿٢﴾ إِنَّا هَدَيْنَٰهُ ٱلسَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا ﴿٣﴾﴾

﴾Verily, We have created man from Nutfah Amshāj, in order to try him: so We made him hearer and seer. Verily, We showed him the way, whether he be grateful or ungrateful.﴿ (76:2-3)

﴿فَلَا ٱقْتَحَمَ ٱلْعَقَبَةَ ﴿١١﴾ وَمَآ أَدْرَىٰكَ مَا ٱلْعَقَبَةُ ﴿١٢﴾ فَكُّ رَقَبَةٍ ﴿١٣﴾ أَوْ إِطْعَٰمٌ فِي يَوْمٍ ذِي مَسْغَبَةٍ ﴿١٤﴾ يَتِيمًا ذَا مَقْرَبَةٍ ﴿١٥﴾ أَوْ مِسْكِينًا ذَا مَتْرَبَةٍ ﴿١٦﴾ ثُمَّ كَانَ مِنَ ٱلَّذِينَ ءَامَنُوا۟ وَتَوَاصَوْا۟ بِٱلصَّبْرِ وَتَوَاصَوْا۟ بِٱلْمَرْحَمَةِ ﴿١٧﴾ أُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلْمَيْمَنَةِ ﴿١٨﴾ وَٱلَّذِينَ كَفَرُوا۟ بِـَٔايَٰتِنَا هُمْ أَصْحَٰبُ ٱلْمَشْـَٔمَةِ ﴿١٩﴾ عَلَيْهِمْ نَارٌ مُّؤْصَدَةٌۢ ﴿٢٠﴾﴾

﴾11. But he has not attempted to pass on the path that is steep.﴿

﴾12. And what will make you know the path that is steep?﴿

﴾13. Freeing a neck﴿

﴾14. Or giving food in a day full of Masghabah,﴿

﴾15. To an orphan near of kin.﴿

﴾16. Or to a Miskīn cleaving to dust.﴿

﴾17. Then he became one of those who believed and recommended one another to patience, and recommended one another to compassion.﴿

﴿18. They are those on the Right,﴾

﴿19. But those who disbelieved in Our Āyāt, they are those on the Left.﴾

﴿20. Upon them Fire will Mu'ṣadah.﴾

The Encouragement to traverse upon the Path of Goodness

Ibn Zayd said,

﴿فَلَا ٱقْتَحَمَ ٱلْعَقَبَةَ﴾

﴿But he has not attempted to pass on the path that is steep.﴾

"This means, will he not traverse upon the path which contains salvation and good? Then He explains this path by his saying,

﴿وَمَآ أَدْرَىٰكَ مَا ٱلْعَقَبَةُ ۝ فَكُّ رَقَبَةٍ ۝ أَوْ إِطْعَـٰمٌ﴾

﴿And what will make you know the path that is steep? Freeing a neck, or giving food.﴾"[1]

Imām Aḥmad recorded from Sa'īd bin Marjānah that he heard Abu Hurayrah saying that the Messenger of Allāh ﷺ said,

«مَنْ أَعْتَقَ رَقَبَةً مُؤْمِنَةً أَعْتَقَ اللهُ بِكُلِّ إِرْبٍ - أَيْ عُضْوٍ - مِنْهَا إِرْبًا مِنْهُ مِنَ النَّارِ حَتَّى إِنَّهُ لَيُعْتِقُ بِالْيَدِ الْيَدَ، وَبِالرِّجْلِ الرِّجْلَ، وَبِالْفَرْجِ الْفَرْجَ»

«Whoever frees a believing slave, Allāh will free for every limb (of the slave) one of his limbs from the Fire. This is to such an extent that He (Allāh) will free a hand for a hand, a leg for a leg, and a private part for a private part.»

'Ali bin Al-Ḥusayn then said (to Sa'īd), "Did you hear this from Abu Hurayrah?" Sa'īd replied, "Yes." Then 'Ali bin Al-Ḥusayn said to a slave boy that he owned who was the swiftest of his servants, "Call Muṭarrif!" So when the slave was brought before him he said, "Go, for you are free for the Face of Allāh."[2] Al-Bukhārī, Muslim, At-Tirmidhī, An-Nasā'ī, all recorded this *Ḥadīth* from Sa'īd bin Marjānah.[3]

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[1] Aṭ-Ṭabarī 24:440.

[2] Aḥmad 2:422.

[3] *Fatḥ Al-Bārī* 5:174 and 11:608, and Muslim 2:1147, *Tuḥfat Al-Aḥwadhī* 5:144, and An-Nasā'ī in *Al-Kubrā* 3:168.

Imām Aḥmad recorded from 'Amr bin 'Abasah that the Prophet ﷺ said,

«مَنْ بَنَى مَسْجِدًا لِيُذْكَرَ اللهُ فِيهِ بَنَى اللهُ لَهُ بَيْتًا فِي الْجَنَّةِ وَمَنْ أَعْتَقَ نَفْسًا مُسْلِمَةً كَانَتْ فِدْيَتَهُ مِنْ جَهَنَّمَ وَمَنْ شَابَ شَيْبَةً فِي الْإِسْلَامِ كَانَتْ لَهُ نُورًا يَوْمَ الْقِيَامَةِ»

«Whoever builds a Masjid so that Allāh may be remembered in it, Allāh will build a house for him in Paradise; and whoever frees a Muslim person, then it will be his ransom from Hell; and whoever grows grey in Islām, then it will be a light for him on the Day of Judgement.»[1]

According to another route of transmission, Aḥmad recorded from Abu Umāmah, who reported from 'Amr bin 'Abasah that As-Sulami said to him, "Narrate a *Hadīth* to us that you heard from the Messenger of Allāh ﷺ, without any deficiency or mistakes." He ('Amr) said, "I heard him saying,

«مَنْ وُلِدَ لَهُ ثَلَاثَةُ أَوْلَادٍ فِي الْإِسْلَامِ فَمَاتُوا قَبْلَ أَنْ يَبْلُغُوا الْحِنْثَ أَدْخَلَهُ اللهُ الْجَنَّةَ بِفَضْلِ رَحْمَتِهِ إِيَّاهُمْ، وَمَنْ شَابَ شَيْبَةً فِي سَبِيلِ اللهِ كَانَتْ لَهُ نُورًا يَوْمَ الْقِيَامَةِ، وَمَنْ رَمَى بِسَهْمٍ فِي سَبِيلِ اللهِ بَلَغَ بِهِ الْعَدُوَّ أَصَابَ أَوْ أَخْطَأَ كَانَ لَهُ عِتْقُ رَقَبَةٍ، وَمَنْ أَعْتَقَ رَقَبَةً مُؤْمِنَةً أَعْتَقَ اللهُ بِكُلِّ عُضْوٍ مِنْهُ عُضْوًا مِنْهُ مِنَ النَّارِ، وَمَنْ أَنْفَقَ زَوْجَيْنِ فِي سَبِيلِ اللهِ فَإِنَّ لِلْجَنَّةِ ثَمَانِيَةَ أَبْوَابٍ يُدْخِلُهُ اللهُ مِنْ أَيِّ بَابٍ شَاءَ مِنْهَا»

«Whoever has three children born to him in Islām, and they die before reaching the age of puberty, Allāh will enter him into Paradise by virtue of His mercy to them. And whoever grows gray in the way of Allāh (fighting Jihād), then it will be a light for him on the Day of Judgement. And whoever shoots an arrow in the way of Allāh (fighting Jihād) that reaches the enemy, whether it hits or misses, he will get the reward of freeing a slave. And whoever frees a believing slave, then Allāh will free each of his limbs from the Fire for every limb that the slave has. And whoever equipped two riding animals in the way of Allāh (for fighting Jihād), then indeed Paradise has eight gates, and Allāh will allow him to enter any of them he choses.»"[2]

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[1] Aḥmad 4:386.

[2] Aḥmad 4:386.

Aḥmad recorded this *Ḥadith* from different routes of transmission that are good and strong, and all praise is due to Allāh.

Allāh said,

﴿أَوْ إِطْعَٰمٌ فِى يَوْمٍ ذِى مَسْغَبَةٍ ﴿١٤﴾﴾

﴾*Or giving food in a day full of Masghabah,*﴿ Ibn 'Abbās said, "Of hunger."[1] 'Ikrimah, Mujāhid, Aḍ-Ḍaḥḥāk, Qatādah and others all said the same.[2] The word '*Saghb*' means hunger. Then Allāh says,

﴿يَتِيمًا﴾

﴾*To an orphan*﴿ meaning, he gives food on a day like this to an orphan.

﴿ذَا مَقْرَبَةٍ ﴿١٥﴾﴾

﴾*near of kin.*﴿ meaning, who is related to him. Ibn 'Abbās, 'Ikrimah, Al-Ḥasan, Aḍ-Ḍaḥḥāk and As-Suddi all said this.[3] This is similar to what was related in a *Ḥadith* that was collected by Imām Aḥmad on the authority of Salmān bin 'Āmir who said that he heard the Messenger of Allāh ﷺ say,

«الصَّدَقَةُ عَلَى الْمِسْكِينِ صَدَقَةٌ وَعَلَى ذِي الرَّحِمِ اثْنَتَانِ: صَدَقَةٌ وَصِلَةٌ»

«*Charity given to the poor person is counted as one charity, while if it is given to a relative it is counted as two: charity and connecting the ties (of kinship).*»[4]

At-Tirmidhi and An-Nasā'ī[5] both recorded this *Ḥadith* and its chain of narration is authentic. Then Allāh says,

﴿أَوْ مِسْكِينًا ذَا مَتْرَبَةٍ ﴿١٦﴾﴾

﴾*Or to a Miskīn cleaving to dust (Dhā Matrabah).*﴿ meaning, poor, miserable, and clinging to the dirt. It means those who are in a state of destitution. Ibn 'Abbās said, "*Dhā Matrabah* is that who

[1] Aṭ-Ṭabari 24:442.

[2] Aṭ-Ṭabari 24:442, 443.

[3] *Ad-Durr Al-Manthūr* 8:525.

[4] Aḥmad 4:214.

[5] *Tuḥfat Al-Aḥwadhi* 3:324, and An-Nasā'ī 5:92.

is dejected in the street and who has no house or anything else to protect him against the dirt."[1]

Allah said;

﴿ثُمَّ كَانَ مِنَ الَّذِينَ ءَامَنُوا﴾

﴾*Then he became one of those who believed*﴿ meaning, then, along with these beautiful and pure characteristics, he was a believer in his heart, seeking the reward of that from Allāh. This is as Allāh says,

﴿وَمَنْ أَرَادَ الْآخِرَةَ وَسَعَىٰ لَهَا سَعْيَهَا وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ كَانَ سَعْيُهُم مَّشْكُورًا﴾

﴾*And whoever desires the Hereafter and strives for it, with the necessary effort due for it while he is believer, then such are the ones whose striving shall be appreciated.*﴿ (17:19)

Allāh also says,

﴿مَنْ عَمِلَ صَالِحًا مِّن ذَكَرٍ أَوْ أُنثَىٰ وَهُوَ مُؤْمِنٌ﴾

﴾*Whoever works righteousness – whether male or female – while being a true believer....*﴿ (16:97)

Allāh says,

﴿وَتَوَاصَوْا بِالصَّبْرِ وَتَوَاصَوْا بِالْمَرْحَمَةِ﴾

﴾*and recommended one another to patience, and recommended one another to compassion.*﴿

meaning, he was from the believers who worked righteous deeds, and advised each other to be patient with the harms of the people, and to be merciful with them. This is similar to what has been related in the noble *Ḥadīth*,

«الرَّاحِمُونَ يَرْحَمُهُمُ الرَّحْمٰنُ، ارْحَمُوا مَنْ فِي الْأَرْضِ يَرْحَمْكُمْ مَنْ فِي السَّمَاءِ»

«*The merciful people will be treated with mercy by the Most Merciful (Allāh). Be merciful to those who are on the earth and He Who is above the heavens will be merciful to you.*»[2]

In another *Ḥadīth* he said,

«لَا يَرْحَمُ اللهُ مَنْ لَا يَرْحَمِ النَّاسَ»

[1] Aṭ-Ṭabari 24:444.

[2] Abu Dāwud 5:231.

«Allāh will not be merciful with whoever is not merciful with the people.»[1]

Abu Dāwud recorded from 'Abdullāh bin 'Amr that he narrated (from the Prophet ﷺ),

«مَنْ لَمْ يَرْحَمْ صَغِيرَنَا وَيَعْرِفْ حَقَّ كَبِيرِنَا فَلَيْسَ مِنَّا»

«Whoever does not show mercy to our children, nor does he recognize the right of our elders, then he is not of us.»[2]

Then Allāh says,

﴿أُولَٰئِكَ أَصْحَابُ الْمَيْمَنَةِ﴾

﴿*They are those on the Right,*﴾ meaning, those who have these characteristics are the companions of the Right Hand.

The Companions of the Left Hand and Their Recompense

Then Allāh says,

﴿وَالَّذِينَ كَفَرُوا بِآيَاتِنَا هُمْ أَصْحَابُ الْمَشْأَمَةِ﴾

﴿*But those who disbelieved in Our Āyāt, they are those on the Left.*﴾

meaning, the companions of the Left Hand.

﴿عَلَيْهِمْ نَارٌ مُؤْصَدَةٌ﴾

﴿*Upon them Fire will Mu'ṣadah.*﴾

meaning, it will be sealed over them and there will be no way for them to avoid it, nor will they have any way out. Abu Hurayrah, Ibn 'Abbās, 'Ikrimah, Sa'īd bin Jubayr, Mujāhid, Muḥammad bin Ka'b Al-Quraẓi, 'Āṭiyah Al-'Awfi, Al-Ḥasan, Qatādah and As-Suddi, all said,

﴿مُؤْصَدَةٌ﴾

﴿*Mu'ṣadah.*﴾ "This means shut."[3] Ibn 'Abbās said, "Its doors will be closed."[4] Aḍ-Ḍaḥḥāk said,

[1] Muslim 4:1809.

[2] Abu Dāwud 5:231.

[3] Aṭ-Ṭabari 24:447, and *Ad-Durr Al-Manthūr* 8:526.

[4] *Ad-Durr Al-Manthūr* 8:526.

﴿مُؤْصَدَةٌ﴾

﴿*Mu'ṣadah*.﴾ "It will be sealed over them and it will have no door." Qatādah said,

﴿مُؤْصَدَةٌ﴾

﴿*Mu'ṣadah*.﴾ "It will be shut and there will be no light in it, no crevice (escape), and no way out of it forever."[1]

This is the end of the *Tafsīr* of *Sūrat Al-Balad*, and all praise and blessings are due to Allāh.

[1] Aṭ-Ṭabarī 24:447.

The *Tafsīr* of *Sūrah Wash-Shams wa Ḍuḥāhā* (Chapter - 91)

Which was revealed in Makkah

Recitation of *Sūrah Ash-Shams wa Ḍuḥāhā* in the *'Ishā'* Prayer

The *Ḥadīth* of Jābir which was recorded in the Two *Ṣaḥīḥs* has already been mentioned. In it the Messenger of Allāh ﷺ said to Mu'ādh,

«هَلَّا صَلَّيْتَ بِـ ﴿سَبِّحِ اسْمَ رَبِّكَ الْأَعْلَى﴾ ﴿وَالشَّمْسِ وَضُحَاهَا﴾ ﴿وَاللَّيْلِ إِذَا يَغْشَى﴾؟»

«*Why didn't you pray with (the recitation of) ﴾Glorify the Name of your Lord the Most High﴿* (87), *﴾By the sun and Ḍuḥāhā﴿* (91), and *﴾By the night as it envelops?﴿* (92)»[1]

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

﴿وَالشَّمْسِ وَضُحَاهَا ﴿١﴾ وَالْقَمَرِ إِذَا تَلَاهَا ﴿٢﴾ وَالنَّهَارِ إِذَا جَلَّاهَا ﴿٣﴾ وَاللَّيْلِ إِذَا يَغْشَاهَا ﴿٤﴾ وَالسَّمَاءِ وَمَا بَنَاهَا ﴿٥﴾ وَالْأَرْضِ وَمَا طَحَاهَا ﴿٦﴾ وَنَفْسٍ وَمَا سَوَّاهَا ﴿٧﴾ فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا ﴿٨﴾ قَدْ أَفْلَحَ مَن زَكَّاهَا ﴿٩﴾ وَقَدْ خَابَ مَن دَسَّاهَا ﴿١٠﴾﴾

﴾1. By the sun and Ḍuḥāhā.﴿

﴾2. By the moon as it Talāhā.﴿

﴾3. By the day as it Jallāhā.﴿

﴾4. By the night as it Yaghshāhā.﴿

﴾5. By the heaven and Mā Banāhā.﴿

﴾6. By the earth and Mā Ṭaḥāhā.﴿

﴾7. By Nafs, and Mā Sawwāhā (Who apportioned it).﴿

[1] *Fatḥ Al-Bārī* 2:234, and Muslim 1:340.

﴿8. Then He showed it its Fujūr and its Taqwā.﴾

﴿9. Indeed he succeeds who purifies it.﴾

﴿10. And indeed he fails who Dassāhā.﴾

Allāh swears by His Creation that the Person Who purifies Himself will be Successful and the Person Who corrupts Himself will fail

Mujāhid said,

﴿وَالشَّمْسِ وَضُحَاهَا ۝١﴾

﴿*By the sun and Ḍuḥāhā.*﴾ "This means, by its light."[1] Qatādah said,

﴿وَضُحَاهَا﴾

﴿*wa Ḍuḥāhā.*﴾ "The whole day."[2] Ibn Jarīr said, "The correct view is what has been said, 'Allāh swears by the sun and its daytime, because the clear light of the sun is daytime.' "

﴿وَالْقَمَرِ إِذَا تَلَاهَا ۝٢﴾

﴿*By the moon as it Talāhā.*﴾ Mujāhid said, "It follows it (the sun)."[3] Al-'Awfī reported from Ibn 'Abbās that he said,

﴿وَالْقَمَرِ إِذَا تَلَاهَا ۝٢﴾

﴿*By the moon as it Talāhā.*﴾ "It follows the day."[4] Qatādah said, " as it *Talāhā* (follows it)' is referring to the night of the *Hilāl* (the new crescent moon). When the sun goes down, the *Hilāl* is visible."[5] Concerning Allāh's statement,

﴿وَالنَّهَارِ إِذَا جَلَّاهَا ۝٣﴾

﴿*By the day as it Jallāhā.*﴾ Mujāhid said, "When it illuminates."[6] Thus, Mujāhid said,

﴿وَالنَّهَارِ إِذَا جَلَّاهَا ۝٣﴾

[1] Aṭ-Ṭabarī 24:451.
[2] Aṭ-Ṭabarī 24:451.
[3] Aṭ-Ṭabarī 24:452.
[4] Aṭ-Ṭabarī 24:452.
[5] Aṭ-Ṭabarī 24:452.
[6] Aṭ-Ṭabarī 24:529.

﴾By the day as it Jallāhā.﴿ "This is similar to Allāh's statement,

﴾وَالنَّهَارِ إِذَا تَجَلَّىٰ﴿

﴾By the day as it Tajallā.﴿ (92:2)"

And they have said concerning Allāh's statement,

﴾وَاللَّيْلِ إِذَا يَغْشَاهَا﴿

﴾By the night as it Yaghshāhā.﴿ meaning, when it covers the sun, which takes place when sun disappears and the horizons become dark.

Concerning Allāh's statement,

﴾وَالسَّمَاءِ وَمَا بَنَاهَا﴿

﴾By the heaven and Mā Banāhā.﴿ The meaning here could be for descriptive purposes, meaning "By the heaven and its construction." This was said by Qatādah. It could also mean "By the heaven and its Constructor." This was stated by Mujāhid.[1] Both views are interrelated, and construction means raising. This is as Allāh says,

﴾وَالسَّمَاءَ بَنَيْنَاهَا بِأَيْدٍ﴿

﴾With Hands did We construct the heaven.﴿ (51:47) meaning, with strength.

﴾وَإِنَّا لَمُوسِعُونَ ۝ وَالْأَرْضَ فَرَشْنَاهَا فَنِعْمَ الْمَاهِدُونَ﴿

﴾Verily, We are able to extend the vastness of space thereof. And We have spread out the earth: how excellent a spreader are We!﴿ (51:47-48)

This is also similar to Allāh's statement,

﴾وَالْأَرْضِ وَمَا طَحَاهَا﴿

﴾By the earth and Mā Ṭaḥāhā.﴿ Mujāhid said, "*Ṭaḥāhā* means He spread it out."[2] Al-'Awfi reported from Ibn 'Abbās that he said,

﴾وَمَا طَحَاهَا﴿

﴾and Mā Ṭaḥāhā.﴿ "This means what He created in it."[3] 'Ali bin

[1] Aṭ-Ṭabari 24:453.

[2] Aṭ-Ṭabari 24:454.

[3] Aṭ-Ṭabari 24:453.

Abi Ṭalḥah reported from Ibn 'Abbās that he said, "*Ṭaḥāhā* means that He proportioned it."[1] Mujāhid, Qatādah, Aḍ-Ḍaḥḥāk, As-Suddi, Ath-Thawri, Abu Ṣāliḥ and Ibn Zayd all said that

﴿طَحَـٰهَا﴾

﴾*Ṭaḥāhā*﴿ means, He spread it out.[2]

Allāh then says,

﴿وَنَفْسٍ وَمَا سَوَّىٰهَا ۝٧﴾

﴾*By Nafs, and Mā Sawwāhā (Who apportioned it).*﴿

meaning, He created it sound and well-proportioned upon the correct nature (*Al-Fiṭrah*). This is as Allāh says,

﴿فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَتَ ٱللَّهِ ٱلَّتِى فَطَرَ ٱلنَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ ٱللَّهِ﴾

﴾*So set you your face towards the religion, Ḥanīf. Allāh's Fiṭrah with which He has created mankind. No change let there be in the Khalqillāh.*﴿ (30:30)

The Messenger of Allāh ﷺ said,

«كُلُّ مَوْلُودٍ يُولَدُ عَلَى الْفِطْرَةِ فَأَبَوَاهُ يُهَوِّدَانِهِ أَوْ يُنَصِّرَانِهِ أَوْ يُمَجِّسَانِهِ، كَمَا تُولَدُ الْبَهِيمَةُ بَهِيمَةً جَمْعَاءَ، هَلْ تُحِسُّونَ فِيهَا مِنْ جَدْعَاءَ؟»

«*Every child that is born, is born upon the Fiṭrah, but his parents make him a Jew, a Christian, or a Zoroastrian. This is just as the animal is born, complete with all of its parts. Do you notice any mutilation in it?*»

Both Al-Bukhāri and Muslim recorded this *Ḥadīth* from Abu Hurayrah.[3] In *Ṣaḥīḥ Muslim*, it has been narrated from 'Iyāḍ bin Ḥimār Al-Mujāshi'ī that the Messenger of Allāh ﷺ said,

«يَقُولُ اللهُ عَزَّ وَجَلَّ: إِنِّي خَلَقْتُ عِبَادِي حُنَفَاءَ فَجَاءَتْهُمُ الشَّيَاطِينُ فَاجْتَالَتْهُمْ عَنْ دِينِهِمْ»

«*Allāh the Mighty and Majestic says, "Verily I created My servants Ḥunafā' (as monotheists), but then the devils came to*

[1] Aṭ-Ṭabari 24:454.

[2] Aṭ-Ṭabari 24:454, and *Ad-Durr Al-Manthūr* 8:529, 530.

[3] *Fatḥ Al-Bāri* 3:290, and Muslim 4:2048.

them and distracted them from their religion.'"[1]

Then Allāh says,

﴿فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا ﴿٨﴾﴾

﴾*Then He showed it its Fujūr and its Taqwā.*﴿

meaning, He showed him to his transgression and his *Taqwā*. This means that He clarified that for it and He guided it to what has been ordained for him. Ibn 'Abbās said,

﴿فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا ﴿٨﴾﴾

﴾*Then He showed it its Fujūr and its Taqwā.*﴿

"He explained the good and the evil to it (the soul)."[2]

Mujāhid, Qatādah, Aḍ-Ḍaḥḥāk and Ath-Thawrī all said the same.[3] Sa'īd bin Jubayr said, "He gave him inspiration (to see what was) good and evil." Ibn Zayd said, "He made its *Fujūr* and its *Taqwā* inside of it."[4]

Ibn Jarīr recorded from Abul-Aswad Ad-Dīlī that he said, "Imrān bin Ḥuṣayn said to me, 'Do you think that what the people do, and what they strive for is a thing that is preordained and predestined for them, or is it a thing which is only written after the Message comes to them from the Prophet ﷺ, when there will be an evidence against them?' I said, 'Rather it is something preordained upon them.' Then he said, 'Is that an injustice?' Then I became extremely frightened of him (due to what he was saying), and I said to him, 'There is nothing except that He (Allāh) created it and possesses it in His Hand. He is not asked about what He does, while they (His creation) will be asked.' He ('Imrān) then said, 'May Allāh guide you! I only asked you about that in order to inform you that a man from Muzaynah or Juhaynah tribe came to the Allāh's Messenger ﷺ and asked him:

"O Messenger of Allāh! Do you consider the actions of mankind and their struggles to be preordained for them and written for them from *Qadr*, or something written for them

[1] Muslim 4:2197.

[2] Aṭ-Ṭabarī 24:454.

[3] Aṭ-Ṭabarī 24:455.

[4] Aṭ-Ṭabarī 24:455.

only after the Message came to them from their Prophet, when there will be an evidence against them?" He (the Prophet ﷺ) replied:

«بَلْ شَيْءٌ قَدْ قُضِيَ عَلَيْهِمْ»

«*Rather it is something preordained for them.*»

So the man said, "Then what is the point of our actions?" The Prophet ﷺ replied,

«مَنْ كَانَ اللهُ خَلَقَهُ لِإِحْدَى الْمَنْزِلَتَيْنِ يُهَيِّئُهُ لَهَا، وَتَصْدِيقُ ذَلِكَ فِي كِتَابِ اللهِ تَعَالَى: ﴿وَنَفْسٍ وَمَا سَوَّاهَا ۝ فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا ۝﴾»

«*Whoever Allāh created for one of the two positions (Paradise or Hell), He makes it easy for him (to attain). The proof of that is in the Book of Allāh ﴾By Nafs, and Mā Sawwāhā (Who apportioned it). Then He showed it its Fujūr and its Taqwā﴿.*»"[1]

Aḥmad and Muslim both recorded this *Ḥadīth*.[2]

Allāh then says,

﴿قَدْ أَفْلَحَ مَن زَكَّاهَا ۝ وَقَدْ خَابَ مَن دَسَّاهَا ۝﴾

﴾*Indeed he succeeds who purifies it. And indeed he fails who Dassāhā.*﴿

This could mean that whoever purifies himself by obedience to Allāh, then he will be successful. This is as Qatādah said, "He cleanses it from the lowly and despicable characteristics."

Similar to this has been reported from Mujāhid, 'Ikrimah and Sa'īd bin Jubayr.

﴿وَقَدْ خَابَ مَن دَسَّاهَا ۝﴾

﴾*And indeed he fails who Dassāhā.*﴿ meaning, to conceal it. This means that he makes it dull, and he disregards it by neglecting to allow it to receive guidance. He treats it in this manner until he performs acts of disobedience and he abandons obedience of Allāh.

It also could mean that he is indeed successful whose soul Allāh purifies, and he has failed whose soul Allāh corrupts.

[1] Aṭ-Ṭabari 24:455.

[2] Aḥmad 4:438, and Muslim 4:2041.

This is like what was reported by Al-'Awfi and 'Ali bin Abi Ṭalḥah from Ibn 'Abbās.[1]

At-Ṭabarāni recorded that Ibn 'Abbās said, "The Messenger of Allāh ﷺ used to stop whenever he recited this *Āyah*,

﴿وَنَفْسٍ وَمَا سَوَّىٰهَا ۝ فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَىٰهَا ۝﴾

﴾By Nafs, and Mā Sawwāhā (Who apportioned it). Then He showed it its Fujūr and its Taqwā.﴿

Then he would say,

«اللَّهُمَّ آتِ نَفْسِي تَقْوَاهَا، أَنْتَ وَلِيُّهَا وَمَوْلَاهَا، وَخَيْرُ مَنْ زَكَّاهَا»

«O Allāh! Give my soul its good. You are its Guardian and Master, and the best to purify it.»"[2]

Another *Ḥadīth*

Imam Aḥmad recorded that Zayd bin Arqam said that the Messenger of Allāh ﷺ said,

«اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ، وَالْهَرَمِ وَالْجُبْنِ وَالْبُخْلِ وَعَذَابِ الْقَبْرِ. اللَّهُمَّ آتِ نَفْسِي تَقْوَاهَا، وَزَكِّهَا أَنْتَ خَيْرُ مَنْ زَكَّاهَا، أَنْتَ وَلِيُّهَا وَمَوْلَاهَا. اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ قَلْبٍ لَا يَخْشَعُ، وَمِنْ نَفْسٍ لَا تَشْبَعُ، وَعِلْمٍ لَا يَنْفَعُ، وَدَعْوَةٍ لَا يُسْتَجَابُ لَهَا»

«O Allāh! Verily, I seek refuge with You from weakness, laziness, senility (of old age), cowardliness, stinginess and the torment of the grave. O Allāh! Give my soul its good and purify it, for You are the best to purify it. You are its Guardian and Master. O Allāh! Verily, I seek refuge with You from a heart that is not humble, a soul that is not satisfied, knowledge that does not benefit and a supplication that is not answered.»

Zayd then said, "The Messenger of Allāh ﷺ used to teach us these (words) and we now teach them to you."[3] Muslim also recorded this *Ḥadīth*.[4]

[1] At-Ṭabari 24:457.

[2] At-Ṭabarāni 11:106.

[3] Aḥmad 4:371.

[4] Muslim 4:2088.



﴿كَذَّبَتْ ثَمُودُ بِطَغْوَاهَآ ۝ إِذِ ٱنۢبَعَثَ أَشْقَىٰهَا ۝ فَقَالَ لَهُمْ رَسُولُ ٱللَّهِ نَاقَةَ ٱللَّهِ وَسُقْيَٰهَا ۝ فَكَذَّبُوهُ فَعَقَرُوهَا فَدَمْدَمَ عَلَيْهِمْ رَبُّهُم بِذَنۢبِهِمْ فَسَوَّىٰهَا ۝ وَلَا يَخَافُ عُقْبَٰهَا ۝﴾

﴾11. *Thamūd denied through their transgression.*﴿

﴾12. *When their most wicked went forth.*﴿

﴾13. *But the Messenger of Allāh said to them: "Be cautious! That is the she-camel of Allāh! (Do not harm it) and (bar it not from having) its drink!"*﴿

﴾14. *Then they denied him and they killed it. So their Lord destroyed them because of their sin, Fasawwāhā!*﴿

﴾15. *And He feared not the consequences thereof.*﴿

The Rejection of Thamūd and Allāh's Destruction of Them

Allāh informs that Thamūd rejected their Messenger because of the injustice and transgression they practiced. This was said by Mujāhid, Qatādah and others.[1] Therefore, this resulted in a rejection in their hearts for the guidance and conviction their Messenger came to them with.

﴿إِذِ ٱنۢبَعَثَ أَشْقَىٰهَا ۝﴾

﴾*When their most wicked went forth.*﴿

[1] At-Tabari 24:458.

meaning, the most wicked person of the tribe, and he was Qudār bin Sālif, the one who killed the she-camel. He was leader of the tribe of Thamūd, and he is the one whom Allāh refers to in His saying,

﴿فَنَادَوْا صَاحِبَهُمْ فَتَعَاطَى فَعَقَرَ﴾

﴾*But they called their comrade and he took (a sword) and killed (her).*﴿ (54:29)

This man was mighty and respected among his people. He was of noble lineage and a leader who was obeyed. This is just as Imām Aḥmad recorded from 'Abdullāh bin Zam'ah. He said that the Messenger of Allāh ﷺ gave a sermon in which he mentioned the she-camel and he mentioned the man who killed her. Then he said,

«﴿إِذِ انبَعَثَ أَشْقَاهَا﴾ انْبَعَثَ لَهَا رَجُلٌ عَارِمٌ عَزِيزٌ مَنِيعٌ فِي رَهْطِهِ مِثْلُ أَبِي زَمْعَةَ»

«﴾*When their most wicked went forth.*﴿ *A strong and mighty man who was invincible among his tribe, like Abu Zam'ah, went forth to her.*»[1]

This *Ḥadīth* was recorded by Al-Bukhāri in his Book of *Tafsīr*, and Muslim in his Book of the Description of the Hellfire. At-Tirmidhi and An-Nasā'ī both recorded it in their *Sunans* in their Books of *Tafsīr*.[2]

The Story of Ṣāliḥ's She-Camel

Allāh then says,

﴿فَقَالَ لَهُمْ رَسُولُ اللَّهِ﴾

﴾*But the Messenger of Allāh said to them*﴿ referring to Ṣāliḥ.

﴿نَاقَةَ اللَّهِ﴾

﴾*That is the she-camel of Allāh!*﴿ meaning, 'beware of touching the she-camel of Allāh with any harm.'

﴿وَسُقْيَاهَا﴾

[1] Aḥmad 4:17.

[2] *Fatḥ Al-Bāri* 8:575, Muslim 4:2191, *Tuḥfat Al-Aḥwadhi* 9:268, and An-Nasā'ī in *Al-Kubrā* 6:515.

﴾*and its drink!*﴿ meaning, 'do not transgress against her in her drinking, for she has been allocated a day to drink and you have been allocated a day to drink, as is known to you.' Then Allāh says,

﴿فَكَذَّبُوهُ فَعَقَرُوهَا﴾

﴾*Then they denied him and they killed it.*﴿

which means they rejected what he came with. This resulted in them killing the she-camel that Allāh had brought out of the rock as a sign for them and a proof against them.

﴿فَدَمْدَمَ عَلَيْهِمْ رَبُّهُم بِذَنبِهِمْ﴾

﴾*So their Lord destroyed them because of their sin,*﴿

meaning, He became angry with them and He annihilated them.

﴿فَسَوَّاهَا﴾

﴾*Fasawwāhā!*﴿ meaning, He made the punishment descend upon them all equally.

Qatādah said, "It has reached us that the leader of tribe of Thamūd did not kill the she-camel until their youth, their elderly, their males and their females all pledged allegiance to him. So when the people cooperated in killing her, Allāh destroyed them all with the same punishment due to their sin."[1] Allāh said,

﴿وَلَا يَخَافُ﴾

﴾*And He feared not*﴿ it has also been recited as

(فَلَا يَخَافُ)

(So He feared not)

﴿عُقْبَاهَا﴾

﴾*the consequences thereof.*﴿ Ibn 'Abbās said, "Allāh does not fear any consequences from anyone else."[2] Mujāhid, Al-Ḥasan, Bakr bin 'Abdullāh Al-Muzani and others all said the same.[3]

This is the end of the *Tafsīr* of *Sūrat Ash-Shams*, and all praise and thanks are due to Allāh.

[1] Aṭ-Ṭabari 24:460.

[2] Aṭ-Ṭabari 24:416.

[3] Aṭ-Ṭabari 24:461.

The *Tafsīr* of *Sūrat Al-Layl* (Chapter - 92)

Which was revealed in Makkah

The Recitation of *Sûrat Al-Layl* in the *'Ishā'* Prayer

The statement of the Prophet ﷺ to Mu'ādh has already preceded, where he said,

«فَهَلَّا صَلَّيْتَ بِـ﴿سَبِّحِ اسْمَ رَبِّكَ الْأَعْلَى﴾ ﴿وَالشَّمْسِ وَضُحَاهَا﴾ ﴿وَاللَّيْلِ إِذَا يَغْشَى﴾»

«Why did you not pray with (the recitation of) ﴾Glorify the Name of your Lord the Most High﴿ (87), and *﴾By the sun and Ḍuḥāhā﴿* (91), and *﴾By the night as it envelops?﴿* (92)»[1]

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

﴿وَاللَّيْلِ إِذَا يَغْشَىٰ ﴿١﴾ وَالنَّهَارِ إِذَا تَجَلَّىٰ ﴿٢﴾ وَمَا خَلَقَ الذَّكَرَ وَالْأُنثَىٰ ﴿٣﴾ إِنَّ سَعْيَكُمْ لَشَتَّىٰ ﴿٤﴾ فَأَمَّا مَنْ أَعْطَىٰ وَاتَّقَىٰ ﴿٥﴾ وَصَدَّقَ بِالْحُسْنَىٰ ﴿٦﴾ فَسَنُيَسِّرُهُ لِلْيُسْرَىٰ ﴿٧﴾ وَأَمَّا مَن بَخِلَ وَاسْتَغْنَىٰ ﴿٨﴾ وَكَذَّبَ بِالْحُسْنَىٰ ﴿٩﴾ فَسَنُيَسِّرُهُ لِلْعُسْرَىٰ ﴿١٠﴾ وَمَا يُغْنِي عَنْهُ مَالُهُ إِذَا تَرَدَّىٰ ﴿١١﴾﴾

﴾1. By the night as it envelops.﴿

﴾2. By the day as it appears.﴿

﴾3. By Him Who created male and female.﴿

﴾4. Certainly, your efforts and deeds are diverse.﴿

﴾5. As for him who gives and has Taqwā,﴿

﴾6. And believes in Al-Ḥusnā.﴿

﴾7. We will make smooth for him the path of ease.﴿

﴾8. But he who is greedy and thinks himself self-sufficient,﴿

﴾9. And denies Al-Ḥusnā.﴿

﴾10. We will make smooth for him the path to evil.﴿

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[1] *Fatḥ Al-Bārī* 2:234, and Muslim 1:340.

﴾11. *And what will his wealth avail him when he goes down (in destruction)?*﴿

Swearing by the Diversity of Mankind in Their Efforts and informing of the Different Results of that

Allāh swears by saying:

﴿وَالَّيْلِ إِذَا يَغْشَىٰ﴾

﴾*By the night as it envelops.*﴿ meaning, when it covers the creation with its darkness.

﴿وَالنَّهَارِ إِذَا تَجَلَّىٰ﴾

﴾*By the day as it appears.*﴿ meaning, with its light and its radiance.

﴿وَمَا خَلَقَ الذَّكَرَ وَالْأُنثَىٰ﴾

﴾*By Him Who created male and female.*﴿ This is similar to Allāh's saying,

﴿وَخَلَقْنَاكُمْ أَزْوَاجًا﴾

﴾*And We have created you in pairs.*﴿ (78:8)

It is also similar to His saying,

﴿وَمِن كُلِّ شَيْءٍ خَلَقْنَا زَوْجَيْنِ﴾

﴾*And of everything We have created pairs.*﴿ (51:49)

And just as these things that are being sworn by are opposites, likewise that which this swearing is about are opposing things. This is why Allāh says,

﴿إِنَّ سَعْيَكُمْ لَشَتَّىٰ﴾

﴾*Certainly, your efforts and deeds are diverse.*﴿

meaning, the actions of the servants that they have performed are also opposites and diverse. Therefore, there are those who do good and there are those who do evil. Allāh then says,

﴿فَأَمَّا مَنْ أَعْطَىٰ وَاتَّقَىٰ﴾

﴾*As for him who gives and has Taqwā.*﴿

meaning, he gives what he has been commanded to give and he fears Allāh in his affairs.

﴿وَصَدَّقَ بِالْحُسْنَىٰ ﴿٦﴾﴾

﴾*And believes in Al-Ḥusnā.*﴿ meaning, in the compensation for that. This was said by Qatādah.[1] Khuṣayf said, "In the reward."

Then Allāh says,

﴿فَسَنُيَسِّرُهُ لِلْيُسْرَىٰ ﴿٧﴾﴾

﴾*We will make smooth for him the path of ease.*﴿ Ibn 'Abbās said, "Meaning for goodness."[2] Thus, Allāh says,

﴿وَأَمَّا مَنۢ بَخِلَ﴾

﴾*But he who is greedy*﴿ meaning, with that which he has.

﴿وَاسْتَغْنَىٰ ﴿٨﴾﴾

﴾*and thinks himself self-sufficient,*﴿ 'Ikrimah reported that Ibn 'Abbās said, "This means he is stingy with his wealth and considers himself to be in no need of his Lord, the Mighty and Majestic."[3] This was recorded by Ibn Abi Ḥatim.

﴿وَكَذَّبَ بِالْحُسْنَىٰ ﴿٩﴾﴾

﴾*And denies Al-Ḥusnā.*﴿ meaning, the recompense in the abode of the Hereafter.

﴿فَسَنُيَسِّرُهُ لِلْعُسْرَىٰ ﴿١٠﴾﴾

﴾*We will make smooth for him the path to evil.*﴿

meaning, the path of evil. This is as Allāh says,

﴿وَنُقَلِّبُ أَفْـِٔدَتَهُمْ وَأَبْصَـٰرَهُمْ كَمَا لَمْ يُؤْمِنُوا۟ بِهِۦٓ أَوَّلَ مَرَّةٍ وَنَذَرُهُمْ فِى طُغْيَـٰنِهِمْ يَعْمَهُونَ ﴿١١٠﴾﴾

﴾*And We shall turn their hearts and their eyes away, as they refused to believe therein for the first time, and We shall leave them in their trespass to wander blindly.*﴿ (6:110)

And there are many *Āyāt* with this meaning, proving that Allāh rewards those who intend good with success, while

[1] Aṭ-Ṭabari 24:470.

[2] *Ad-Durr Al-Manthūr* 8:535.

[3] Aṭ-Ṭabari 24:472.

whoever intends evil is abandoned, and all of this is in accordance with a preordained decree. There are also many *Ḥadīths* that prove this.

The Narration of Abu Bakr Aṣ-Ṣiddīq

Imām Aḥmad recorded from Abu Bakr that he said to the Messenger of Allāh ﷺ, "O Messenger of Allāh! Do we act according to what has already been decided, or is the matter just beginning (i.e., still undecided)?" He replied,

«بَلْ عَلَى أَمْرٍ قَدْ فُرِغَ مِنْهُ»

«*Indeed it is according to what has already been decided.*»

Then Abu Bakr said, "Then what (good) are deeds, O Messenger of Allah?" He replied,

«كُلٌّ مُيَسَّرٌ لِمَا خُلِقَ لَهُ»

«*Everyone will find it easy to do such deeds that will lead him to what he was created for.*»[1]

The Narration of 'Ali

Al-Bukhārī recorded from 'Ali bin Abi Ṭālib that they (the Companions) were with the Messenger of Allāh ﷺ at the cemetery of Baqī' Al Gharqad for a funeral, when the Prophet ﷺ said,

«مَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا وَقَدْ كُتِبَ مَقْعَدُهُ مِنَ الْجَنَّةِ وَمَقْعَدُهُ مِنَ النَّارِ»

«*There is none among you except that his place has already been written, a seat in Paradise and a seat in the Hellfire.*»

They said, "O Messenger of Allāh! Should we depend on this?" He replied,

«اعْمَلُوا، فَكُلٌّ مُيَسَّرٌ لِمَا خُلِقَ لَهُ»

«*Perform deeds for everyone will have the deeds of what he was created for (Paradise or Hell) made easy for him.*» Then he recited the *Āyah*

﴿فَأَمَّا مَنْ أَعْطَى وَاتَّقَى - وَصَدَّقَ بِالْحُسْنَى - فَسَنُيَسِّرُهُ لِلْيُسْرَى﴾

[1] Aḥmad 1:5. Similar with Muslim, no. 17 in the Book of Faith.

﴾*As for him who gives and has Taqwā, and believes in Al-Ḥusnā. We will make smooth for him the path of ease.*﴿"[1]

until the *Āyah*:

﴾لِلْعُسْرَىٰ﴿

﴾*the path to evil*﴿

He (Imām Al-Bukhārī) also recorded another similar narration from 'Alī bin Abī Ṭālib in which he said, "We were at a funeral in the cemetery of Baqī' Al-Gharqad when the Messenger of Allāh ﷺ came and sat down. So we came and sat around him and he had a stick with him. Then he bowed his head and he began to scratch the ground with his stick. He then said,

«مَا مِنْكُمْ مِنْ أَحَدٍ - أَوْ مَا مِنْ نَفْسٍ مَنْفُوسَةٍ - إِلَّا كُتِبَ مَكَانُهَا مِنَ الْجَنَّةِ وَالنَّارِ، وَإِلَّا قَدْ كُتِبَتْ شَقِيَّةً أَوْ سَعِيدَةً»

«*There is not anyone among you – or is not a single soul (that has been created) – except that his place has been written in Paradise or in the Fire, and it has been written that he will be miserable or happy.*»

A man said, "O Messenger of Allāh! Should we just depend on what has been written for us and give up performing deeds? For whoever of us is of the people of happiness then he will be of the people of happiness, and whoever among us is of the people of misery then he will be of the people of misery." The Prophet ﷺ replied,

«أَمَّا أَهْلُ السَّعَادَةِ فَيُيَسَّرُونَ لِعَمَلِ أَهْلِ السَّعَادَةِ، وَأَمَّا أَهْلُ الشَّقَاءِ فَيُيَسَّرُونَ إِلَى عَمَلِ أَهْلِ الشَّقَاءِ، ثُمَّ قَرَأَ:

«*Those people who are the people of happiness, they will have the deeds of the people of happiness made easy for them. And those people who are the people of misery, they will have the deeds of the people of misery made easy for them.*» Then he recited the *Āyah*:

﴾فَأَمَّا مَنْ أَعْطَىٰ وَاتَّقَىٰ ۝ وَصَدَّقَ بِالْحُسْنَىٰ ۝ فَسَنُيَسِّرُهُ لِلْيُسْرَىٰ ۝ وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَىٰ ۝ وَكَذَّبَ بِالْحُسْنَىٰ ۝ فَسَنُيَسِّرُهُ لِلْعُسْرَىٰ ۝﴿

[1] *Fath Al-Bārī* 8:578, 579.

﴿As for him who gives and has Taqwā, and believes in Al-Ḥusnā. We will make smooth for him the path of ease (goodness). But he who is greedy and thinks himself self-sufficient, and belies Al-Ḥusnā. We will make smooth for him the path to evil.﴾»[1]

The other compilers of the Group have also recorded this *Ḥadīth*.[2]

The Narration of 'Abdullāh bin 'Umar

Imām Aḥmad recorded from Ibn 'Umar that 'Umar said, "O Messenger of Allāh! Do you think that the deeds that we do are a matter that is already predetermined or are they something just beginning or new?" The Prophet ﷺ replied,

«فِيمَا قَدْ فُرِغَ مِنْهُ، فَاعْمَلْ يَا ابْنَ الْخَطَّابِ، فَإِنَّ كُلًّا مُيَسَّرٌ، أَمَّا مَنْ كَانَ مِنْ أَهْلِ السَّعَادَةِ فَإِنَّهُ يَعْمَلُ لِلسَّعَادَةِ، وَأَمَّا مَنْ كَانَ مِنْ أَهْلِ الشَّقَاءِ فَإِنَّهُ يَعْمَلُ لِلشَّقَاءِ»

«It is something that has already been predetermined. Therefore, work deeds, O son of Al-Khaṭṭāb! For verily, each person will have things made easy for him. So whoever is from the people of happiness, then he will work deeds for happiness, and whoever is from the people of misery, then he will work deeds for misery.»"[3]

This *Ḥadīth* has been recorded by At-Tirmidhī in the Book of *Al-Qadar* and he said "*Ḥasan Ṣaḥīḥ*."[4]

Another *Ḥadīth* Narrated by Jābir

Ibn Jarīr recorded from Jābir bin 'Abdullāh that he said, "O Messenger of Allāh! Are we performing deeds for something that has already been predetermined or is the matter based upon what we are just doing (now)?" The Prophet ﷺ replied,

«الْأَمْرُ قَدْ فُرِغَ مِنْهُ»

[1] *Fatḥ Al-Bārī* 8:579.

[2] Muslim no. 2039, 2040, Abu Dāwud 5:68, *Tuḥfat Al-Aḥwadhī* 6:340, and 9:270, An-Nasā'ī in *Al-Kubrā* 6:516, 517, and Ibn Majah 1:30.

[3] Aḥmad 2:52.

[4] *Tuḥfat Al-Aḥwadhī* 6:933.

«*It is a matter that has been predetermined.*»

Then Surāqah said, "Then what is the purpose of deeds?" The Messenger of Allāh ﷺ then said,

«كُلُّ عَامِلٍ مُيَسَّرٌ لِعَمَلِهِ»

«*Everyone who does deeds will have his deeds made easy for him.*»[1]

Muslim also recorded this *Hadīth*.[2]

Ibn Jarīr recorded from 'Āmir bin 'Abdullāh bin Az-Zubayr that he said, "Abu Bakr used to free servants upon their acceptance of Islām in Makkah. He used to free the elderly and the women when they accepted Islam. So his father said to him, 'O my son! I see that you are freeing people who are weak. But if you freed strong men they could stand with you, defend you and protect you.' Abu Bakr replied, 'O my father! I only want – and I think he said – what is with Allāh.' Some people of my family have told me this *Āyah* was revealed about him:

﴿فَأَمَّا مَنْ أَعْطَىٰ وَاتَّقَىٰ ﴿٥﴾ وَصَدَّقَ بِالْحُسْنَىٰ ﴿٦﴾ فَسَنُيَسِّرُهُ لِلْيُسْرَىٰ ﴿٧﴾﴾

﴾*As for him who gives and has Taqwā, and believes in Al-Husnā, We will make smooth for him the path of ease.*﴿"[3]

Then Allāh says,

﴿وَمَا يُغْنِي عَنْهُ مَالُهُ إِذَا تَرَدَّىٰ ﴿١١﴾﴾

﴾*And what will his wealth avail him when he goes down?*﴿

Mujāhid said, "This means when he dies."[4] Abu Ṣāliḥ and Mālik said – narrating from Zayd bin Aslam, "When he goes down into the Fire."[5]

﴿إِنَّ عَلَيْنَا لَلْهُدَىٰ ﴿١٢﴾ وَإِنَّ لَنَا لَلْآخِرَةَ وَالْأُولَىٰ ﴿١٣﴾ فَأَنذَرْتُكُمْ نَارًا تَلَظَّىٰ ﴿١٤﴾ لَا يَصْلَاهَا إِلَّا الْأَشْقَى ﴿١٥﴾ الَّذِي كَذَّبَ وَتَوَلَّىٰ ﴿١٦﴾ وَسَيُجَنَّبُهَا الْأَتْقَى ﴿١٧﴾ الَّذِي يُؤْتِي مَالَهُ يَتَزَكَّىٰ ﴿١٨﴾ وَمَا لِأَحَدٍ عِندَهُ مِن نِّعْمَةٍ تُجْزَىٰ ﴿١٩﴾ إِلَّا ابْتِغَاءَ وَجْهِ رَبِّهِ الْأَعْلَىٰ ﴿٢٠﴾ وَلَسَوْفَ يَرْضَىٰ ﴿٢١﴾﴾

[1] Aṭ-Ṭabari 24:475.
[2] Muslim 4:2041.
[3] Aṭ-Ṭabari 24:473. There are some deficiencies in these narrations.
[4] Aṭ-Ṭabari 24:476.
[5] Aṭ-Ṭabari 24:476, and Al-Qurṭubi 20:85.

﴿12. Truly, on Us is (to give) guidance.﴾

﴿13. And truly, unto Us (belong) the last (Hereafter) and the first (this world).﴾

﴿14. Therefore I have warned you of a Fire Talazzā.﴾

﴿15. None shall enter it save the most wretched.﴾

﴿16. Who denies and turns away.﴾

﴿17. And those with Taqwā will be far removed from it.﴾

﴿18. He who gives of his wealth for self-purification.﴾

﴿19. And who has (in mind) no favor from anyone to be paid back.﴾

﴿20. Except to seek the Face of his Lord, the Most High.﴾

﴿21. He, surely, will be pleased.﴾

The Matter of Guidance and other than it is in the Hand of Allāh, and Allāh's Warning about the Hellfire

Qatādah said,

﴿إِنَّ عَلَيْنَا لَلْهُدَىٰ﴾

﴿Truly, on Us is (to give) guidance.﴾

"This means, We will explain what is lawful and what is prohibited."[1] Others have said that it means, "Whoever traverses upon the path of guidance, then he will reach Allāh (i.e., in the Hereafter)." They consider this *Āyah* like Allāh's saying,

﴿وَعَلَى ٱللَّهِ قَصْدُ ٱلسَّبِيلِ﴾

﴿And upon Allāh is the responsibility to explain the Straight path.﴾ (16:9)

This has been mentioned by Ibn Jarīr.[2]

Allāh said;

﴿وَإِنَّ لَنَا لَلْآخِرَةَ وَٱلْأُولَىٰ﴾

﴿And truly, unto Us (belong) the last (Hereafter) and the first (this world).﴾

[1] At-Ṭabari 24:477.

[2] At-Ṭabari 24:477.

This means, 'they both belong to Us and I (Allāh) am in complete control of them.' Then Allāh says,

﴿فَأَنذَرْتُكُمْ نَارًا تَلَظَّىٰ﴾

﴾Therefore I have warned you of a Fire Talaẓẓā.﴿

Mujāhid said, "Blazing."[1] Imām Aḥmad recorded from Simāk bin Ḥarb that he heard An-Nu'mān bin Bashīr giving a sermon, in which he said, "I heard the Messenger of Allāh ﷺ giving a sermon, in which he said:

«أَنْذَرْتُكُمُ النَّارَ»

«I have warned you of the Fire.»

And he said it in such a voice that if a man was in the marketplace he could hear it from where I am standing now. And he said it (with such force) that the garment that was on his shoulder fell down to his feet."[2]

Imām Aḥmad recorded from Abu Isḥāq that he heard An-Nu'mān bin Bashīr giving a sermon, in which he said, "I heard the Messenger of Allāh ﷺ saying,

«إِنَّ أَهْوَنَ أَهْلِ النَّارِ عَذَابًا يَوْمَ الْقِيَامَةِ رَجُلٌ تُوضَعُ فِي أَخْمَصِ قَدَمَيْهِ جَمْرَتَانِ يَغْلِي مِنْهُمَا دِمَاغُهُ»

«Verily, the person to be punished lightest of the people of the Fire on the Day of Judgement will be a man who will have placed on the soles of his feet two coals that will cause his brain to boil.»"[3] Imām Al-Bukhāri also recorded this narration.[4]

Muslim recorded that Abu Isḥāq narrated from An-Nu'mān bin Bashīr that the Messenger of Allah ﷺ said,

«إِنَّ أَهْوَنَ أَهْلِ النَّارِ عَذَابًا مَنْ لَهُ نَعْلَانِ وَشِرَاكَانِ مِنْ نَارٍ يَغْلِي مِنْهُمَا دِمَاغُهُ كَمَا يَغْلِي الْمِرْجَلُ، مَا يَرَى أَنَّ أَحَدًا أَشَدُّ مِنْهُ عَذَابًا، وَإِنَّهُ لَأَهْوَنُهُمْ عَذَابًا»

«Verily, the lightest punishment received by the people of the

[1] Aṭ-Ṭabari 24:477.

[2] Aḥmad 4:272.

[3] Aḥmad 4:274.

[4] *Fatḥ Al-Bāri* 11:424.

Hellfire will be a man who will have two sandals whose straps will be made of fire that will cause his brain to boil just as a cauldron boils. Yet he will not think that anyone is receiving a torment more severe than him, even though he will be receiving the lightest punishment of them.»[1]

Allāh says,

﴿لَا يَصْلَىٰهَآ إِلَّا ٱلْأَشْقَى﴾

﴿*None shall enter it save the most wretched.*﴾ meaning, none will enter surrounded by it on all sides except the most wretched. Then Allāh explains who this (the most wretched) is by His saying,

﴿ٱلَّذِى كَذَّبَ﴾

﴿*Who denies*﴾ meaning, in his heart.

﴿وَتَوَلَّىٰ﴾

﴿*and turns away.*﴾ meaning, from acting with his limbs and performing deeds according to their pillars.

Imām Aḥmad recorded from Abu Hurayrah that the Messenger of Allah ﷺ said,

«كُلُّ أُمَّتِي يَدْخُلُ الْجَنَّةَ يَوْمَ الْقِيَامَةِ إِلَّا مَنْ أَبَى»

«*All of my followers will enter Paradise on the Day of Judgement except for whoever refuses.*»

They (the Companions) said, "Who would refuse, O Messenger of Allāh?" He replied,

«مَنْ أَطَاعَنِي دَخَلَ الْجَنَّةَ، وَمَنْ عَصَانِي فَقَدْ أَبَى»

«*Whoever obeys me, he will enter Paradise, and whoever disobeys me, then he has refused.*»[2] Al-Bukhāri also recorded this *Hadīth*.[3]

Allāh then says,

﴿وَسَيُجَنَّبُهَا ٱلْأَتْقَى﴾

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[1] Muslim 1:196.

[2] Aḥmad 2:361.

[3] *Fatḥ Al-Bāri* 13:263.

﴿*And those with Taqwā will be far removed from it.*﴾

meaning, the righteous, pure, most pious person will be saved from the Fire. Then He explains who he is by His saying,

﴿الَّذِى يُؤْتِى مَالَهُ يَتَزَكَّى ﴿١٨﴾﴾

﴿*He who gives of his wealth for self-purification.*﴾

meaning, he spends his wealth in obedience of his Lord in order to purify himself, his wealth and whatever Allāh has bestowed upon him of religion and worldly things.

﴿وَمَا لِأَحَدٍ عِندَهُ مِن نِّعْمَةٍ تُجْزَى ﴿١٩﴾﴾

﴿*And who has (in mind) no favor from anyone to be paid back.*﴾

meaning, giving his wealth is not done so that he may gain some favor from someone wherein they return some good to him, and therefore he gives to get something in return. He only spends his wealth

﴿ابْتِغَاءَ وَجْهِ رَبِّهِ الْأَعْلَى ﴿٢٠﴾﴾

﴿*to seek the Face of his Lord, the Most High*﴾

meaning, hoping to attain the blessing of seeing Him in the final abode in the Gardens of Paradise. Allāh then says,

﴿وَلَسَوْفَ يَرْضَى ﴿٢١﴾﴾

﴿*He, surely, will be pleased.*﴾ meaning, indeed those with these characteristics will be pleased.

The Cause of this Revelation and the Virtue of Abu Bakr

Many of the scholars of *Tafsīr* have mentioned that these *Āyāt* were revealed about Abu Bakr Aṣ-Ṣiddīq. Some of them even mentioned that there is a consensus among the Qur'ānic commentators concerning this. There is no doubt that he is included in the meaning of these *Āyāt*, and that he is the most deserving of the *Ummah* to be described with these characteristics in general, for indeed, the wording of these *Āyāt* is general. As in Allāh's saying,

﴿وَسَيُجَنَّبُهَا الْأَتْقَى ﴿١٧﴾ الَّذِى يُؤْتِى مَالَهُ يَتَزَكَّى ﴿١٨﴾ وَمَا لِأَحَدٍ عِندَهُ مِن نِّعْمَةٍ تُجْزَى ﴿١٩﴾﴾

﴿*And those with Taqwā will be far removed from it. He who*

gives of his wealth for self-purification. And who has (in mind) no favor from anyone to be paid back.﴿

However, he (Abu Bakr) was the first and foremost of this *Ummah* to have all of these characteristics and other praiseworthy characteristics as well. For verily, he was truthful, pious, generous, charitable, and he always spent his wealth in obedience of His Master (Allāh) and in aiding the Messenger of Allāh ﷺ. How many *Dirhams* and *Dinārs* did he spend seeking the Face of His Most Noble Lord. And did not consider any of the people as owning him some favor that he needed to get compensation for. Rather, his virtue and kindness was even shown towards leaders and chiefs from all the other tribes as well. This is why 'Urwah bin Mas'ūd, who was the chief of the Thaqīf tribe, said to him on the day of the Treaty of Ḥudaybiyyah, "By Allāh, if I did not owe you a debt, which I have not paid you back for, I would have responded to you (i.e., your call to Islām)." Abu Bakr Aṣ-Ṣiddīq became angry with him for saying such a thing (i.e., I owe you something). So if this was his position with the chiefs of the Arabs and the heads of the tribes, then what about those other than them. Thus, Allāh says,

﴿وَمَا لِأَحَدٍ عِندَهُۥ مِن نِّعْمَةٍ تُجْزَىٰٓ ۝ إِلَّا ٱبْتِغَآءَ وَجْهِ رَبِّهِ ٱلْأَعْلَىٰ ۝ وَلَسَوْفَ يَرْضَىٰ ۝﴾

﴾*And who has (in mind) no favor from anyone to be paid back. Except to seek the Face of his Lord, the Most High. He, surely, will be pleased.*﴿

And in the Two *Ṣaḥīḥs* it is recorded that the Messenger of Allāh ﷺ said,

«مَنْ أَنْفَقَ زَوْجَيْنِ فِي سَبِيلِ اللهِ دَعَتْهُ خَزَنَةُ الْجَنَّةِ يَاعَبْدَ اللهِ، هَذَا خَيْرٌ»

«*Whoever equipped two riding animals in the way of Allāh, the Gatekeepers of Paradise will call to him saying, "O servant of Allāh! This is good."*»

So Abu Bakr said, "O Messenger of Allāh! The one who is called from them will not have any need. Will there be anyone who will be called from all of them?" The Prophet ﷺ replied,

«نَعَمْ، وَأَرْجُو أَنْ تَكُونَ مِنْهُمْ»

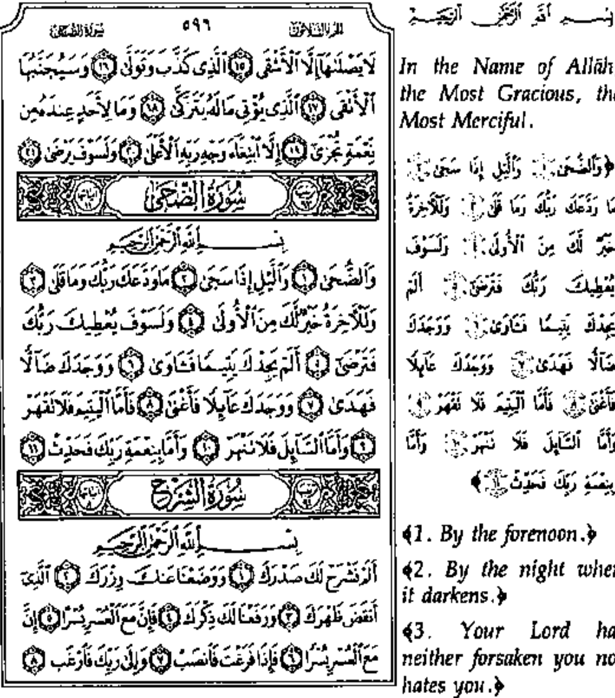
﴾*Yes, and I hope that you will be one of them.*﴿[1]

This is the end of the *Tafsīr* of *Sūrat Al-Layl*, and all praise and thanks are due to Allāh.

[1] *Fath Al-Bāri* 7:23, and Muslim 2:712.

The *Tafsīr* of *Sūrat Aḍ-Ḍuḥā* (Chapter - 93)

Which was revealed in Makkah



الجزء الثلاثون ٥٩٦ سورة الضحى

لَا يَصْلَىٰهَآ إِلَّا ٱلْأَشْقَى ﴿١٥﴾ ٱلَّذِى كَذَّبَ وَتَوَلَّىٰ ﴿١٦﴾ وَسَيُجَنَّبُهَا
ٱلْأَتْقَى ﴿١٧﴾ ٱلَّذِى يُؤْتِى مَالَهُۥ يَتَزَكَّىٰ ﴿١٨﴾ وَمَا لِأَحَدٍ عِندَهُۥ مِن
نِّعْمَةٍ تُجْزَىٰٓ ﴿١٩﴾ إِلَّا ٱبْتِغَآءَ وَجْهِ رَبِّهِ ٱلْأَعْلَىٰ ﴿٢٠﴾ وَلَسَوْفَ يَرْضَىٰ ﴿٢١﴾

سُورَةُ الضُّحَىٰ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

وَٱلضُّحَىٰ ﴿١﴾ وَٱلَّيْلِ إِذَا سَجَىٰ ﴿٢﴾ مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ ﴿٣﴾
وَلَلْءَاخِرَةُ خَيْرٌ لَّكَ مِنَ ٱلْأُولَىٰ ﴿٤﴾ وَلَسَوْفَ يُعْطِيكَ رَبُّكَ
فَتَرْضَىٰٓ ﴿٥﴾ أَلَمْ يَجِدْكَ يَتِيمًا فَـَٔاوَىٰ ﴿٦﴾ وَوَجَدَكَ ضَآلًّا
فَهَدَىٰ ﴿٧﴾ وَوَجَدَكَ عَآئِلًا فَأَغْنَىٰ ﴿٨﴾ فَأَمَّا ٱلْيَتِيمَ فَلَا تَقْهَرْ
﴿٩﴾ وَأَمَّا ٱلسَّآئِلَ فَلَا تَنْهَرْ ﴿١٠﴾ وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ ﴿١١﴾

سُورَةُ الشَّرْحِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ ﴿١﴾ وَوَضَعْنَا عَنكَ وِزْرَكَ ﴿٢﴾ ٱلَّذِىٓ
أَنقَضَ ظَهْرَكَ ﴿٣﴾ وَرَفَعْنَا لَكَ ذِكْرَكَ ﴿٤﴾ فَإِنَّ مَعَ ٱلْعُسْرِ يُسْرًا ﴿٥﴾ إِنَّ
مَعَ ٱلْعُسْرِ يُسْرًا ﴿٦﴾ فَإِذَا فَرَغْتَ فَٱنصَبْ ﴿٧﴾ وَإِلَىٰ رَبِّكَ فَٱرْغَب ﴿٨﴾

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

﴿وَٱلضُّحَىٰ ﴿١﴾ وَٱلَّيْلِ إِذَا سَجَىٰ ﴿٢﴾ مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ ﴿٣﴾ وَلَلْءَاخِرَةُ خَيْرٌ لَّكَ مِنَ ٱلْأُولَىٰ ﴿٤﴾ وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰٓ ﴿٥﴾ أَلَمْ يَجِدْكَ يَتِيمًا فَـَٔاوَىٰ ﴿٦﴾ وَوَجَدَكَ ضَآلًّا فَهَدَىٰ ﴿٧﴾ وَوَجَدَكَ عَآئِلًا فَأَغْنَىٰ ﴿٨﴾ فَأَمَّا ٱلْيَتِيمَ فَلَا تَقْهَرْ ﴿٩﴾ وَأَمَّا ٱلسَّآئِلَ فَلَا تَنْهَرْ ﴿١٠﴾ وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ ﴿١١﴾﴾

﴾1. By the forenoon.﴿

﴾2. By the night when it darkens.﴿

﴾3. Your Lord has neither forsaken you nor hates you.﴿

﴾4. And indeed the Hereafter is better for you than the present.﴿

﴾5. And verily, your Lord will give you so that you shall be well-pleased.﴿

﴾6. Did He not find you an orphan and gave you a refuge?﴿

﴾7. *And He found you unaware and guided you?*﴿

﴾8. *And He found you poor and made you rich?*﴿

﴾9. *Therefore, treat not the orphan with oppression.*﴿

﴾10. *And repulse not the one who asks.*﴿

﴾11. *And proclaim the grace of your Lord.*﴿

The Reason for the Revelation of *Sūrat Aḍ-Ḍuḥā*

Imām Aḥmad recorded from Jundub that he said, "The Prophet ﷺ became ill, so he did not stand for prayer for a night or two. Then a woman came and said, 'O Muḥammad! I think that your devil has finally left you.' So Allāh revealed,

﴿وَالضُّحَىٰ ۝ وَاللَّيْلِ إِذَا سَجَىٰ ۝ مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ ۝﴾

﴾*By the forenoon. By the night when it darkens. Your Lord has neither forsaken you nor hates you.*﴿"[1]

Al-Bukhāri, Muslim, At-Tirmidhi, An-Nasā'ī, Ibn Abi Ḥātim and Ibn Jarīr, all recorded this *Ḥadīth*.[2] This Jundub (who narrated it) is Ibn 'Abdullāh Al-Bajali Al-'Alaqi. In a narration from Al-Aswad bin Qays, he said that he heard Jundub say that Jibrīl was slow in coming to the Messenger of Allāh ﷺ. So the idolators said, "Muḥammad's Lord has abandoned him." So Allāh revealed,

﴿وَالضُّحَىٰ ۝ وَاللَّيْلِ إِذَا سَجَىٰ ۝ مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ ۝﴾

﴾*By the forenoon. By the night when it darkens. Your Lord has neither forsaken you nor hates you.*﴿[3]

﴿وَالضُّحَىٰ ۝ وَاللَّيْلِ إِذَا سَجَىٰ ۝﴾

﴾*By the forenoon. By the night when it darkens.*﴿

Al-'Awfi reported from Ibn 'Abbās, "When the Qur'ān was revealed to the Messenger of Allāh ﷺ, Jibrīl was delayed from coming to him for a number of days (on one occasion).

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[1] Aḥmad 4:312.

[2] *Fatḥ Al-Bāri* 3:11, and 8:580, 581, 619, and Muslim 3:1421, 1422, *Tuḥfat Al-Aḥwadhi* 9:272, An-Nasā'ī in *Al-Kubrā* 6:517, and Aṭ-Ṭabari 24:485, 486.

[3] Aṭ-Ṭabari 24:486.

Therefore, the Messenger of Allāh ﷺ was affected by this. Then the idolators began to say, 'His Lord has abandoned him and hates him.' So Allāh revealed,

﴿مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ﴾

﴾Your Lord has neither forsaken you nor hates you.﴿'[1]

In this, Allāh is swearing by the forenoon and the light that He has placed in it.

﴿وَالَّيْلِ إِذَا سَجَىٰ﴾

﴾By the night when it darkens (Sajā).﴿

meaning, it settles, darkens and overcomes them. This was said by Mujāhid, Qatādah, Aḍ-Ḍaḥḥāk, Ibn Zayd and others. This is a clear proof of the power of the Creator of this (light) and that (darkness). This is as Allāh says,

﴿وَالَّيْلِ إِذَا يَغْشَىٰ وَالنَّهَارِ إِذَا تَجَلَّىٰ﴾

﴾By the night as it envelops. By the Day as it appears.﴿ (92:1-2)

Allāh also says,

﴿فَالِقُ الْإِصْبَاحِ وَجَعَلَ الَّيْلَ سَكَنًا وَالشَّمْسَ وَالْقَمَرَ حُسْبَانًا ذَٰلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ﴾

﴾(He is the) Cleaver of the daybreak. He has appointed the night for resting, and the sun and the moon for reckoning. Such is the measuring of the Almighty, the All-Knowing.﴿ (6:96)

Allāh then says,

﴿مَا وَدَّعَكَ رَبُّكَ﴾

﴾Your Lord has neither forsaken you﴿ meaning, 'He has not abandoned you.'

﴿وَمَا قَلَىٰ﴾

﴾nor hates (Qalā) you.﴿ meaning, 'He does not hate you.'

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[1] Aṭ-Ṭabari 24:484, and Al-Qurṭubi 20:91. See the beginning of this book regarding narrations from Al-'Awfi.

The Hereafter is Better Than This First Life

﴿وَلَلْآخِرَةُ خَيْرٌ لَّكَ مِنَ الْأُولَىٰ﴾

﴾And indeed the Hereafter is better for you than the present.﴿

meaning, the abode of the Hereafter is better for you than this current abode. For this reason the Messenger of Allāh ﷺ used to be the most abstinent of the people concerning the worldly things, and he was the greatest of them in his disregard for worldly matters. This is well known by necessity from his biography. When the Prophet ﷺ was given the choice at the end of his life between remaining in this life forever and then going to Paradise, or moving on to the company of Allāh, he chose that which is with Allāh over this lowly world.

Imām Aḥmad recorded that 'Abdullāh bin Mas'ūd said, "The Messenger of Allāh ﷺ was lying down on a straw mat and it left marks on his side. Then when he woke up he began to rub his side. So I said, 'O Messenger of Allāh! Will you allow us to spread something soft over this straw mat?' He replied,

«مَالِي وَلِلدُّنْيَا، إِنَّمَا مَثَلِي وَمَثَلُ الدُّنْيَا كَرَاكِبٍ ظَلَّ تَحْتَ شَجَرَةٍ ثُمَّ رَاحَ وَتَرَكَهَا»

«I have nothing to do with this world. The parable of me and this world is like a rider who rests in the shade of a tree, then he passes on and leaves it.»"[1]

At-Tirmidhi and Ibn Majah both recorded this *Hadith* by way of Al-Mas'ūdi. At-Tirmidhi said, "*Ḥasan Ṣaḥīḥ.*"[2]

The Numerous Bounties of the Hereafter are waiting for the Messenger of Allāh ﷺ

Then Allāh says,

﴿وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ﴾

﴾And verily, your Lord will give you so that you shall be well-pleased.﴿

meaning, in the final abode Allāh will give him until He pleases him concerning his followers, and in that which He has prepared for him from His generosity. From this will be

[1] Aḥmad 1:391.

[2] *Tuḥfat Al-Aḥwadhi* 7:48, and Ibn Mājah 2:1376.

the River of *Al-Kawthar*, which will have domes of hollowed pearls on its banks, and the mud on its banks will be the strongest frangrance of musk, as will be mentioned.

Imām Abu 'Amr Al-Awzā'ī recorded that Ibn 'Abbās said, "The Messenger of Allāh ﷺ was shown that which his *Ummah* would be blessed with after him, treasure upon treasure. So he was pleased with that. Then Allāh revealed,

﴿وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ ﴿٥﴾﴾

﴾*And verily, your Lord will give you so that you shall be well-pleased.*﴿

So, Allāh will give him in Paradise one million palaces, and each palace will contain whatever he wishes of wives and servants."

This was recorded by Ibn Jarīr and Ibn Abi Ḥātim from his route of transmission.[1] This chain of narration is authentic to Ibn 'Abbās, and statements like this can only be said from that which is *Tawqīf*.[2]

A Mention of some of Allāh's Favors upon the Messenger ﷺ

Enumerating His favors upon His Messenger, Muḥammad ﷺ, Allāh says;

﴿أَلَمْ يَجِدْكَ يَتِيمًا فَآوَىٰ ﴿٦﴾﴾

﴾*Did He not find you an orphan and gave you a refuge?*﴿

This refers to the fact that his father died while his mother was still pregnant with him, and his mother, Āminah bint Wahb died when he was only six years old. After this he was under the guardianship of his grandfather, 'Abdul-Muṭṭalib, until he died when Muḥammad ﷺ was eight years old.

Then his uncle, Abu Ṭālib took responsibility for him and continued to protect him, assist him, elavate his status, honor him, and even restrain his people from harming him when he was forty years of age and Allāh commissioned him with the prophethood. Even with this, Abu Ṭālib continued to follow the religion of his people, worshipping idols.

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[1] Aṭ-Ṭabarī 24:487.

[2] Meaning information that the Prophet ﷺ informed him of.

All of this took place by the divine decree of Allāh and His decree is most excellent. Until Abu Ṭālib died a short time before the *Hijrah*. After this (Abu Talib's death) the foolish and ignorant people of the Quraysh began to attack him, so Allāh chose for him to migrate away from them to the city of Al-Aws and Al-Khazraj among those who helped him (in Al-Madīnah). Allāh caused his *Sunnah* to be spread in the most perfect and complete manner. Then, when he arrived at their city, they gave him shelter, supported him, defended him and fought before him (against the enemies of Islām) – may Allāh be pleased with all of them. All of this was from Allāh's protection for him, guarding over him and caring for him.
Then Allāh says,

﴿وَوَجَدَكَ ضَآلًّا فَهَدَىٰ (٧)﴾

﴾*He found you unaware and guided you?*﴿

This is similar to Allāh's saying,

﴿وَكَذَٰلِكَ أَوْحَيْنَآ إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا مَا كُنتَ تَدْرِى مَا ٱلْكِتَٰبُ وَلَا ٱلْإِيمَٰنُ وَلَٰكِن جَعَلْنَٰهُ نُورًا نَّهْدِى بِهِۦ مَن نَّشَآءُ مِنْ عِبَادِنَا﴾

﴾*And thus We have sent to you a Rūḥ from Our command. you knew not what is the Book, nor what is Faith. But We have made it a light wherewith We guide whosoever of our servants We will...*﴿ (42:52)

Allāh says,

﴿وَوَجَدَكَ عَآئِلًا فَأَغْنَىٰ (٨)﴾

﴾*And He found you poor and made you rich?*﴿

meaning, 'you were poor having dependents, so Allah made you wealthy and independent of all others besides Him.' Thus, Allāh combined for him the two positions: the one who is poor and patient, and the one who is wealthy and thankful. In the Two *Ṣaḥīḥs* it has been recorded from Abu Hurayrah that the Messenger of Allāh ﷺ said,

«لَيْسَ الْغِنَى عَنْ كَثْرَةِ الْعَرَضِ، وَلَكِنَّ الْغِنَى غِنَى النَّفْسِ»

«*Wealth is not determined by abundance of possessions, but*

wealth is the richness of the soul.»[1]

In *Sahih Muslim*, it is recorded from 'Abdullāh bin 'Amr that the Messenger of Allāh ﷺ said,

«قَدْ أَفْلَحَ مَنْ أَسْلَمَ وَرُزِقَ كَفَافًا وَقَنَّعَهُ اللهُ بِمَا آتَاهُ»

«*Whoever accepts Islām, is provided with his basic needs, and Allāh makes him content with what He has given him, then he will be successful.*»[2]

How should this Bounty be responded to?

Then Allāh says,

﴿فَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ ۝﴾

﴿*Therefore, treat not the orphan with oppression.*﴾ meaning, 'just as you were an orphan and Allāh sheltered you, then do not oppress the orphan.' In other words, 'do not humiliate him, scorn him or despise him. Rather, you should be kind and gentle to him.' Qatādah said, "Be like a merciful father to the orphan."[3]

﴿وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ ۝﴾

﴿*And repulse not the one who asks.*﴾ meaning, 'just as you were astray and Allāh guided you, then do not scorn the one who asks for knowledge seeking to be guided.' Ibn Ishāq said,

﴿وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ ۝﴾

﴿*And repulse not the one who asks.*﴾ "This means do not be oppressive, arrogant, wicked, or mean to the weak among Allāh's servants." Qatādah said, "This means respond to the poor with mercy and gentleness."[4]

﴿وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ ۝﴾

﴿*And procalim the grace of your Lord.*﴾

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[1] *Fath Al-Bāri* 11:276, and Muslim 2:726 with this chain of narration and another chain as well.

[2] Muslim 2:730.

[3] Al-Qurtubi 20:100.

[4] Al-Baghawi 4:500.

meaning, 'just as you were poor and needy, and Allāh made you wealthy, then tell about Allāh's favor upon you.'
Abu Dawud recorded from Abu Hurayrah that the Prophet ﷺ said,

«لَا يَشْكُرُ اللهَ مَنْ لَا يَشْكُرُ النَّاسَ»

«Whoever is not thankful to the people, then he is not thankful to Allāh.»[1]

At-Tirmidhi also recorded this *Hadīth* and he said, "*Ṣaḥīḥ*".[2]

Abu Dāwud recorded from Jābir that the Prophet ﷺ said,

«مَنْ أُبْلِيَ بَلَاءً فَذَكَرَهُ فَقَدْ شَكَرَهُ، وَمَنْ كَتَمَهُ فَقَدْ كَفَرَهُ»

«Whoever overcomes some test (i.e., calamity) and mentions it (to others), then he is indeed thankful. And whoever conceals it, then indeed he was ungrateful.»[3]

Abu Dāwud was alone in recording this *Ḥadīth*.

This is the end of the *Tafsīr* of *Sūrat Aḍ-Ḍuḥā*, and unto Allāh is due all praise and thanks.

[1] Abu Dāwud 5:157.

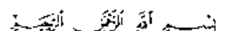
[2] *Tuḥfat Al-Aḥwadhi* 6:87.

[3] Abu Dāwud 5:159.

The *Tafsīr* of *Sūrah Alam Nashraḥ* (*Sūrat Ash-Sharḥ*)

(Chapter - 94)

Which was revealed in Makkah



In the Name of Allāh, the Most Gracious, the Most Merciful.

﴿أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ (١) وَوَضَعْنَا عَنكَ وِزْرَكَ (٢) الَّذِى أَنقَضَ ظَهْرَكَ (٣) وَرَفَعْنَا لَكَ ذِكْرَكَ (٤) فَإِنَّ مَعَ الْعُسْرِ يُسْراً (٥) إِنَّ مَعَ الْعُسْرِ يُسْراً (٦) فَإِذَا فَرَغْتَ فَانصَبْ (٧) وَإِلَى رَبِّكَ فَارْغَبْ (٨)﴾

﴾1. Have We not opened your breast for you?﴿

﴾2. And removed from you your burden.﴿

﴾3. Which weighed down your back?﴿

﴾4. And have We not raised high your fame?﴿

﴾5. Verily, along with every hardship is relief,﴿

﴾6. Verily, along with every hardship is relief.﴿

﴾7. So when you have finished, devote yourself to Allāh's worship.﴿

﴾8. And to your Lord turn intentions and hopes.﴿

The Meaning of opening the Breast

Allāh says,

﴿أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ (١)﴾

﴾Have We not opened your breast for you?﴿ meaning, 'have We not opened your chest for you.' This means, 'We illuminated it, and We made it spacious, vast and wide.' This is as Allāh says,

﴿فَمَن يُرِدِ اللَّهُ أَن يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلإِسْلَـمِ﴾

﴾And whomsoever Allāh wills to guide, He opens his breast to

Islām.﴾ (6:125)

And just as Allāh expanded his chest, He also made His Law vast, wide, accommodating and easy, containing no difficulty, hardship or burden.

A Discussion of Allāh's Favor upon His Messenger ﷺ

Concerning Allāh's statement,

﴿وَوَضَعْنَا عَنكَ وِزْرَكَ﴾

﴾*And removed from you your burden.*﴿ This means

﴿لِيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِن ذَنبِكَ وَمَا تَأَخَّرَ﴾

﴾*That Allāh may forgive you your sins of the past and the future.*﴿ (48:2)

﴿الَّذِى أَنقَضَ ظَهْرَكَ﴾

﴾*Which weighed down your back?*﴿ *Al-Inqāḍ* means the sound. And more than one of the Salaf has said concerning Allāh's saying,

﴿الَّذِى أَنقَضَ ظَهْرَكَ﴾

﴾*Which weighed down your back?*﴿ meaning, 'its burden weighed heavy upon you.'

The Meaning of raising the Fame of the Prophet ﷺ

Allāh then said,

﴿وَرَفَعْنَا لَكَ ذِكْرَكَ﴾

﴾*And have We not raised high your fame?*﴿ Mujāhid said, "I (Allāh) am not remembered except that you are remembered with Me: I bear witness that there is no God worthy of worship except Allāh, and that Muḥammad is the Messenger of Allāh."[1]

Qatādah said, "Allāh raised his fame in this life and in the Hereafter. There is no one who gives a sermon, declares the Testimony of Faith (*Shahādah*), or prays a prayer (*Ṣalāh*) except that he proclaims it: I bear witness that there is no God worthy of worship except Allāh, and that Muḥammad is

[1] Aṭ-Ṭabarī 24:494.

the Messenger of Allāh."[1]

Ease after Difficulty

Concerning Allāh's saying,

﴿فَإِنَّ مَعَ الْعُسْرِ يُسْرًا ۝ إِنَّ مَعَ الْعُسْرِ يُسْرًا ۝﴾

﴾*Verily along with every hardship is relief. Verily along with every hardship is relief.*﴿

Allāh informs that with difficulty there is ease, and then he reaffirms this information (by repeating it).

The Command to remember Allāh during Spare Time

Allāh says,

﴿فَإِذَا فَرَغْتَ فَانصَبْ ۝ وَإِلَىٰ رَبِّكَ فَارْغَب ۝﴾

﴾*So when you have finished, devote yourself to Allāh's worship. And to your Lord turn intentions and hopes.*﴿

meaning, 'when you have completed your worldy affairs and its tasks, and you have broken away from its routine, then get up to perform the worship, and stand for it with zeal, complete devotion and purify your intention and desire for your Lord.' Similar to this is the Prophet's statement in a *Ḥadīth* that is agreed-upon to be authentic,

«لَا صَلَاةَ بِحَضْرَةِ الطَّعَامِ، وَلَا هُوَ يُدَافِعُهُ الْأَخْبَثَانِ»

«*There is no prayer when the food is served, nor when the two foul things (excrement and urine) are pressing a person.*»[2]

The Prophet ﷺ also said,

«إِذَا أُقِيمَتِ الصَّلَاةُ وَحَضَرَ الْعَشَاءُ فَابْدَءُوا بِالْعَشَاءِ»

«*When the prayer has started and the dinner has been served, then begin with dinner.*»[3]

Mujāhid said concerning this *Āyah*, "When you are free from the worldy affairs, and you have stood to pray, then stand up

[1] Aṭ-Ṭabari 24:494.

[2] Muslim 1:393.

[3] *Fatḥ Al-Bāri* 9:498.

for your Lord."[1]

This is the end of the *Tafsīr* of *Sūrah Alam Nashrah* and all praise and blessings are due to Allāh

[1] At-Ṭabari 24:497.

The *Tafsīr* of *Sūrah Wat-Tīn waz-Zaytūn* (Chapter - 95)

Which was revealed in Makkah

The Recitation of *Sūrat At-Tīn* in the Prayer while traveling

Mālik and Shu'bah narrated from 'Ādi bin Thābit, who narrated that Al-Barā' bin 'Āzib said, "The Prophet ﷺ used to recite in one of his *Rak'ahs* while traveling *'At-Tīn waz-Zaytūn'* (*Sūrat At-Tīn*), and I have never heard anyone with a nicer voice or recitation than him." The Group has recorded this *Ḥadīth* in their books.[1]

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

﴿وَالتِّينِ وَالزَّيْتُونِ ۝١ وَطُورِ سِينِينَ ۝٢ وَهَٰذَا الْبَلَدِ الْأَمِينِ ۝٣ لَقَدْ خَلَقْنَا الْإِنسَانَ فِي أَحْسَنِ تَقْوِيمٍ ۝٤ ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ ۝٥ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ۝٦ فَمَا يُكَذِّبُكَ بَعْدُ بِالدِّينِ ۝٧ أَلَيْسَ اللَّهُ بِأَحْكَمِ الْحَاكِمِينَ ۝٨﴾

﴾1. *By At-Tīn and Az-Zaytūn.*﴿

﴾2. *By Ṭūr Sinīn.*﴿

﴾3. *By this city of security.*﴿

﴾4. *Verily, We created man in the best form.*﴿

﴾5. *Then We reduced him to the lowest of the low.*﴿

﴾6. *Save those who believe and do righteous deeds. Then they shall have a reward without end.*﴿

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[1] *Fatḥ Al-Bārī* 8:583, Muslim 1:339, Abu Dāwud 2:19, *Tuḥfat Al-Aḥwadhi* 2:226, An-Nasā'ī in *Al-Kubrā* 6:518, and Ibn Mājah 1:273.

﴾7. Then what causes you to deny after this the Recompense?﴿

﴾8. Is not Allāh the best of judges?﴿

The Explanation of *At-Tīn* and what comes after it

Al-'Awfi reported from Ibn 'Abbās that what is meant by *At-Tīn* is the *Masjid* of Nūḥ that was built upon Mount Al-Judi. Mujāhid said, "It is this fig that you have."[1]

﴾وَالزَّيْتُونِ﴿

﴾By Az-Zaytūn.﴿ Ka'b Al-Aḥbār, Qatādah, Ibn Zayd and others have said, "It is the *Masjid* of Jerusalem (Bayt Al-Maqdis)." Mujāhid and 'Ikrimah said, "It is this olive which you press (to extract the oil)."[2]

﴾وَطُورِ سِينِينَ﴿

﴾By Ṭūr Sinīn.﴿ Ka'b Al-Aḥbār and several others have said, "It is the mountain upon which Allāh spoke to Mūsā."[3]

﴾وَهَٰذَا الْبَلَدِ الْأَمِينِ﴿

﴾By this city of security.﴿ meaning Makkah. This was said by Ibn 'Abbās, Mujāhid, 'Ikrimah, Al-Ḥasan, Ibrāhīm An-Nakha'ī, Ibn Zayd and Ka'b Al-Aḥbār.[4] There is no difference of opinion about this. Some of the Imāms have said that these are three different places, and that Allāh sent a Messenger to each of them from the Leading Messengers, who delivered the Great Codes of Law.

The first place is that of the fig and the olive, which was Jerusalem, where Allāh sent 'Īsā bin Maryam. The second place is Mount Sinīn, which is Mount Sinai where Allāh spoke to Mūsā bin 'Imrān. The third place is Makkah, and it is the city of security where whoever enters is safe. It is also the city in which Muḥammad ﷺ was sent.

They have said that these three places are mentioned at the end of the Tawrāh. The verse says, "Allāh has come from

[1] Aṭ-Ṭabari 24:502.

[2] Aṭ-Ṭabari 24:501.

[3] Aṭ-Ṭabari 24:503.

[4] Aṭ-Ṭabari 24:505, 506.

Mount Sinai - meaning the one upon which Allāh spoke to Mūsā bin 'Imrān; and shined from Sā'īr - meaning the mountain of Jerusalem from which Allāh sent 'Isa; and appeared from the mountains of Fārān - meaning the mountains of Makkah from which Allāh sent Muḥammad ﷺ." Thus, He mentioned them in order to inform about them based upon their order of existence in time. This is why He swore by a noble place, then by a nobler place, and then by a place that is the nobler than both of them.

Man becoming Lowly even though He was created in the Best Form and the Result of that

Allāh says,

﴿لَقَدْ خَلَقْنَا الْإِنسَانَ فِي أَحْسَنِ تَقْوِيمٍ ﴿٤﴾﴾

﴾*Verily, We created man in the best form.*﴿ This is the subject being sworn about, and it is that Allāh created man in the best image and form, standing upright with straight limbs that He beautified.

﴿ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ ﴿٥﴾﴾

﴾*Then We reduced him to the lowest of the low.*﴿

meaning, to the Hellfire. This was said by Mujāhid, Abu Al-'Āliyah, Al-Ḥasan, Ibn Zayd and others.[1] Then after this attractiveness and beauty, their destination will be to the Hell-fire if they disobey Allāh and belie the Messengers. This is why Allāh says,

﴿إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ﴾

﴾*Save those who believe and do righteous deeds.*﴿

Some have said,

﴿ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ ﴿٥﴾﴾

﴾*Then We reduced him to the lowest of the low.*﴿

"This means decrepit old age." This has been reported from Ibn 'Abbās and 'Ikrimah. 'Ikrimah even said, "Whoever gathers the Qur'ān (i.e., he memorizes it all), then he will not be

[1] At-Ṭabari 24:110, 509.

returned to decrepit old age."[1] Ibn Jarīr preferred this explanation.[2] Even if this was the meaning, it would not be correct to exclude the believers from this, because some of them are also overcome by the senility of old age. Thus, the meaning here is what we have already mentioned (i.e., the first view), which is similar to Allāh's saying,

﴿وَالْعَصْرِ ۝ إِنَّ الْإِنسَانَ لَفِي خُسْرٍ ۝ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ﴾

﴿*By Al-'Aṣr. Verily man is in loss, except those who believe and perform righteous deeds.*﴾ (103:1-3)

Concerning Allāh's statement,

﴿فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ۝﴾

﴿*Then they shall have a reward without end.*﴾ meaning, that will not end, as we have mentioned previously.

Then Allāh says,

﴿فَمَا يُكَذِّبُكَ﴾

﴿*Then what causes you to deny*﴾ meaning, 'O Son of Ādam!'

﴿بَعْدُ بِالدِّينِ ۝﴾

﴿*after this the Recompense?*﴾ meaning, 'in the recompense that will take place in the Hereafter. For indeed you know the beginning, and you know that He Who is able to begin (the creation) is also able to repeat it which is easier. So what is it that makes you deny the final return in the Hereafter after you have known this?' Then Allah says,

﴿أَلَيْسَ اللَّهُ بِأَحْكَمِ الْحَاكِمِينَ ۝﴾

﴿*Is not the Allāh the best of judges?*﴾ meaning, 'is He not the best of judges, Who does not oppress or do any injustice to anyone?' And from His justice is that He will establish the Judgement, and He will give retribution to the person who was wronged in this life against whoever wronged him.

This is the end of the *Tafsīr* of *Sūrat wat-Tīn waz-Zaytūn* and all praise and thanks are due to Allāh.

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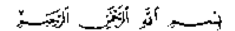
[1] Aṭ-Ṭabarī 24:508.

[2] Aṭ-Ṭabarī 24:511.

The *Tafsīr* of *Sūrah Iqra'* (*Sūrat Al-'Alaq*) (Chapter - 96)

Which was revealed in Makkah

This was the First of the Qur'ān revealed



In the Name of Allāh, the Most Gracious, the Most Merciful.

﴿اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ (١) خَلَقَ الْإِنسَانَ مِنْ عَلَقٍ (٢) اقْرَأْ وَرَبُّكَ الْأَكْرَمُ (٣) الَّذِي عَلَّمَ بِالْقَلَمِ (٤) عَلَّمَ الْإِنسَانَ مَا لَمْ يَعْلَمْ (٥)﴾

﴿*1. Read! In the Name of your Lord Who created.*﴾

﴿*2. He has created man from a clot.*﴾

﴿*3. Read! And your Lord is the Most Generous.*﴾

﴿*4. Who has taught by the pen.*﴾

﴿*5. He has taught man that which he knew not.*﴾

The Beginning of the Prophethood of Muḥammad ﷺ and the First of the Qur'ān revealed

Imām Aḥmad recorded that 'Ā'ishah said: The first thing that began happening with the Messenger of Allāh ﷺ from the revelation was dreams that he would see in his sleep that would come true. He would not see any dream except that it would come true just like the (clearness of) the daybreak in the morning. Then seclusion became beloved to him. So, he used to go to the cave of Ḥirā' and devote himself to worship there for a number of nights, and he would bring provisions for that. Then he would return to Khadījah and replenish his provisions for a similar number of nights. This continued until the revelation suddenly came to him while he was in the cave of Ḥirā'.



سورة التين ٥٩٧ الجزء الثلاثون

سُورَةُ التِّينِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

وَالتِّينِ وَالزَّيْتُونِ ﴿١﴾ وَطُورِ سِينِينَ ﴿٢﴾ وَهَٰذَا الْبَلَدِ الْأَمِينِ ﴿٣﴾ لَقَدْ خَلَقْنَا الْإِنسَانَ فِي أَحْسَنِ تَقْوِيمٍ ﴿٤﴾ ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ ﴿٥﴾ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ﴿٦﴾ فَمَا يُكَذِّبُكَ بَعْدُ بِالدِّينِ ﴿٧﴾ أَلَيْسَ اللَّهُ بِأَحْكَمِ الْحَاكِمِينَ ﴿٨﴾

سُورَةُ الْعَلَقِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ﴿١﴾ خَلَقَ الْإِنسَانَ مِنْ عَلَقٍ ﴿٢﴾ اقْرَأْ وَرَبُّكَ الْأَكْرَمُ ﴿٣﴾ الَّذِي عَلَّمَ بِالْقَلَمِ ﴿٤﴾ عَلَّمَ الْإِنسَانَ مَا لَمْ يَعْلَمْ ﴿٥﴾ كَلَّا إِنَّ الْإِنسَانَ لَيَطْغَىٰ ﴿٦﴾ أَن رَّآهُ اسْتَغْنَىٰ ﴿٧﴾ إِنَّ إِلَىٰ رَبِّكَ الرُّجْعَىٰ ﴿٨﴾ أَرَأَيْتَ الَّذِي يَنْهَىٰ ﴿٩﴾ عَبْدًا إِذَا صَلَّىٰ ﴿١٠﴾ أَرَأَيْتَ إِن كَانَ عَلَى الْهُدَىٰ ﴿١١﴾ أَوْ أَمَرَ بِالتَّقْوَىٰ ﴿١٢﴾ أَرَأَيْتَ إِن كَذَّبَ وَتَوَلَّىٰ ﴿١٣﴾ أَلَمْ يَعْلَم بِأَنَّ اللَّهَ يَرَىٰ ﴿١٤﴾ كَلَّا لَئِن لَّمْ يَنتَهِ لَنَسْفَعًا بِالنَّاصِيَةِ ﴿١٥﴾ نَاصِيَةٍ كَاذِبَةٍ خَاطِئَةٍ ﴿١٦﴾ فَلْيَدْعُ نَادِيَهُ ﴿١٧﴾ سَنَدْعُ الزَّبَانِيَةَ ﴿١٨﴾ كَلَّا لَا تُطِعْهُ وَاسْجُدْ وَاقْتَرِب ۩ ﴿١٩﴾

The angel came to him while he was in the cave and said, "Read!" The Messenger of Allāh ﷺ said,

«فَقُلْتُ: مَا أَنَا بِقَارِىءٍ»

«*I replied: "I am not one who reads.*»

Then he said, "So he (the angel) seized me and pressed me until I could no longer bear it. Then he released me and said: 'Read!' So I replied: 'I am not one who reads.' So, he pressed me a second time until I could no longer bear it. Then he released me and said: 'Read!' So I replied: 'I am not one who reads.' So, he pressed me a third time until I could no longer bear it. Then he released me and said:

﴿اقْرَأْ بِاسْمِ رَبِّكَ الَّذِى خَلَقَ ﴿١﴾﴾

﴿*Read in the Name of your Lord who has created.*﴾

until he reached the *Āyah*,

﴿مَا لَمْ يَعْلَمْ ﴿٥﴾﴾

﴿*That which he knew not.*﴾"

So he returned with them (those *Āyāt*) and with his heart trembling until he came (home) to Khadījah, and he said,

«زَمِّلُونِي زَمِّلُونِي»

«*Wrap me up, wrap me up!*»

So they wrapped him up until his fear went away. After that

he told Khadījah everything that had happened (and said),

«لَقَدْ خَشِيتُ عَلَى نَفْسِي»

«*I fear that something may happen to me.*»

Khadījah replied, "Never! By Allāh, Allāh will never disgrace you. You keep good relations with your relatives, you speak the truth, you help the poor and the destitute, you serve your guests generously, and you help the deserving, calamity afflicted people." Khadījah then accompanied him to her cousin Waraqah bin Nawfal bin Asad bin 'Abdul-'Uzzā bin Quṣay, who, during the period of ignorance became a Christian and used to scribe the Scriptures in Arabic. He would write from the Injīl in Hebrew as much as Allāh willed for him to write. He was an old man and had lost his eyesight. Khadījah said to him, "O my cousin! Listen to the story of your nephew." Waraqah asked, "O my nephew! What have you seen?" Allāh's Messenger ﷺ described what he saw. Waraqah said, "This is *An-Namūs*[1] whom Allāh had sent to Mūsā. I wish I was young and could live until the time when your people would drive you out." Allāh's Messenger ﷺ asked,

«أَوَ مُخْرِجِيَّ هُمْ؟»

«*Will they drive me out?*»

Waraqah replied in the affirmative and said, "Anyone who came with something similar to what you have brought, was treated with hostility and enmity; and if I should remain alive till that day then I would firmly support you."

But Waraqah did not remain. He died and the revelation paused[2] until Allāh's Messenger ﷺ became sad according to what we were told. Due to this grief he set out a number of times with the intent of throwing himself from the mountain tops. However, every time he would reach the peak of a mountain to throw himself from it, Jibrīl would appear to him and say, "O Muḥammad! You are truly the Messenger of Allāh!" Therefore, his worry would be eased, his soul would be

[1] The keeper of the secrets, meaning Jibrīl.

[2] From this part to the end of the narration is from Az-Zuhri as narrated by Ma'mar, as explained at length by Ibn Ḥajar in *Fatḥ Al-Bārī* no. 6982.

settled and he would return (down from the mountain). Then, when the revelation did not come again for a long time, he set out as he had done before. So when he reached the peak of the mountain, Jibrīl appeared to him again and said to him the same as he had said before."[1]

This *Ḥadīth* has been recorded in the Two *Ṣaḥīḥs* by way of Az-Zuhrī.[2] We have already discussed this *Ḥadīth's* chain of narration, its text and its meanings at length in the beginning of our explanation of *Ṣaḥīḥ Al-Bukhārī*. Therefore, whoever would like to read it, it is researched there, and all praise and blessings are due to Allāh.

So the first thing that was revealed of the Qur'ān were these noble and blessed *Āyāt*. They are the first mercy that Allāh bestowed upon His servants and the first bounty that Allāh favored them with.

The Honor and Nobility of Man is in His Knowledge

These *Āyāt* inform of the beginning of man's creation from a dangling clot, and that out of Allāh's generosity He taught man that which he did not know. Thus, Allāh exalted him and honored him by giving him knowledge, and it is the dignity that the Father of Humanity, Ādam, was distinguished with over the angels. Knowledge sometimes is in the mind, sometimes on the tongue, and sometimes in writing with the fingers. Thus, it may be intellectual, spoken and written. And while the last (written) necessitates the first two (intellectual and spoken), the reverse is not true. For this reason Allāh says,

﴿ٱقْرَأْ وَرَبُّكَ ٱلْأَكْرَمُ ۝ ٱلَّذِى عَلَّمَ بِٱلْقَلَمِ ۝ عَلَّمَ ٱلْإِنسَـٰنَ مَا لَمْ يَعْلَمْ ۝﴾

﴾*Read! And your Lord is the Most Generous. Who has taught by the pen. He has taught man that which he knew not.*﴿

There is a narration that states, "Record knowledge by writing."[3] There is also a saying which states, "Whoever acts

[1] Aḥmad 6:232.

[2] *Fatḥ Al-Bārī* 12:368, and Muslim 1:139.

[3] This "narration" is an unauthentic *Ḥadīth*. See Al-Ḥākim 1:106. It is also attributed to a saying of 'Umar with a weak chain of narration with Ibn Abi Shaybah (26418) and others.

according to what he knows, Allāh will make him inherit knowledge that he did not know."[1]

﴿كَلَّا إِنَّ ٱلْإِنسَـٰنَ لَيَطْغَىٰٓ ﴿٦﴾ أَن رَّءَاهُ ٱسْتَغْنَىٰٓ ﴿٧﴾ إِنَّ إِلَىٰ رَبِّكَ ٱلرُّجْعَىٰٓ ﴿٨﴾ أَرَءَيْتَ ٱلَّذِى يَنْهَىٰ ﴿٩﴾ عَبْدًا إِذَا صَلَّىٰٓ ﴿١٠﴾ أَرَءَيْتَ إِن كَانَ عَلَى ٱلْهُدَىٰٓ ﴿١١﴾ أَوْ أَمَرَ بِٱلتَّقْوَىٰٓ ﴿١٢﴾ أَرَءَيْتَ إِن كَذَّبَ وَتَوَلَّىٰٓ ﴿١٣﴾ أَلَمْ يَعْلَم بِأَنَّ ٱللَّهَ يَرَىٰ ﴿١٤﴾ كَلَّا لَئِن لَّمْ يَنتَهِ لَنَسْفَعًۢا بِٱلنَّاصِيَةِ ﴿١٥﴾ نَاصِيَةٍ كَـٰذِبَةٍ خَاطِئَةٍ ﴿١٦﴾ فَلْيَدْعُ نَادِيَهُۥ ﴿١٧﴾ سَنَدْعُ ٱلزَّبَانِيَةَ ﴿١٨﴾ كَلَّا لَا تُطِعْهُ وَٱسْجُدْ وَٱقْتَرِب ۩ ﴿١٩﴾﴾

﴾6. Nay! Verily, man does transgress.﴿

﴾7. Because he considers himself self-sufficient.﴿

﴾8. Surely, unto your Lord is the return.﴿

﴾9. Have you seen him who prevents﴿

﴾10. A servant when he prays?﴿

﴾11. Have you seen if he is on the guidance﴿

﴾12. Or enjoins Taqwā?﴿

﴾13. Have you seen if he denies and turns away?﴿

﴾14. Knows he not that Allāh sees?﴿

﴾15. Nay! If he ceases not, We will scorch his forehead –﴿

﴾16. A lying, sinful forehead!﴿

﴾17. Then let him call upon his council.﴿

﴾18. We will call out the guards of Hell!﴿

﴾19. Nay! Do not obey him. Fall prostrate and draw near (to Allāh)!﴿

The Threat against Man's Transgression for the sake of Wealth

Allāh informs that man is very pleased, most evil, scornful and transgressive when he considers himself self-sufficient and having an abundance of wealth. Then Allāh threatens, warns and admonishes him in His saying,

﴿إِنَّ إِلَىٰ رَبِّكَ ٱلرُّجْعَىٰٓ ﴿٨﴾﴾

[1] This is a false *Hadith*, and they also narrate it as a saying of 'Isā, upon him be peace. It was recorded by Abu Nu'aym in *Al-Hilyah* 10:14-15. See *Ad-Da'īfah* no. 422.

﴾*Surely, unto your Lord is the return.*﴿ meaning, 'unto Allāh is the final destination and return, and He will hold you accountable for your wealth, as to where you obtained it from and how did you spend it.'

Scolding of Abu Jahl and the Threat of seizing Him

Then Allāh says,

﴾أَرَءَيْتَ ٱلَّذِى يَنْهَىٰ ۝ عَبْدًا إِذَا صَلَّىٰٓ﴿

﴾*Have you seen him who prevents. A servant when he prays?*﴿

This was revealed about Abu Jahl, may Allāh curse him. He threatened the Prophet ﷺ for performing *Ṣalāh* at the *Ka'bah*. Thus, Allah firstly admonished him with that which was better by saying,

﴾أَرَءَيْتَ إِن كَانَ عَلَى ٱلْهُدَىٰٓ﴿

﴾*Have you seen if he is on the guidance.*﴿ meaning, 'do you think this man whom you are preventing is upon the straight path in his action, or

﴾أَوْ أَمَرَ بِٱلتَّقْوَىٰٓ﴿

﴾*Or enjoins Taqwā?*﴿ in his statements? Yet, you rebuke him and threaten him due to his prayer.' Thus, Allāh says,

﴾أَلَمْ يَعْلَم بِأَنَّ ٱللَّهَ يَرَىٰ﴿

﴾*Knows he not that Allāh sees?*﴿

meaning, doesn't this person who is preventing this man who is following correct guidance know that Allāh sees him and hears his words, and He will compensate him in full for what he has done? Then Allāh says by way of warning and threatening,

﴾كَلَّا لَئِن لَّمْ يَنتَهِ﴿

﴾*Nay! If he ceases not,*﴿

meaning, if he does not recant from his discord and obstinacy,

﴾لَنَسْفَعًۢا بِٱلنَّاصِيَةِ﴿

﴾*We will scorch his forehead.*﴿ meaning, 'indeed We will make it extremely black on the Day of Judgement.' Then He says,

﴿نَاصِيَةٍ كَـٰذِبَةٍ خَاطِئَةٍ ﴿١٦﴾﴾

﴿*A lying, sinful forehead!*﴾ meaning, the forehead of Abu Jahl is lying in its statements and sinful in its actions.

﴿فَلْيَدْعُ نَادِيَهُۥ ﴿١٧﴾﴾

﴿*Then let him call upon his council.*﴾ meaning, his people and his tribe. In other words, let him call them in order to seek help from them.

﴿سَنَدْعُ ٱلزَّبَانِيَةَ ﴿١٨﴾﴾

﴿*We will call out the guards of Hell!*﴾ 'And they are the angels of torment. This is so that he may know who will win – Our group or his group?'

Al-Bukhāri recorded that Ibn 'Abbās said, "Abu Jahl said, 'If I see Muḥammad praying at the *Ka'bah*, I will stomp on his neck.' So this reached the Prophet ﷺ, who said,

«لَئِنْ فَعَلَ لَأَخَذَتْهُ الْمَلَائِكَةُ»

«*If he does, he will be seized by the angels.*»"[1]

This *Ḥadīth* was also recorded by At-Tirmidhi and An-Nasā'ī in their Books of *Tafsīr*.[2] Likewise, it has been recorded by Ibn Jarīr.[3] Aḥmad, At-Tirmidhi, An-Nasā'ī and Ibn Jarīr, all recorded it from Ibn 'Abbās with the following wording: "The Messenger of Allāh ﷺ was praying at the *Maqām* (prayer station of Ibrāhīm) when Abu Jahl bin Hishām passed by him and said, 'O Muḥammad! Haven't I prevented you from this?' He threatened the Prophet ﷺ and thus, the Messenger of Allāh ﷺ became angry with him and reprimanded him. Then he said, 'O Muḥammad! What can you threaten me with? By Allah, I have the most kinsmen of this valley with me in the large.' Then Allāh revealed,

﴿فَلْيَدْعُ نَادِيَهُۥ ﴿١٧﴾ سَنَدْعُ ٱلزَّبَانِيَةَ ﴿١٨﴾﴾

﴿*Then let him call upon his council. We will call out the guards of Hell!*﴾"

[1] *Fatḥ Al-Bāri* 8:595.

[2] *Tuḥfat Al-Aḥwadhi* 9:277, and An-Nasā'ī in *Al-Kubrā* 6:518.

[3] Aṭ-Ṭabari 12:649.

Ibn 'Abbās then said, "If he had called his people, the angels of torment would have seized him at that very instant." At-Tirmidhi said, *"Ḥasan Ṣaḥīḥ."*[1]

Ibn Jarir recorded from Abu Hurayrah that Abu Jahl said, "Does Muḥammad cover his face with dust (i.e., from prostration) while he is among you all?" They (the people) replied, "Yes." Then he said, "By Al-Lat and Al-'Uzzā, if I see him praying like this, I will stomp on his neck, and I will certainly put his face in the dust." So the Messenger of Allāh ﷺ came and he began praying, which made it possible for Abu Jahl to stomp on his neck. Then the people became surprised at him (Abu Jahl) because he began retreating on his heels and covering himself with his hands. Then it was said to him, "What's the matter with you?" He replied, "Verily, between me and him is a ditch of fire, monsters and wings." Then the Messenger of Allah ﷺ said,

«لَوْ دَنَا مِنِّي لَاخْتَطَفَتْهُ الْمَلَائِكَةُ عُضْوًا عُضْوًا»

«*If he had come near me, the angels would have snatched him limb by limb.*»

The narrator added; "Allāh revealed an *Āyah*, but I do not know whether it is concerning the *Ḥadīth* of Abu Hurayrah or not:

﴿كَلَّا إِنَّ الْإِنسَانَ لَيَطْغَىٰ ﴿٦﴾﴾

﴾*Nay! Verily, man does transgress.*﴿

to the end of the *Sūrah*."[2]

Imām Aḥmad bin Hanbal, Muslim, An-Nasā'i and Ibn Abi Ḥātim all recorded this *Ḥadīth*.[3]

Amusement for the Prophet ﷺ

Then Allāh says,

﴿كَلَّا لَا تُطِعْهُ﴾

﴾*Nay! Do not obey him.*﴿ meaning, 'O Muḥammad! Do not obey

[1] Aḥmad 1:329, At-Tirmidhi 3349, An-Nasā'i in *Al-Kubrā* 11684, and Aṭ-Ṭabari 12:648.

[2] Aṭ-Ṭabari 12:649.

[3] Aḥmad 2:370, Mulim :2797, and An-Nasā'i in *Al-Kubrā* 11683.

him in what he is forbidding from such as steadfastness in worship and performing worship in abundance. Pray wherever you wish and do not worry about him. For indeed Allāh will protect you and help you, and He will defend you against the people.'

﴿وَاسْجُدْ وَاقْتَرِب﴾

﴾*Fall prostrate and draw near (to Allāh)!*﴿ This is just like what has been confirmed in the *Ṣaḥīḥ* of Muslim on the authority of Abu Ṣāliḥ who reported from Abu Hurayrah that the Messenger of Allāh ﷺ said,

«أَقْرَبُ مَا يَكُونُ الْعَبْدُ مِنْ رَبِّهِ وَهُوَ سَاجِدٌ، فَأَكْثِرُوا الدُّعَاءَ»

«*The closest that a servant can be to his Lord is when he is in prostration. Therefore, make abundant supplications (i.e., while prostrating).*»[1]

It has also been mentioned previously that the Messenger of Allāh ﷺ used to prostrate when he recited

﴿إِذَا السَّمَاءُ انشَقَّتْ﴾

﴾*When the heaven is split asunder.*﴿ (84:1) and

﴿اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ﴾

﴾*Read! In the Name of your Lord Who has created.*﴿[2] (96:1)

This is the end of the *Tafsir* of *Sūrah Iqra'* (*Sūrat Al-'Alaq*). Unto Allāh is due all praise and thanks, and He is the Giver of success and protection against error.

[1] Muslim 1:350.

[2] Muslim 1:406.

The *Tafsīr* of *Sūrat Al-Qadr* (Chapter - 97)

Which was revealed in Makkah



In the Name of Allāh, the Most Gracious, the Most Merciful.

﴿إِنَّآ أَنزَلْنَـٰهُ فِى لَيْلَةِ ٱلْقَدْرِ ۝ وَمَآ أَدْرَىٰكَ مَا لَيْلَةُ ٱلْقَدْرِ ۝ لَيْلَةُ ٱلْقَدْرِ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ ۝ تَنَزَّلُ ٱلْمَلَـٰٓئِكَةُ وَٱلرُّوحُ فِيهَا بِإِذْنِ رَبِّهِم مِّن كُلِّ أَمْرٍ ۝ سَلَـٰمٌ هِىَ حَتَّىٰ مَطْلَعِ ٱلْفَجْرِ ۝﴾

﴾*1. Verily, We have sent it down in the Night of Al-Qadr.*﴿

﴾*2. And what will make you know what the Night of Al-Qadr is?*﴿

﴾*3. The Night of Al-Qadr is better than a thousand months.*﴿

﴾*4. Therein descend the angels and the Rūḥ by their Lord's permission with every matter.*﴿

﴾*5. There is peace until the appearance of dawn.*﴿

The Virtues of the Night of *Al-Qadr* (the Decree)

Allāh informs that He sent the Qur'ān down during the Night of *Al-Qadr*, and it is a blessed night about which Allāh says,

﴿إِنَّآ أَنزَلْنَـٰهُ فِى لَيْلَةٍ مُّبَـٰرَكَةٍ﴾

﴾*We sent it down on a blessed night.*﴿ (44:3) This is the Night of *Al-Qadr* and it occurs during the month of Ramaḍān. This is as Allāh says,

﴿شَهْرُ رَمَضَانَ ٱلَّذِىٓ أُنزِلَ فِيهِ ٱلْقُرْءَانُ﴾

﴾*The month of Ramaḍān in which was revealed the Qur'ān.*﴿ (2:185)

Ibn 'Abbās and others have said, "Allāh sent the Qur'ān down all at one time from the Preserved Tablet (*Al-Lawḥ Al-Maḥfūẓ*)

to the House of Might (*Baytul-'Izzah*), which is in the heaven of this world. Then it came down in parts to the Messenger of Allāh ﷺ based upon the incidents that occurred over a period of twenty-three years."

Then Allāh magnified the status of the Night of *Al-Qadr*, which He chose for the revelation of the Mighty Qur'ān, by His saying,

﴿وَمَآ أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ ۝ لَيْلَةُ الْقَدْرِ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ ۝﴾

﴿*And what will make you know what the Night of Al-Qadr is? The Night of Al-Qadr is better than a thousand months.*﴾[1]

Imām Aḥmad recorded that Abu Hurayrah said, "When Ramaḍān would come, the Messenger of Allāh ﷺ would say,

«قَدْ جَاءَكُمْ شَهْرُ رَمَضَانَ، شَهْرٌ مُبَارَكٌ، افْتَرَضَ اللهُ عَلَيْكُمْ صِيَامَهُ، تُفْتَحُ فِيهِ أَبْوَابُ الْجَنَّةِ، وَتُغْلَقُ فِيهِ أَبْوَابُ الْجَحِيمِ، وَتُغَلُّ فِيهِ الشَّيَاطِينُ، فِيهِ لَيْلَةٌ خَيْرٌ مِنْ أَلْفِ شَهْرٍ، مَنْ حُرِمَ خَيْرَهَا فَقَدْ حُرِمَ»

«*Verily, the month of Ramaḍān has come to you all. It is a blessed month, which Allāh has obligated you all to fast. During it the gates of Paradise are opened, the gates of Hell are closed and the devils are shackled. In it there is a night that is better than one thousand months. Whoever is deprived of its good, then he has truly been deprived.*»"[2]

An-Nasā'ī recorded this same *Ḥadīth*.[3] Aside from the fact that worship during the Night of *Al-Qadr* is equivalent to worship performed for a period of one thousand months, it is also confirmed in the Two *Ṣaḥīḥs* from Abu Hurayrah that the Messenger of Allāh ﷺ said,

«مَنْ قَامَ لَيْلَةَ الْقَدْرِ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ»

«*Whoever stands (in prayer) during the Night of Al-Qadr with faith and expecting reward (from Allāh), he will be forgiven for his previous sins.*»[4]

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[1] Aṭ-Ṭabari 24:531, 532, and Al-Qurṭubi 20:130.

[2] Aḥmad 2:230. There is a witness for this narration from the *Ḥadīth* of Anas bin Mālik in the books of the *Sunan*.

[3] An-Nasā'ī 4:129.

[4] *Fatḥ Al-Bārī* 4:294, and Muslim 1:523.

The Descent of the Angels and the Decree for Every Good during the Night of *Al-Qadr*

Allah says,

﴿تَنَزَّلُ الْمَلَٰٓئِكَةُ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِم مِّن كُلِّ أَمْرٍ ﴾

﴾*Therein descend the angels and the Rūḥ by their Lord's permission with every matter.*﴿

meaning, the angels descend in abundance during the Night of *Al-Qadr* due to its abundant blessings. The angels descend with the descending of blessings and mercy, just as they descend when the Qur'ān is recited, they surround the circles of *Dhikr* (remembrance of Allah) and they lower their wings with true respect for the student of knowledge.

In reference to *Ar-Rūḥ*, it is said that here it means the angel Jibrīl. Therefore, the wording of the *Āyah* is a method of adding the name of the distinct object (in this case Jibrīl) separate from the general group (in this case the angels).

Concerning Allāh's statement,

﴿مِّن كُلِّ أَمْرٍ﴾

﴾*with every matter.*﴿ Mujāhid said, "Peace concerning every matter." Sa'īd bin Manṣūr said, 'Īsā bin Yūnus told us that Al A'mash narrated to them that Mujāhid said concerning Allāh's statement,

﴿سَلَٰمٌ هِىَ﴾

﴾*There is peace*﴿ "It is security in which *Shayṭān* cannot do any evil or any harm." Qatādah and others have said, "The matters are determined during it, and the times of death and provisions are measured out (i.e., decided) during it." Allāh says,

﴿فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ ﴾

﴾*Therein is decreed every matter of decree.*﴿ (44:4)

Then Allāh says,

﴿سَلَٰمٌ هِىَ حَتَّىٰ مَطْلَعِ الْفَجْرِ ﴾

﴾*There is peace until the appearance of dawn.*﴿

Sa'īd bin Manṣūr said, "Hushaym narrated to us on the authority of Abu Isḥaq, who narrated that Ash-Sha'bi said

concerning Allāh's statement,

﴿مِّن كُلِّ أَمْرٍ ۝ سَلَٰمٌ هِىَ حَتَّىٰ مَطْلَعِ ٱلْفَجْرِ ۝﴾

﴾*With every matter, there is a peace until the appearance of dawn.*﴿

The angels giving the greetings of peace during the Night of *Al Qadr* to the people in the *Masjids* until the coming of *Fajr* (dawn).'"

Qatādah and Ibn Zayd both said concerning Allāh's statement,

﴿سَلَٰمٌ هِىَ﴾

﴾*There is peace.*﴿ "This means all of it is good and there is no evil in it until the coming of *Fajr* (dawn)."

Specifying the Night of Decree and its Signs

This is supported by what Imām Aḥmad recorded from 'Ubādah bin Aṣ-Ṣāmit that the Messenger of Allāh ﷺ said,

«لَيْلَةُ الْقَدْرِ فِي الْعَشْرِ الْبَوَاقِي، مَنْ قَامَهُنَّ ابْتِغَاءَ حِسْبَتِهِنَّ فَإِنَّ اللهَ يَغْفِرُ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَمَا تَأَخَّرَ، وَهِيَ لَيْلَةُ وِتْرٍ: تِسْعٍ أَوْ سَبْعٍ أَوْ خَامِسَةٍ أَوْ ثَالِثَةٍ أَوْ آخِرِ لَيْلَةٍ»

«*The Night of Al-Qadr occurs during the last ten (nights). Whoever stands for them (in prayer) seeking their reward, then indeed Allāh will forgive his previous sins and his latter sins. It is an odd night: the ninth, or the seventh, or the fifth, or the third or the last night (of Ramaḍān).*»

The Messenger of Allāh ﷺ also said,

«إِنَّ أَمَارَةَ لَيْلَةِ الْقَدْرِ أَنَّهَا صَافِيَةٌ بَلْجَةٌ، كَأَنَّ فِيهَا قَمَرًا سَاطِعًا، سَاكِنَةٌ سَاجِيَةٌ، لَا بَرْدَ فِيهَا وَلَا حَرَّ، وَلَا يَحِلُّ لِكَوْكَبٍ يُرْمَى بِهِ فِيهَا حَتَّى يُصْبِحَ، وَإِنَّ أَمَارَتَهَا أَنَّ الشَّمْسَ صَبِيحَتَهَا تَخْرُجُ مُسْتَوِيَةً لَيْسَ لَهَا شُعَاعٌ، مِثْلَ الْقَمَرِ لَيْلَةَ الْبَدْرِ، وَلَا يَحِلُّ لِلشَّيْطَانِ أَنْ يَخْرُجَ مَعَهَا يَوْمَئِذٍ»

«*Verily, the sign of the Night of Al-Qadr is that it is pure and glowing as if there were a bright, tranquil, calm moon during it. It is not cold, nor is it hot, and no shooting star is permitted until morning. Its sign is that the sun appears on the morning following it smooth having no rays on it, just like the moon on a full moon night. Shayṭān is not allowed to come out*

with it (the sun) on that day.»[1]

This chain of narration is good. In its text there is some oddities and in some of its wordings there are things that are objectionable.

Abu Dāwud mentioned a section in his *Sunan* that he titled, "Chapter: Clarification that the Night of *Al-Qadr* occurs during every Ramaḍān." Then he recorded that 'Abdullāh bin 'Umar said, "The Messenger of Allāh ﷺ was asked about the Night of *Al-Qadr* while I was listening and he said,

«هِيَ فِي كُلِّ رَمَضَانَ»

«*It occurs during every Ramaḍān.*»"[2]

The men of this chain of narration are all reliable, but Abu Dāwud said that Shu'bah and Sufyān both narrated it from Isḥāq and they both considered it to be a statement of the Companion (Ibn 'Umar, and thus not the statement of the Prophet ﷺ).

It has been reported that Abu Sa'īd Al-Khudri said, "The Messenger of Allāh ﷺ performed *I'tikāf* during the first ten nights of Ramaḍān and we performed *I'tikāf* with him. Then Jibrīl came to him and said, 'That which you are seeking is in front of you.' So the Prophet ﷺ performed *I'tikāf* during the middle ten days of Ramaḍān and we also performed *I'tikāf* with him. Then Jibrīl came to him and said; 'That which you are seeking is ahead of you.' So the Prophet ﷺ stood up and gave a sermon on the morning of the twentieth of Ramaḍān and he said,

«مَنْ كَانَ اعْتَكَفَ مَعِيَ فَلْيَرْجِعْ فَإِنِّي رَأَيْتُ لَيْلَةَ الْقَدْرِ، وَإِنِّي أُنْسِيتُهَا، وَإِنَّهَا فِي الْعَشْرِ الْأَوَاخِرِ فِي وِتْرٍ، وَإِنِّي رَأَيْتُ كَأَنِّي أَسْجُدُ فِي طِينٍ وَمَاءٍ»

«*Whoever performed I'tikāf with me, let him come back (for I'tikāf again), for verily I saw the Night of Al-Qadr, and I was caused to forget it, and indeed it is during the last ten (nights). It is during an odd night and I saw myself as if I were prostrating in mud and water.*»

The roof of the *Masjid* was made of dried palm-tree leaves and

[1] Aḥmad 5:324. It is a *Mursal* narration.

[2] Abu Dāwud 2:111. This narration is considered *Mawqūf*.

we did not see anything (i.e., clouds) in the sky. But then a patch of wind-driven clouds came and it rained. So the Prophet ﷺ lead us in prayer until we saw the traces of mud and water on the forehead of the Messenger of Allāh ﷺ, which confirmed his dream."

In one narration it adds that this occurred on the morning of the twenty-first night (meaning the next morning). They both (Al-Bukhāri and *Muslim)* recorded it in the Two *Ṣaḥīḥs*.[1]

Ash-Shāfi'i said, "This *Ḥadīth* is the most authentic of what has been reported." It has also been said that it is on the twenty-third night due to a *Ḥadīth* narrated from 'Abdullāh bin Unays in *Ṣaḥīḥ Muslim*.[2]

It has also been said that it is on the twenty-fifth night due to what Al-Bukhāri recorded from Ibn 'Abbās that the Messenger of Allāh ﷺ said,

«الْتَمِسُوهَا فِي الْعَشْرِ الْأَوَاخِرِ مِنْ رَمَضَانَ فِي تَاسِعَةٍ تَبْقَى، فِي سَابِعَةٍ تَبْقَى، فِي خَامِسَةٍ تَبْقَى»

«*Seek it in the last ten (nights) of Ramaḍān. In the ninth it still remains, in the seventh it still remains, in the fifth it still remains.*»[3]

Many have explained this *Ḥadīth* to refer to the odd nights, and this is the most apparent and most popular explanation. It has also been said that it occurs on the twenty-seventh night because of what Muslim recorded in his *Ṣaḥīḥ* from Ubay bin Ka'b that the Messenger of Allāh ﷺ mentioned that it was on the twenty-seventh night.[4]

Imām Aḥmad recorded from Zirr that he asked Ubayy bin Ka'b, "O Abu Al-Mundhir! Verily, your brother Ibn Mas'ūd says whoever stands for prayer (at night) the entire year, will catch the Night of *Al-Qadr*." He (Ubayy) said, "May Allāh have mercy upon him. Indeed he knows that it is during the month of Ramaḍān and that it is the twenty-seventh night." Then he swore by Allāh. Zirr then said, "How do you know that?"

[1] *Fatḥ Al-Bāri* 4:329, 318, and Muslim 2:824.

[2] Muslim 2:827.

[3] *Fatḥ Al-Bāri* 4:306.

[4] Muslim 2:828.

Ubayy replied, "By a sign or an indication that he (the Prophet ﷺ) informed us of. It rises that next day having no rays on it – meaning the sun."[1] Muslim has also recorded it.[2]

It has been said that it is the night of the twenty-ninth. Imām Aḥmad bin Ḥanbal recorded from 'Ubādah bin Aṣ-Ṣāmit that he asked the Messenger of Allāh ﷺ about the Night of Decree and he replied,

«فِي رَمَضَانَ فَالْتَمِسُوهَا فِي الْعَشْرِ الْأَوَاخِرِ، فَإِنَّهَا فِي وِتْرٍ إِحْدَى وَعِشْرِينَ، أَوْ ثَلَاثٍ وَعِشْرِينَ، أَوْ خَمْسٍ وَعِشْرِينَ، أَوْ سَبْعٍ وَعِشْرِينَ، أَوْ تِسْعٍ وَعِشْرِينَ، أَوْ فِي آخِرِ لَيْلَةٍ»

«*Seek it in Ramaḍān in the last ten nights. For verily, it is during the odd nights, the twenty-first, or the twenty-third, or the twenty-fifth, or the twenty-seventh, or the twenty-ninth, or during the last night.*»[3]

Imām Aḥmad also recorded from Abu Hurayrah that the Messenger of Allāh ﷺ said about the Night of *Al-Qadr*,

«إِنَّهَا لَيْلَةُ سَابِعَةٍ أَوْ تَاسِعَةٍ وَعِشْرِينَ، وَإِنَّ الْمَلَائِكَةَ تِلْكَ اللَّيْلَةَ فِي الْأَرْضِ أَكْثَرُ مِنْ عَدَدِ الْحَصَى»

«*Verily, it is during the twenty-seventh or the twenty-ninth night. And verily, the angels who are on the earth during that night are more numerous than the number of pebbles.*»[4]

Aḥmad was alone in recording this *Ḥadīth* and there is nothing wrong with its chain of narration.

At-Tirmidhi recorded from Abu Qilābah that he said, "The Night of *Al-Qadr* moves around (i.e., from year to year) throughout the last ten nights." This view that At-Tirmidhi mentions from Abu Qilābah has also been recorded by Mālik, Ath-Thawri, Aḥmad bin Ḥanbal, Isḥāq bin Rahuyah, Abu Thawr, Al-Muzani, Abu Bakr bin Khuzaymah and others. It has also been related from Ash-Shāfi'ī, and Al-Qāḍi reported it

[1] Aḥmad 5:130.

[2] Muslim 2:828.

[3] Aḥmad 5:318. There is a deficiency in its chain of narration, but the meanings are found with others.

[4] Aḥmad 2:519.

from him, and this is most likely. And Allāh knows best.

Supplication during the Night of Decree

It is recommended to supplicate often during all times, especially during the month of Ramaḍān, in the last ten nights, and during the odd nights of it even more so. It is recommended that one say the following supplication a lot:

"O Allāh! Verily, You are the Oft-Pardoning, You love to pardon, so pardon me."

This is due to what Imām Aḥmad recorded from 'Ā'ishah, that she said, "O Messenger of Allāh! If I find the Night of *Al-Qadr* what should I say?" He replied,

«قُولِي: اللَّهُمَّ إِنَّكَ عَفُوٌّ تُحِبُّ الْعَفْوَ فَاعْفُ عَنِّي»

«*Say: "O Allāh! Verily, You are the Oft-Pardoning, You love to pardon, so pardon me."*»[1]

At-Tirmidhi, An-Nasā'ī and Ibn Mājah have all recorded this *Ḥadīth*. At-Tirmidhi said, "This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*."[2] Al-Ḥākim recorded it in his *Mustadrak* (with a different chain of narration) and he said that it is authentic according to the criteria of the two Shaykhs (Al-Bukhāri and Muslim).[3] An-Nasā'ī also recorded it.[4]

This is the end of the *Tafsīr* of *Sūrah Laylat Al-Qadr*, and all praise and blessings are due to Allāh.

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[1] Aḥmad 6:182.

[2] *Tuḥfat Al-Aḥwadhi* 9:495, An-Nasā'ī in *Al-Kubrā* 6:218, and Ibn Mājah 2:1265.

[3] Al-Ḥākim 1:530.

[4] An-Nasā'ī in *Al-Kubrā* 6:219.

The *Tafsīr* of *Sūrat Lam Yakun* *(Al-Bayyinah)*[1] (Chapter - 98)

Which was revealed in Al-Madīnah

The Messenger of Allāh ﷺ recited this *Sūrah* to Ubayy

Imām Aḥmad recorded from Anas bin Mālik that the Messenger of Allāh ﷺ said to Ubayy bin Ka'b,

«إِنَّ اللهَ أَمَرَنِي أَنْ أَقْرَأَ عَلَيْكَ ﴿لَمْ يَكُنِ ٱلَّذِينَ كَفَرُوا۟ مِنْ أَهْلِ ٱلْكِتَـٰبِ﴾»

«Verily, Allāh has commanded me to recite to you ﴾Those who disbelieve from among the People of the Scripture.﴿»

Ubayy said, "He (Allāh) mentioned me by name to you?" The Prophet ﷺ replied,

«نَعَمْ»

«*Yes.*» So he (Ubayy) cried.[2] Al-Bukhārī, Muslim, At-Tirmidhi and An-Nasā'ī all recorded this *Ḥadīth* from Shu'bah.[3]

بِسْمِ ٱللَّهِ ٱلرَّحْمَـٰنِ ٱلرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

﴿لَمْ يَكُنِ ٱلَّذِينَ كَفَرُوا۟ مِنْ أَهْلِ ٱلْكِتَـٰبِ وَٱلْمُشْرِكِينَ مُنفَكِّينَ حَتَّىٰ تَأْتِيَهُمُ ٱلْبَيِّنَةُ ﴿١﴾ رَسُولٌ مِّنَ ٱللَّهِ يَتْلُوا۟ صُحُفًا مُّطَهَّرَةً ﴿٢﴾ فِيهَا كُتُبٌ قَيِّمَةٌ ﴿٣﴾ وَمَا تَفَرَّقَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَـٰبَ إِلَّا مِنۢ بَعْدِ مَا جَآءَتْهُمُ ٱلْبَيِّنَةُ ﴿٤﴾ وَمَآ أُمِرُوٓا۟ إِلَّا لِيَعْبُدُوا۟ ٱللَّهَ مُخْلِصِينَ لَهُ ٱلدِّينَ حُنَفَآءَ وَيُقِيمُوا۟ ٱلصَّلَوٰةَ وَيُؤْتُوا۟ ٱلزَّكَوٰةَ ۚ وَذَٰلِكَ دِينُ ٱلْقَيِّمَةِ ﴿٥﴾﴾

﴾1. Those who disbelieve from among the People of the Scripture and the idolators, were not going to leave until there came to them the Bayyinah.﴿

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[1] This *Sūrah* is also known as *Al-Bayyinah*.

[2] Aḥmad 3:130.

[3] *Fath Al-Bārī* 8:597, Muslim 1:550, *Tuḥfat Al-Aḥwadhi* 10:294, and An-Nasā'ī in *Al-Kubrā* 6:520.

﴾*2. A Messenger from Allāh, reciting purified pages.*﴿

﴾*3. Wherein are upright Books.*﴿

﴾*4. And the People of the Scripture differed not until after there came to them the Bayyinah.*﴿

﴾*5. And they were commanded not, but that they should worship Allāh, making religion purely for Him alone, Ḥunafā', and that they perform Ṣalāh and give Zakāh, and that is the right religion.*﴿

Mentioning the Situation of the Disbelievers among the People of the Scripture and the Idolators

As for the People of the Scripture, they are the Jews and the Christians, and the idolators are the worshippers of idols and fire among the Arabs and the non-Arabs. Mujāhid said, they are not going

﴿مُنفَكِّينَ﴾

﴾*to leave*﴿ "Meaning, they will not be finished until the truth becomes clear to them."[1] Qatādah also said the same thing.[2]

﴿حَتَّىٰ تَأْتِيَهُمُ الْبَيِّنَةُ﴾

﴾*until there came to them the Bayyinah.*﴿ meaning, this Qur'ān. This is why Allâh says,

﴿لَمْ يَكُنِ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ مُنفَكِّينَ حَتَّىٰ تَأْتِيَهُمُ الْبَيِّنَةُ﴾

﴾*Those who disbelieve from among the People of the Scripture and idolators, were not going to leave until there came to them the Bayyinah.*﴿

Then He explains what the *Bayyinah* is by His saying,

﴿رَسُولٌ مِّنَ اللَّهِ يَتْلُو صُحُفًا مُّطَهَّرَةً﴾

﴾*A Messenger from Allāh, reciting purified pages.*﴿

meaning, Muḥammad ﷺ and the Magnificent Qur'ān he recites, which is written down among the most high gathering in purified pages. This is similar to Allāh's statement,

[1] At-Ṭabari 24:539.

[2] At-Ṭabari 24:539.

﴿فِى صُحُفٍ مُّكَرَّمَةٍ مَّرْفُوعَةٍ مُّطَهَّرَةٍ بِأَيْدِى سَفَرَةٍ كِرَامٍ بَرَرَةٍ﴾

﴾*In Records held in honor. Exalted, purified, in the hands of scribes (angels). Honorable and obedient.*﴿ (80:13-16)

Then Allāh says,

﴿فِيهَا كُتُبٌ قَيِّمَةٌ﴾

﴾*Wherein are upright Books.*﴿ Ibn Jarīr said, "Meaning in the purified pages are Books from Allāh that are upright, just and straight. They have no mistakes in them because they are from Allāh, the Mighty and Majestic."[1]

The Differing only occurred after the Knowledge came

Allāh says,

﴿وَمَا تَفَرَّقَ الَّذِينَ أُوتُوا الْكِتَـٰبَ إِلَّا مِن بَعْدِ مَا جَآءَتْهُمُ الْبَيِّنَةُ﴾

﴾*And the People of the Scripture differed not until after there came to them the Bayyinah.*﴿

This is similar to Allāh's statement,

﴿وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِن بَعْدِ مَا جَآءَهُمُ الْبَيِّنَـٰتُ وَأُوْلَـٰئِكَ لَهُمْ عَذَابٌ عَظِيمٌ﴾

﴾*And be not as those who divided and differed among themselves after the Bayyināt came to them. It is they for whom there is an awful torment.*﴿ (3:105)

This refers to the people of those divinely revealed Scriptures that were sent down to the nations that were before us. After Allāh established the proofs and evidences against them, they divided and differed concerning that which Allāh had intended in their Scriptures, and they had many differences. This is like what has been reported in a *Ḥadīth* that has many routes of transmission,

«إِنَّ الْيَهُودَ اخْتَلَفُوا عَلَى إِحْدَى وَسَبْعِينَ فِرْقَةً، وَإِنَّ النَّصَارَى اخْتَلَفُوا عَلَى ثِنْتَيْنِ وَسَبْعِينَ فِرْقَةً، وَسَتَفْتَرِقُ هَذِهِ الْأُمَّةُ عَلَى ثَلَاثٍ وَسَبْعِينَ فِرْقَةً، كُلُّهَا فِي النَّارِ إِلَّا وَاحِدَةً»

«*Verily, the Jews differed until they became seventy-one sects. And verily, the Christians differed until they became seventy-*

[1] Aṭ-Ṭabarī 24:540.

two sects. And this Ummah will divide into seventy-three sects, and all of them will be in the Fire except one.»

They said, "Who are they, O Messenger of Allāh?" He ﷺ replied,

«مَا أَنَا عَلَيْهِ وَأَصْحَابِي»

«*(Those who are upon) what I and my Companions are upon.*»[1]

The Command of Allāh was merely that They make their Religion solely for Him

Allāh says,

﴿وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ﴾

﴾*And they were commanded not, but that they should worship Allāh, making religion purely for Him alone,*﴿

This is similar to Allāh's statement,

﴿وَمَا أَرْسَلْنَا مِن قَبْلِكَ مِن رَّسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَٰهَ إِلَّا أَنَا فَاعْبُدُونِ﴾

﴾*And We did not send any Messenger before you but We revealed to him: Lā ilāha illā Anā.*﴿ (21:25)

Thus, Allāh says,

﴿حُنَفَاءَ﴾

﴾*Ḥunafā'*﴿

meaning, avoiding *Shirk* and being truly devout to *Tawḥīd*. This is like Allāh's statement,

﴿وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَّسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ﴾

﴾*And Verily, We have sent among every Ummah a Messenger (proclaiming): "Worship Allāh, and avoid the Ṭāghūt (false deities)."*﴿ (16:36)

A discussion of the word *Ḥanīf* has already been mentioned previously and in *Sūrat Al-An'ām*, so there is no need to repeat it here.[2]

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[1] Al-Qurṭubi 4:159, 160. Similar with At-Tirmidhi.

[2] See volume three, the *Tafsīr* of *Sūrat Al-An'ām* (6:79), and volume four, the *Tafsīr* of *Sūrat Al-A'rāf* (7:30).



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سُورَةُ الْقَدْرِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

إِنَّآ أَنزَلْنَٰهُ فِي لَيْلَةِ الْقَدْرِ ۝١ وَمَآ أَدْرَىٰكَ مَا لَيْلَةُ الْقَدْرِ ۝٢ لَيْلَةُ الْقَدْرِ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ ۝٣ تَنَزَّلُ الْمَلَٰٓئِكَةُ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِم مِّن كُلِّ أَمْرٍ ۝٤ سَلَٰمٌ هِيَ حَتَّىٰ مَطْلَعِ الْفَجْرِ ۝٥

سُورَةُ الْبَيِّنَةِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

لَمْ يَكُنِ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَٰبِ وَالْمُشْرِكِينَ مُنفَكِّينَ حَتَّىٰ تَأْتِيَهُمُ الْبَيِّنَةُ ۝١ رَسُولٌ مِّنَ اللَّهِ يَتْلُوا صُحُفًا مُّطَهَّرَةً ۝٢ فِيهَا كُتُبٌ قَيِّمَةٌ ۝٣ وَمَا تَفَرَّقَ الَّذِينَ أُوتُوا الْكِتَٰبَ إِلَّا مِنۢ بَعْدِ مَا جَآءَتْهُمُ الْبَيِّنَةُ ۝٤ وَمَآ أُمِرُوٓا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَآءَ وَيُقِيمُوا الصَّلَوٰةَ وَيُؤْتُوا الزَّكَوٰةَ وَذَٰلِكَ دِينُ الْقَيِّمَةِ ۝٥ إِنَّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَٰبِ وَالْمُشْرِكِينَ فِي نَارِ جَهَنَّمَ خَٰلِدِينَ فِيهَآ أُوْلَٰٓئِكَ هُمْ شَرُّ الْبَرِيَّةِ ۝٦ إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّٰلِحَٰتِ أُوْلَٰٓئِكَ هُمْ خَيْرُ الْبَرِيَّةِ ۝٧

﴿وَيُقِيمُوا الصَّلَوٰةَ﴾

﴿and perform Ṣalāh﴾ And this is the best of the physical forms of worship.

﴿وَيُؤْتُوا الزَّكَوٰةَ﴾

﴿and give Zakāh,﴾ This is doing good to the poor and the needy.

﴿وَذَٰلِكَ دِينُ الْقَيِّمَةِ﴾

﴿and that is the right religion.﴾ meaning, the upright and just religion, or the nation that is straight and balanced.

﴿إِنَّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَٰبِ وَالْمُشْرِكِينَ فِي نَارِ جَهَنَّمَ خَٰلِدِينَ فِيهَآ أُوْلَٰٓئِكَ هُمْ شَرُّ الْبَرِيَّةِ ۝٦ إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّٰلِحَٰتِ أُوْلَٰٓئِكَ هُمْ خَيْرُ الْبَرِيَّةِ ۝٧ جَزَآؤُهُمْ عِندَ رَبِّهِمْ جَنَّٰتُ عَدْنٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَٰرُ خَٰلِدِينَ فِيهَآ أَبَدًا رَّضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَٰلِكَ لِمَنْ خَشِيَ رَبَّهُ ۝٨﴾

﴿6. Verily, those who disbelieve from among the People of the Scripture and idolators, will abide in the fire of Hell. They are the worst of creatures.﴾

﴿7. Verily, those who believe and do righteous good deeds, they are the best of creatures.﴾

﴿8. Their reward with their Lord is Eternal Gardens, underneath which rivers flow. They will abide therein forever, Allāh will be pleased with them, and they well-pleased with Him. That is for him who fears his Lord.﴾

Mentioning the Worse and Best of Creation and Their Recompense

Allāh informs of what will happen to the wicked disbelievers among the People of the Scripture and the idolators who oppose the Allāh's divinely revealed Books and the Prophets whom He sent. He says that they will be in the fire of Hell on the Day of Judgement and they will abide therein forever. This means that they will remain in it and they will have no way out of it and they will not cease being in it.

﴿أُوْلَـٰٓئِكَ هُمْ شَرُّ ٱلْبَرِيَّةِ﴾

﴾*They are the worst of creatures.*﴿ meaning, they are the worst creation that Allāh has fashioned and created.

Then Allāh informs about the situation of the righteous people who believed in their hearts and performed righteous deeds with their bodies. He says that they are the best of creation. Abu Hurayrah and a group of the scholars have used this *Āyah* as a proof that the believers have a status among the creatures that is better than the angels. This is because Allāh says,

﴿أُوْلَـٰٓئِكَ هُمْ خَيْرُ ٱلْبَرِيَّةِ﴾

﴾*They are the best of creatures.*﴿

Then Allāh says,

﴿جَزَآؤُهُمْ عِندَ رَبِّهِمْ﴾

﴾*Their reward with their Lord*﴿ meaning, on the Day of Judgement.

﴿جَنَّـٰتُ عَدْنٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَـٰرُ خَـٰلِدِينَ فِيهَآ أَبَدًا﴾

> ﴾*is Eternal Gardens underneath which rivers flow. They will abide therein forever,*﴿

meaning, having no end, no break and no conclusion.

﴿رَّضِىَ ٱللَّهُ عَنْهُمْ وَرَضُواْ عَنْهُ﴾

> ﴾*Allāh will be pleased with them, and they well-pleased with Him.*﴿

The condition of Him being pleased with them is more illustrious than all of the everlasting delights that they will be given.

﴿وَرَضُواْ عَنْهُ﴾

﴾*and they well-pleased with Him.*﴿ Due to the comprehensive favors He has given them.

Then Allāh says,

﴿ذَٰلِكَ لِمَنْ خَشِيَ رَبَّهُ﴾

﴾*That is for him who fears his Lord.*﴿ meaning, this is the reward that will be attained by those who revere Allāh and fear Him as He deserves to be feared. This is the person who worships Allāh as if he sees Him, and he knows that even though he does not see Him, indeed Allāh sees him.

Imām Aḥmad recorded from Abu Hurayrah that the Messenger of Allāh ﷺ said,

«أَلَا أُخْبِرُكُمْ بِخَيْرِ الْبَرِيَّةِ؟»

‹*Shall I not inform you of the best of creation?*›

They said, "Of course, O Messenger of Allāh!" He said,

«رَجُلٌ آخِذٌ بِعِنَانِ فَرَسِهِ فِي سَبِيلِ اللهِ، كُلَّمَا كَانَتْ هَيْعَةٌ اسْتَوَى عَلَيْهِ. أَلَا أُخْبِرُكُمْ بِخَيْرِ الْبَرِيَّةِ»

«*A man who takes the reins of his horse in the way of Allāh, and whenever there is a fearful cry from the enemy, he climbs upon it. Shall I not inform you of the best of creation?*»

They said, "Of course, O Messenger of Allāh!" He said,

«رَجُلٌ فِي ثُلَّةٍ مِنْ غَنَمِهِ، يُقِيمُ الصَّلَاةَ وَيُؤْتِي الزَّكَاةَ. أَلَا أُخْبِرُكُمْ بِشَرِّ الْبَرِيَّةِ؟»

«*A man who has a flock of sheep and he establishes the prayer and gives the obligatory charity. Shall I not inform you of the worst of creation?*»

They said, "Of course." He said,

«الَّذِي يُسْأَلُ بِاللهِ وَلَا يُعْطِي بِهِ»

«*The person who is asked by Allāh and he does not give by Him.*»[1]

This is the end of the *Tafsīr* of *Sūrat Lam Yakun (Al-Bayyinah)*, and all praise and thanks are due to Allāh.

[1] Aḥmad 2:396.

The *Tafsīr* of *Sūrah Idhā Zulzilat* *(Az-Zalzalah)* (Chapter - 99)

Which was revealed in Makkah

The Virtues of *Sūrat Az-Zalzalah*

Imām Aḥmad recorded from 'Abdullāh bin 'Amr that he said, "A man came to the Messenger of Allāh ﷺ and said, 'Teach me what to recite, O Messenger of Allāh!' The Prophet ﷺ said,

«اقْرَأْ ثَلَاثًا مِنْ ذَوَاتِ الر»

«*Recite three from those [which begin] with the letters Alif, Lām, Rā'*»

The man then said to him, 'I have become old in age, my heart has hardened and my tongue has become harsh.' The Prophet ﷺ said,

«فَاقْرَأْ مِنْ ذَوَاتِ حم»

«*Then recite from those [which begin] with the letters Ḥā-Mīm.*»

The man said the same thing as he had said before, so the Prophet ﷺ said,

«اقْرَأْ ثَلَاثًا مِنَ الْمُسَبِّحَاتِ»

«*Recite three from the Mūsābbiḥāt.*»

The man again said the same thing as he had said before. Then the man said, 'Rather give me something to recite that is comprehensive (of all of these), O Messenger of Allāh.' So the Prophet ﷺ told him to recite

﴿إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا ﴿١﴾﴾

﴾*When the earth quakes with its Zilzāl.*﴿

Then when he (the Prophet ﷺ) finished reciting the *Sūrah* to

him the man said, 'By He Who has sent you with the truth as a Prophet, I will never add anything else to it.' Then the man turned away and left, and the Prophet ﷺ said,

«أَفْلَحَ الرُّوَيْجِلُ، أَفْلَحَ الرُّوَيْجِلُ»

«*The little man has been successful, the little man has been successful.*»

Then the Prophet ﷺ said,

«عَلَيَّ بِهِ»

«*Bring him back to me.*»

So the man came to him and the Prophet ﷺ said to him,

«أُمِرْتُ بِيَوْمِ الْأَضْحَى جَعَلَهُ اللهُ عِيدًا لِهٰذِهِ الْأُمَّةِ»

«*I have also been commanded to celebrate 'Īd Al-Aḍḥā, which Allāh has made a celebration for this Ummah.*»

The man said 'What do you think if I am only able to acquire a borrowed milking she-camel – should I slaughter it?' The Prophet ﷺ said,

«لَا، وَلٰكِنَّكَ تَأْخُذُ مِنْ شَعْرِكَ وَتُقَلِّمُ أَظَافِرَكَ وَتَقُصُّ شَارِبَكَ وَتَحْلِقُ عَانَتَكَ فَذَاكَ تَمَامُ أُضْحِيَّتِكَ عِنْدَ اللهِ عَزَّ وَجَلَّ»

«*No. But you should cut your hair, clip your nails, trim your mustache, shave your pubic area and that will be the completion of your sacrifice with Allāh, the Mighty and Majestic.*»"[1] Abu Dāwud and An-Nasā'ī recorded this *Hadith*.[2]

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

﴿إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا ۝ وَأَخْرَجَتِ الْأَرْضُ أَثْقَالَهَا ۝ وَقَالَ الْإِنسَانُ مَا لَهَا ۝ يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا ۝ بِأَنَّ رَبَّكَ أَوْحَىٰ لَهَا ۝ يَوْمَئِذٍ يَصْدُرُ النَّاسُ أَشْتَاتًا لِّيُرَوْا أَعْمَالَهُمْ ۝ فَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ۝ وَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا

[1] Aḥmad 2:169. The majority consider this to be authentic. Al-Albāni said that the status of one of its narrators is not known. The rest of the scholars who commented on him consider him trustworthy.

[2] Abu Dāwud 2:119, and An-Nasā'ī in *Al-Kubrā* 16:5.

﴿يَرَهُۥ ﴿٨﴾﴾

﴿*1. When the earth quakes with its Zilzāl.*﴾

﴿*2. And when the earth throws out its burdens.*﴾

﴿*3. And man will say: "What is the matter with it?"*﴾

﴿*4. That Day it will declare its information.*﴾

﴿*5. Because your Lord will inspire it.*﴾

﴿*6. That Day mankind will proceed in scattered groups that they may be shown their deeds.*﴾

﴿*7. So, whosoever does good equal to the weight of a speck of dust shall see it.*﴾

﴿*8. And whosoever does evil equal to the weight of a speck of dust shall see it.*﴾

The Day of Judgement, what will take place during it, the Condition of the Earth and the Condition of the People

Ibn 'Abbās said,

﴿إِذَا زُلْزِلَتِ ٱلْأَرْضُ زِلْزَالَهَا ﴿١﴾﴾

﴿*When the earth quakes with its Zilzāl.*﴾ "This means that it will move from beneath it."[1]

﴿وَأَخْرَجَتِ ٱلْأَرْضُ أَثْقَالَهَا ﴿٢﴾﴾

﴿*And when the earth throws out its burdens.*﴾ meaning, it will throw forth that which is in it of the dead. More than one of the Salaf have said this and it is similar to Allāh's statement,

﴿يَٰٓأَيُّهَا ٱلنَّاسُ ٱتَّقُوا۟ رَبَّكُمْ ۚ إِنَّ زَلْزَلَةَ ٱلسَّاعَةِ شَىْءٌ عَظِيمٌ ﴿١﴾﴾

﴿*O mankind! Have Taqwā of your Lord! Verily, the earthquake (Zalzalah) of the Hour is a terrible thing.*﴾ (22:1)

This is also similar to His saying,

﴿وَإِذَا ٱلْأَرْضُ مُدَّتْ ﴿٣﴾ وَأَلْقَتْ مَا فِيهَا وَتَخَلَّتْ ﴿٤﴾﴾

﴿*And when the earth is stretched forth, and has cast out all*

[1] *Ad-Durr Al-Manthūr* 8:592.

that was in it and became empty.﴾ (84:3-4)

Muslim recorded in his *Ṣaḥīḥ* from Abu Hurayrah that the Messenger of Allāh ﷺ said,

«تُلْقِي الْأَرْضُ أَفْلَاذَ كَبِدِهَا أَمْثَالَ الْأُسْطُوَانِ مِنَ الذَّهَبِ وَالْفِضَّةِ، فَيَجِيءُ الْقَاتِلُ فَيَقُولُ فِي هَذَا قَتَلْتُ، وَيَجِيءُ الْقَاطِعُ فَيَقُولُ فِي هَذَا قَطَعْتُ رَحِمِي، وَيَجِيءُ السَّارِقُ فَيَقُولُ: فِي هَذَا قُطِعَتْ يَدِي، ثُمَّ يَدَعُونَهُ فَلَا يَأْخُذُونَ مِنْهُ شَيْئًا»

«*The earth will throw out the pieces of its liver (its contents). Gold and silver will come out like columns. A murderer will come and say, 'I killed for this?' The one who broke the ties of kinship will say, 'For this I severed the ties of kinship?' The thief will say, 'For this I got my hands amputated?' Then they will leave it there and no one will take anything from it.*»"[1]

Then Allāh says,

﴿وَقَالَ ٱلْإِنسَـٰنُ مَا لَهَا ﴿٣﴾﴾

﴾*And man will say: "What is the matter with it?"*﴾ meaning, he will be baffled by its situation after it used to be stable, settled and firm, and he used to be settled upon its surface.

This refers to the alteration of the state of things and the earth moving and shaking. There will come to it inescapable quaking that Allāh prepared for it. Then it will throw out its dead people – from the first to the last generations. At that time the people will be baffled by the events and the earth changing into other than the earth, and the heavens as well. Then they will be presented before Allāh, the One, the Irresistible.

Concerning Allāh's statement,

﴿يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا ﴿٤﴾﴾

﴾*That Day it will declare its information.*﴾ meaning, it will speak of what the people did upon its surface. Imām Aḥmad, At-Tirmidhi and Abu 'Abdur-Raḥmān An-Nasā'ī all recorded a *Ḥadīth* from Abu Hurayrah – and in the wording of An-Nasā'ī's version it states – that he said, "The Messenger of Allāh ﷺ recited this *Āyah*,

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[1] Muslim no. 1013.

﴿يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا ﴾

﴿*That Day it will declare its information.*﴾ Then he said,

«أَتَدْرُونَ مَا أَخْبَارُهَا؟»

«*Do you know what is its information?*»

They said, 'Allâh and His Messenger know best.' He said,

«فَإِنَّ أَخْبَارَهَا أَنْ تَشْهَدَ عَلَى كُلِّ عَبْدٍ وَأَمَةٍ بِمَا عَمِلَ عَلَى ظَهْرِهَا أَنْ تَقُولَ: عَمِلَ كَذَا وَكَذَا يَوْمَ كَذَا وَكَذَا، فَهَذِهِ أَخْبَارُهَا»

«*Verily, its information is that it will testify against every male and female servant, about what they did upon its surface. It will say that he did such and such on such and such day. So this is its information.*»"

Then At-Tirmidhi said, "This *Ḥadīth* is *Ṣaḥīḥ Gharīb.*"[1] Concerning Allāh's statement,

﴿بِأَنَّ رَبَّكَ أَوْحَى لَهَا ﴾

﴿*Because your Lord will inspire it.*﴾ It is apparent that the implied meaning here is that He will permit it (the earth). Shabīb bin Bishr narrated from 'Ikrimah that Ibn 'Abbās said,

﴿يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا ﴾

﴿*That Day it will declare its information.*﴾ "Its Lord will say to it, 'Speak.' So it will speak."[2] Mujāhid commented (on "inspire it"), " He commands it (i.e., to speak)."[3] Al-Quraẓī said, "He will command it to separate from them."

Then Allāh says,

﴿يَوْمَئِذٍ يَصْدُرُ النَّاسُ أَشْتَاتًا﴾

﴿*That Day mankind will proceed in scattered groups (Ashtāt)*﴾

meaning, they will return from the station of the Judgement in

[1] Aḥmad 2:374, *Tuḥfat Al-Aḥwadhi* 9:285, and An-Nasā'ī in *Al-Kubrā* no. 11693. This *Ḥadīth* rests upon a narrator whom many of the scholars consider unreliable. Al-Bukhāri said, "*Munkar,*" Ibn Ḥajar said that he is "Feeble."

[2] *Ad-Durr Al-Manthūr* 8:592.

[3] Aṭ-Ṭabari 24:548.

separate groups. This means that they will be divided into types and categories: between those who are miserable and those who are happy, and those who are commanded to go to Paradise and those who are commanded to go to the Hellfire. As-Suddi said, "*Ashtāt* means sects."[1] Allāh said,

﴿لِّيُرَوْا۟ أَعْمَـٰلَهُمْ ۝٦﴾

﴿*that they may be shown their deeds.*﴾ meaning, so that they may act and be rewarded for what they did in this life of good and evil.

The Recompense for Every Minute Deed

Therefore, Allāh goes on to say,

﴿فَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُۥ ۝٧ وَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُۥ ۝٨﴾

﴿*So whosoever does good equal to the weight of a speck of dust shall see it. And whosoever does evil equal to the weight of speck of dust shall see it.*﴾

Al-Bukhāri recorded from Abu Hurayrah that the Messenger of Allāh ﷺ said,

«الْخَيْلُ لِثَلَاثَةٍ، لِرَجُلٍ أَجْرٌ، وَلِرَجُلٍ سِتْرٌ، وَعَلَى رَجُلٍ وِزْرٌ. فَأَمَّا الَّذِي لَهُ أَجْرٌ فَرَجُلٌ رَبَطَهَا فِي سَبِيلِ اللهِ فَأَطَالَ طِيَلَهَا فِي مَرْجٍ أَوْ رَوْضَةٍ، فَمَا أَصَابَتْ فِي طِيَلِهَا ذَلِكَ فِي الْمَرْجِ وَالرَّوْضَةِ كَانَ لَهُ حَسَنَاتٍ، وَلَوْ أَنَّهَا قَطَعَتْ طِيَلَهَا فَاسْتَنَّتْ شَرَفًا أَوْ شَرَفَيْنِ كَانَتْ آثَارُهَا وَأَرْوَاثُهَا حَسَنَاتٍ لَهُ، وَلَوْ أَنَّهَا مَرَّتْ بِنَهَرٍ فَشَرِبَتْ مِنْهُ - وَلَمْ يُرِدْ أَنْ يَسْقِيَ بِهِ - كَانَ ذَلِكَ حَسَنَاتٍ لَهُ، وَهِيَ لِذَلِكَ الرَّجُلِ أَجْرٌ. وَرَجُلٌ رَبَطَهَا تَغَنِّيًا وَتَعَفُّفًا وَلَمْ يَنْسَ حَقَّ اللهِ فِي رِقَابِهَا وَلَا ظُهُورِهَا فَهِيَ لَهُ سِتْرٌ، وَرَجُلٌ رَبَطَهَا فَخْرًا وَرِيَاءً وَنِوَاءً فَهِيَ عَلَى ذَلِكَ وِزْرٌ»

«*The horses are for three. For one man they are a reward, for another man they are a shield, and for another man they are a burden. In reference to the man for whom they are a reward, he is the man who keeps them to be used in the way of Allāh. Thus, they spend their entire life grazing in the pasture or garden (waiting in preparation for Jihād). So whatever afflicts them during that lengthy period in the pasture or garden, it*

[1] *Ad-Durr Al-Manthūr* 8:593.

will be counted as good deeds for him. Then, if their lengthy period is ended and they are used for a noble battle or two, their hoof prints and their dung are counted as good deeds for him. When they passed through a stream from which they did drink, though he (their owner) does not intend to quench their thirst, yet, it would be counted as good deeds, Therefore, they are a reward for that man. A man who keeps them to maintain himself and to be independent of others (i.e., begging, etc.), and he does not forget the right of Allāh upon their necks and their backs (i.e., their Zakāh), then they are a shield for him (from the Hellfire). A man who keeps them in order to boast, brag and show off, then they are a burden for him (on Judgement Day).»

So the Messenger of Allāh ﷺ was then asked about the donkeys and he said,

«مَا أَنْزَلَ اللهُ فِيهَا شَيْئًا إِلَّا هَذِهِ الْآيَةَ الْفَاذَّةَ الْجَامِعَةَ ﴿فَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُۥ ۝ وَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُۥ ۝﴾»

«*Allāh has not revealed anything concerning them except this single, comprehensive Āyah: ﴾So whosoever does good equal to the weight of a speck of dust shall see it. And whosoever does evil equal to the weight of speck of dust shall see it.﴿*»[1]

Muslim also recorded this *Ḥadīth*.[2]

In *Ṣaḥīḥ Al-Bukhārī*, it is recorded from 'Adī that the Prophet ﷺ said,

«اتَّقُوا النَّارَ وَلَوْ بِشِقِّ تَمْرَةٍ، وَلَوْ بِكَلِمَةٍ طَيِّبَةٍ»

«*Fear (ward off) the Fire, even if by giving half a date in charity, and even by saying a single word of good.*»[3]

In the *Ṣaḥīḥ* as well, he ('Adī) narrated (from the Prophet ﷺ):

«لَا تَحْقِرَنَّ مِنَ الْمَعْرُوفِ شَيْئًا وَلَوْ أَنْ تُفْرِغَ مِنْ دَلْوِكَ فِي إِنَاءِ الْمُسْتَسْقِي، وَلَوْ أَنْ تَلْقَى أَخَاكَ وَوَجْهُكَ إِلَيْهِ مُنْبَسِطٌ»

«*Do not under rate any good act, even if it is offering drinking*

[1] *Fatḥ Al-Bārī* 8:598.

[2] Muslim 2:680.

[3] *Fatḥ Al-Bārī* 3:332.

water from your bucket to one who is seeking a drink, or meeting your brother with a cheerful face.»[1]

It is also recorded in the *Ṣaḥīḥ* that the Prophet ﷺ said,

«يَا مَعْشَرَ نِسَاءِ الْمُؤْمِنَاتِ، لَا تَحْقِرَنَّ جَارَةٌ لِجَارَتِهَا وَلَوْ فِرْسِنَ شَاةٍ»

«*O party of believing women! None of you should belittle a gift sent by your neighbor, even if it is a Firsan of a sheep.*»[2]

The word *Firsan* in this *Ḥadīth* means its hoof.

In another *Ḥadīth* he said,

«رُدُّوا السَّائِلَ وَلَوْ بِظِلْفٍ مُحْرَقٍ»

«*Give something to the beggar, even if it is a burnt hoof.*»[3]

It has been reported from 'Ā'ishah that she gave a single grape in charity and then she said, "To how much dust is it equivelent?"[4]

Imām Aḥmad recorded from 'Awf bin Al-Ḥārith bin Aṭ-Ṭufayl that 'Ā'ishah told him that the Prophet ﷺ used to say,

«يَا عَائِشَةُ، إِيَّاكِ وَمُحَقَّرَاتِ الذُّنُوبِ، فَإِنَّ لَهَا مِنَ اللهِ طَالِبًا»

«*O 'Ā'ishah! Beware of the sins that are belittled, for indeed they will be taken account of by Allāh.*»

This *Ḥadīth* was recorded by An-Nasā'ī and Ibn Mājah.[5]

Imām Aḥmad recorded from 'Abdullāh bin Mas'ūd that the Messenger of Allāh ﷺ said,

«إِيَّاكُمْ وَمُحَقَّرَاتِ الذُّنُوبِ، فَإِنَّهُنَّ يَجْتَمِعْنَ عَلَى الرَّجُلِ حَتَّى يُهْلِكْنَهُ»

«*Beware of the sins that are belittled. For verily, they are gathered in a man until they destroy him.*»

And indeed the Messenger of Allāh ﷺ made an example of them (sins that are taken lightly) by saying that they are like a people who settle in barren land. Then their leader comes and orders the men to go out one at a time and each bring back a

[1] Muslim 4:2026.

[2] *Fatḥ Al-Bārī* 10:459.

[3] Aḥmad 5:381.

[4] *Al-Muwaṭṭa'* 2:997.

[5] Aḥmad 6:151, and Ibn Mājah no. 4243.

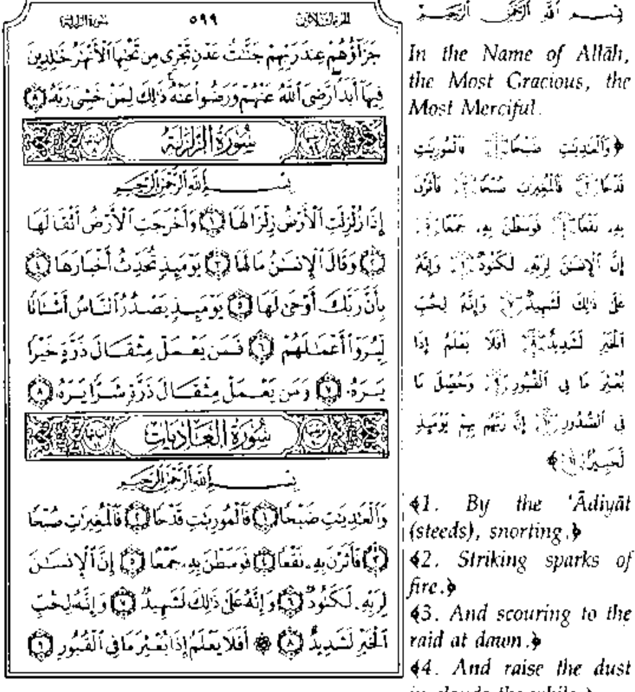
stick until they have gathered a large number of sticks. Then they kindled a fire and burned everything that they threw into it.[1]

This is the end of the *Tafsīr* of *Sūrat Idhā Zulzilat (Az-Zalzalah)* and all praise and thanks are due to Allāh.

[1] Aḥmad 1:402.

The *Tafsīr* of *Sūrat Al-'Ādiyāt* (Chapter - 100)

Which was revealed in Makkah



In the Name of Allāh, the Most Gracious, the Most Merciful.

﴾1. By the 'Ādiyāt (steeds), snorting.﴿

﴾2. Striking sparks of fire.﴿

﴾3. And scouring to the raid at dawn.﴿

﴾4. And raise the dust in clouds the while.﴿

﴾5. And penetrating forthwith as one into the midst.﴿

﴾6. Verily, man is ungrateful to his Lord.﴿

﴾7. And to that He bears witness.﴿

﴾8. And verily, he is violent in the love of wealth.﴿

﴾9. Knows he not that when the contents of the graves are poured forth?﴿

﴾10. And that which is in the breasts shall be made known?﴿

﴾11. Verily, that Day their Lord will be Well-Acquainted with them.﴿

Swearing by the Horses of War about the Ungratefulness of Man and His Zeal for Wealth

Allâh swears by the horses when they are made to gallop into battle in His path (i.e., *Jihād*),[1] and thus they run and pant, which is the sound that is heard from the horse when it runs.

﴾فَالْمُورِيَاتِ قَدْحًا ﴿٢﴾﴿

﴾Striking sparks of fire.﴿ meaning, the striking of their hooves on the rocks, which causes sparks of fire to fly from them.

﴾فَالْمُغِيرَاتِ صُبْحًا ﴿٣﴾﴿

﴾And scouring to the raid at dawn.﴿ meaning, the raid that is carried out in the early morning time. This is just as the Messenger of Allāh ﷺ used to perform raids in the early morning. He would wait to see if he heard the *Adhān* (call to prayer) from the people. If he heard it he would leave them alone, and if he didn't hear it he would attack. Then Allāh says,

﴾فَأَثَرْنَ بِهِ نَقْعًا ﴿٤﴾﴿

﴾And raise the dust in clouds the while.﴿ meaning, dust at the place of the battle with the horses.

﴾فَوَسَطْنَ بِهِ جَمْعًا﴿

﴾And penetrating forthwith as one into the midst.﴿

means, then are all in the middle of that spot, together.

Allâh's saying;

﴾فَالْمُغِيرَاتِ صُبْحًا ﴿٣﴾﴿

﴾And scouring to the raid at dawn.﴿

Ibn 'Abbās, Mujāhid and Qatādah, all said, "This means the

[1] Aṭ-Ṭabari 24:562.

invasion of the horses in the morning in the way of Allāh."[1]

And His statement,

﴿فَأَثَرْنَ بِهِۦ نَقْعًا﴾

﴾*And raise the dust in clouds the while.*﴿

This is the place in which the attack takes place. The dust is stirred up by it.

And His statement,

﴿فَوَسَطْنَ بِهِۦ جَمْعًا﴾

﴾*And penetrating forthwith as one into the midst.*﴿

Al-'Awfi narrated from Ibn 'Abbās, 'Aṭā, 'Ikrimah, Qatādah and Aḍ-Ḍaḥḥāk that they all said, "This means into the midst of the disbelieving enemy."[2] Concerning Allāh's statement,

﴿إِنَّ ٱلْإِنسَـٰنَ لِرَبِّهِۦ لَكَنُودٌ﴾

﴾*Verily, man is ungrateful (Kanūd) to his Lord.*﴿

This is the subject what is being sworn about, and it means that he (man) is ungrateful for the favors of His Lord and he rejects them.

Ibn 'Abbās, Mujāhid, Ibrāhīm An-Nakha'i, Abu Al-Jawzā', Abu Al-'Āliyah, Abu Aḍ-Ḍuḥa, Sa'īd bin Jubayr, Muḥammad bin Qays, Aḍ-Ḍaḥḥāk, Al-Ḥasan, Qatādah, Ar-Rabī' bin Anas and Ibn Zayd all said, "*Al-Kanūd* means ungrateful."[3] Al-Ḥasan said, "*Al-Kanūd* is the one who counts the calamities (that befall him) and he forgets Allāh's favors."[4]

Concerning Allāh's statement,

﴿وَإِنَّهُۥ عَلَىٰ ذَٰلِكَ لَشَهِيدٌ﴾

﴾*And to that He bears witness.*﴿ Qatādah and Sufyān Ath-Thawri both said, "And indeed Allāh is a witness to that."[5] It is also possible that the pronoun (He) could be referring to man. This was said by Muḥammad bin Ka'b Al-Quraẓi. Thus, its meaning

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[1] Aṭ-Ṭabari 24:562.

[2] Aṭ-Ṭabari 24:564, 565.

[3] Aṭ-Ṭabari 24:566.

[4] Aṭ-Ṭabari 24:566.

[5] Aṭ-Ṭabari 24:576.

would be that man is a witness himself to the fact that he is ungrateful. This is obvious in his condition, meaning this is apparent from his statements and deeds. This is as Allāh says,

﴿مَا كَانَ لِلْمُشْرِكِينَ أَن يَعْمُرُوا مَسَاجِدَ اللَّهِ شَاهِدِينَ عَلَىٰ أَنفُسِهِم بِالْكُفْرِ﴾

﴾*It is not for the idolators, to maintain the Masājid of Allāh, while they witness disbelief against themselves.*﴿ (9:17)

Allāh said;

﴿وَإِنَّهُ لِحُبِّ الْخَيْرِ لَشَدِيدٌ﴾

﴾*And verily, he is violent in the love of wealth.*﴿ meaning, and indeed in his love of the good, which is wealth, he is severe. There are two opinions concerning this. One of them is that it means that he is severe in his love of wealth. The other view is that it means he is covetous and stingy due to the love of wealth. However, both views are correct.

The Threat about the Hereafter

Then Allāh encourages abstinence from worldly things and striving for the Hereafter, and He informs of what the situation will be after this present condition, and what man will face of horrors. He says,

﴿أَفَلَا يَعْلَمُ إِذَا بُعْثِرَ مَا فِي الْقُبُورِ﴾

﴾*Knows he not that when the contents of the graves are poured forth?*﴿

meaning, the dead that are in it will be brought out.

﴿وَحُصِّلَ مَا فِي الصُّدُورِ﴾

﴾*And that which is in the breasts shall be made known?*﴿

Ibn 'Abbās and others have said, "This means what was in their souls would be exposed and made apparent."[1]

﴿إِنَّ رَبَّهُم بِهِمْ يَوْمَئِذٍ لَّخَبِيرٌ﴾

﴾*Verily, that Day their Lord will be Well-Acquainted with them.*﴿

meaning, He knows all of that they used to do, and He will

[1] Aṭ-Ṭabarī 24:569.

compensate them for it with the most deserving reward. He does not do even the slightest amount of injustice.

This is the end of the *Tafsīr* of *Sūrat Al-'Ādiyāt,* and all praise and thanks are due to Allāh.

The *Tafsīr* of *Sūrat Al-Qāri'ah* (Chapter - 101)

Which was revealed in Makkah



In the Name of Allāh, the Most Gracious, the Most Merciful.

﴿الْقَارِعَةُ (١) مَا الْقَارِعَةُ (٢) وَمَا أَدْرَاكَ مَا الْقَارِعَةُ (٣) يَوْمَ يَكُونُ النَّاسُ كَالْفَرَاشِ الْمَبْثُوثِ (٤) وَتَكُونُ الْجِبَالُ كَالْعِهْنِ الْمَنفُوشِ (٥) فَأَمَّا مَن ثَقُلَتْ مَوَازِينُهُ (٦) فَهُوَ فِي عِيشَةٍ رَّاضِيَةٍ (٧) وَأَمَّا مَنْ خَفَّتْ مَوَازِينُهُ (٨) فَأُمُّهُ هَاوِيَةٌ (٩) وَمَا أَدْرَاكَ مَا هِيَهْ (١٠) نَارٌ حَامِيَةٌ (١١)﴾

﴾*1. Al-Qāri'ah.*﴿

﴾*2. What is Al-Qāri'ah?*﴿

﴾*3. And what will make you know what Al-Qāri'ah is?*﴿

﴾*4. It is a Day whereon mankind will be like moths scattered about.*﴿

﴾*5. And the mountains will be like wool, carded.*﴿

﴾*6. Then as for him whose Balance will be heavy,*﴿

﴾*7. He will live a pleasant life.*﴿

﴾*8. But as for him whose Balance will be light,*﴿

﴾*9. His mother will be Hāwiyah.*﴿

﴾*10. And what will make you know what it is?*﴿

﴾*11. A fire Ḥāmiyah!*﴿

Al-Qāri'ah is one of the names of the Day of Judgement, like *Al-Ḥāqqah, Aṭ-Ṭāmmah, As Sākhkhah, Al-Ghāshiyah* and other names. Then Allāh intensifies concern and fright for it by saying,

﴿وَمَا أَدْرَاكَ مَا الْقَارِعَةُ (٣)﴾

﴾*And what will make you know what Al-Qāri'ah is?*﴿

Then He explains this by saying,

﴿يَوْمَ يَكُونُ النَّاسُ كَالْفَرَاشِ الْمَبْثُوثِ﴾

﴾It is a Day whereon mankind will be like moths scattered about.﴿

meaning, in their scattering, their dividing, their coming and their going, all due to being bewildered at what is happening to them, they will be like scattered moths. This is like Allāh's statement,

﴿كَأَنَّهُمْ جَرَادٌ مُّنتَشِرٌ﴾

﴾As if they were locusts spread abroad.﴿ (54:7)

Allāh said,

﴿وَتَكُونُ الْجِبَالُ كَالْعِهْنِ الْمَنفُوشِ﴾

﴾And the mountains will be like wool, carded.﴿

meaning, they will become like carded wool that has began to wear out (fade away) and be torn apart. Mujāhid, 'Ikrimah, Sa'īd bin Jubayr, Al-Ḥasan, Qatādah, 'Aṭā' Al-Khurāsāni, Aḍ-Ḍaḥḥāk and As-Suddi have all said,

﴿كَالْعِهْنِ﴾

﴾like wool ('Ihn).﴿ "Woolen."[1] Then Allāh informs about the results received by those who performed the deeds, and the honor and disgrace they will experience based upon their deeds. He says,

﴿فَأَمَّا مَن ثَقُلَتْ مَوَازِينُهُ﴾

﴾Then as for him whose Balance will be heavy.﴿ meaning, his good deeds are more than his bad deeds.

﴿فَهُوَ فِي عِيشَةٍ رَّاضِيَةٍ﴾

﴾He will live a pleasant life.﴿ meaning, in Paradise.

﴿وَأَمَّا مَنْ خَفَّتْ مَوَازِينُهُ﴾

﴾But as for him whose Balance will be light.﴿ meaning, his bad deeds are more than his good deeds. Then Allāh says,

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[1] At-Ṭabari 24:574.

﴿فَأُمُّهُۥ هَاوِيَةٌ﴾

﴾*His mother will be Hāwiyah.*﴿ It has been said that this means he will be falling and tumbling headfirst into the fire of Hell, and the expression 'his mother' has been used to refer to his brain (as it is the mother of his head).

A statement similar to this has been reported from Ibn 'Abbās, 'Ikrimah, Abu Ṣāliḥ and Qatādah.[1] Qatādah said, "He will fall into the Hellfire on his head."[2] Abu Ṣāliḥ made a similar statement when he said, "They will fall into the Fire on their heads."[3]

It has also been said that it means his mother that he will return to and end up with in the Hereafter will be *Hāwiyah*, which is one of the names of the Hellfire. Ibn Jarīr said, "*Al-Hāwiyah* is only called his mother because he will have no other abode except for it."[4] Ibn Zayd said, "*Al-Hāwiyah* is the Fire, and it will be his mother and his abode to which he will return, and where he will be settled." Then he recited the *Āyah*,

﴿وَمَأْوَىٰهُمُ ٱلنَّارُ﴾

﴾*Their abode will be the Fire.*﴿ (3:151)[5]

Ibn Abi Ḥātim said that it has been narrated from Qatādah that he said, "It is the Fire, and it is their abode."[6] Thus, Allāh says in explaining the meaning of *Al-Hāwiyah*,

﴿وَمَآ أَدْرَىٰكَ مَا هِيَهْ﴾

﴾*And what will make you know what it is?*﴿.

Allāh's statement

﴿نَارٌ حَامِيَةٌ﴾

﴾*A fire Ḥāmiyah!*﴿

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[1] Aṭ-Ṭabari 24:575, 576, and Al-Qurṭubi 20:167.
[2] Aṭ-Ṭabari 24:576.
[3] Aṭ-Ṭabari 24:575.
[4] Aṭ-Ṭabari 24:575.
[5] Aṭ-Ṭabari 24:576.
[6] Aṭ-Ṭabari 24:575.

meaning, extreme heat. It is a heat that is accompanied by a strong flame and fire. It is narrated from Abu Hurayrah that the Prophet ﷺ said,

«نَارُ بَنِي آدَمَ الَّتِي تُوقِدُونَ، جُزْءٌ مِنْ سَبْعِينَ جُزْءًا مِنْ نَارِ جَهَنَّمَ»

«*The fire of the Children of Ādam that you all kindle is one part of the seventy parts of the fire of Hell.*»

They (the Companions) said, "O Messenger of Allāh! Isn't it sufficient?" He replied,

«إِنَّهَا فُضِّلَتْ عَلَيْهَا بِتِسْعَةٍ وَسِتِّينَ جُزْءًا»

«*It is more than it by sixty-nine times.*»

This has been recorded by Al-Bukhāri and Muslim.[1] In some of the wordings he stated,

«إِنَّهَا فُضِّلَتْ عَلَيْهَا بِتِسْعَةٍ وَسِتِّينَ جُزْءًا، كُلُّهُنَّ مِثْلُ حَرِّهَا»

«*It is more than it by sixty-nine times, each of them is like the heat of it.*»

It has been narrated in a *Hadith* that Imām Aḥmad recorded from Abu Hurayrah that the Prophet ﷺ said,

«إِنَّ أَهْوَنَ أَهْلِ النَّارِ عَذَابًا مَنْ لَهُ نَعْلَانِ، يَغْلِي مِنْهُمَا دِمَاغُهُ»

«*Verily, the person who will receive the lightest torment of the people of the Hellfire will be a man who will have two sandals that will cause his brain to boil.*»"[2]

It has been confirmed in the Two *Ṣaḥīḥs* that the Messenger of Allāh ﷺ said,

«اشْتَكَتِ النَّارُ إِلَى رَبِّهَا فَقَالَتْ: يَا رَبِّ أَكَلَ بَعْضِي بَعْضًا، فَأَذِنَ لَهَا بِنَفَسَيْنِ: نَفَسٍ فِي الشِّتَاءِ، وَنَفَسٍ فِي الصَّيْفِ، فَأَشَدُّ مَا تَجِدُونَ فِي الشِّتَاءِ مِنْ بَرْدِهَا، وَأَشَدُّ مَا تَجِدُونَ فِي الصَّيْفِ مِنْ حَرِّهَا»

«*The Hellfire complained to its Lord and said, "O Lord! Some parts of me devour other parts of me." So He (Allāh) permitted it to take two breaths: one breath in the winter and one breath in the summer. Thus, the most severe cold that you experience*

[1] *Fath Al-Bāri* 6:380, and Muslim 4:2184.

[2] Aḥmad 2:432 and 3:13.

in the winter is from its cold, and the most severe heat that you experience in the summer is from its heat.»[1]

In the Two *Ṣaḥīḥs* it is recorded that he said,

«إِذَا اشْتَدَّ الْحَرُّ فَأَبْرِدُوا عَنِ الصَّلَاةِ، فَإِنَّ شِدَّةَ الْحَرِّ مِنْ فَيْحِ جَهَنَّمَ»

«*When the heat becomes intense pray the prayer when it cools down, for indeed the intense heat is from the breath of Hell.*»[2]

This is the end of the *Tafsīr* of *Sūrat Al-Qāri'ah*, and all praise and thanks are due to Allāh.

[1] *Fatḥ Al-Bārī* 6:380, and Muslim 1:431.

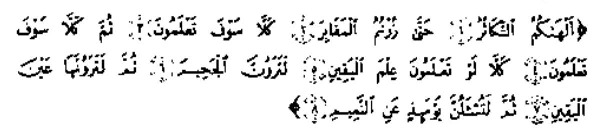
[2] *Fatḥ Al-Bārī* 2:20, and Muslim 1:430.

The *Tafsīr* of *Sūrat At-Takāthur* (Chapter - 102)

Which was revealed in Makkah



In the Name of Allāh, the Most Gracious, the Most Merciful.



﴾1. The mutual increase diverts you,﴿

﴾2. Until you visit the graves.﴿

﴾3. Nay! You shall come to know!﴿

﴾4. Again nay! You shall come to know!﴿

﴾5. Nay! If you knew with a sure knowledge.﴿

﴾6. Verily, you shall see the blazing Fire!﴿

﴾7. And again, you shall see it with certainty of sight!﴿

﴾8. Then on that Day you shall be asked about the delights!﴿

The Result of Loving the World and Heedlessness of the Hereafter

Allāh says that all are preoccupied by love of the world, its delights and its adornments, and this distracts you from seeking the Hereafter and desiring it. This delays you until death comes to you and you visit the graves, thus becoming its inhabitants.

In *Ṣaḥīḥ Al-Bukhārī*, it is recorded in the Book of *Ar-Riqāq* (Narrations that soften the Heart) from Anas bin Mālik, who reported that Ubayy bin Ka'b said, "We used to think that this was a part of the Qur'ān until the *Āyah* was revealed which says;



﴿أَلْهَىٰكُمُ ٱلتَّكَاثُرُ ۝١﴾

﴿The mutual increase diverts you.﴾"

He was referring to the *Ḥadīth* in which the Prophet ﷺ said,

«لَوْ كَانَ لِابْنِ آدَمَ وَادٍ مِنْ ذَهَبٍ»

«*If the Son of Ādam had a valley of gold, he would desire another like it...*»[1]

Imām Aḥmad recorded from 'Abdullāh bin Ash-Shikhkhīr that he said, "I came to the Messenger of Allāh ﷺ while he was saying,

«﴿أَلْهَىٰكُمُ ٱلتَّكَاثُرُ ۝١﴾ يَقُولُ ابْنُ آدَمَ: مَالِي مَالِي، وَهَلْ لَكَ مِنْ مَالِكَ إِلَّا مَا أَكَلْتَ فَأَفْنَيْتَ، أَوْ لَبِسْتَ فَأَبْلَيْتَ، أَوْ تَصَدَّقْتَ فَأَمْضَيْتَ؟»

«*﴿The mutual increase diverts you.﴾ The Son of Ādam says, "My wealth, my wealth." But do you get anything (of benefit) from your wealth except for that which you ate and you finished it, or that which you clothed yourself with and you wore it out, or that which you gave as charity and you have spent it?*»"[2]

Muslim, At-Tirmidhi and An-Nasā'ī also recorded this *Ḥadīth*.[3] Muslim recorded in his *Ṣaḥīḥ* from Abu Hurayrah

[1] *Fatḥ Al-Bārī* 11:258.

[2] Aḥmad 4:24.

[3] Muslim 4:2273, *Tuḥfat Al-Aḥwadhī* 9:286, and An-Nasā'ī in *Al-Kubrā* 6:521.

that the Messenger of Allāh ﷺ said,

«يَقُولُ الْعَبْدُ: مَالِي مَالِي، وَإِنَّمَا لَهُ مِنْ مَالِهِ ثَلَاثٌ: مَا أَكَلَ فَأَفْنَى، أَوْ لَبِسَ فَأَبْلَى، أَوْ تَصَدَّقَ فَأَمْضَى، وَمَا سِوَى ذَلِكَ فَذَاهِبٌ وَتَارِكُهُ لِلنَّاسِ»

«*The servant says "My wealth, my wealth." Yet he only gets three (benefits) from his wealth: that which he eats and finishes, that which he wears until it is worn out, or that which he gives in charity and it is spent. Everything else other than that will go away and leave him for the people.*»[1]

Muslim was alone in recording this *Ḥadīth*.

Al-Bukhāri recorded from Anas bin Mālik that the Messenger of Allāh ﷺ said,

«يَتْبَعُ الْمَيِّتَ ثَلَاثَةٌ، فَيَرْجِعُ اثْنَانِ وَيَبْقَى مَعَهُ وَاحِدٌ: يَتْبَعُهُ أَهْلُهُ وَمَالُهُ وَعَمَلُهُ، فَيَرْجِعُ أَهْلُهُ وَمَالُهُ، وَيَبْقَى عَمَلُهُ»

«*Three things follow the deceased person, and two of them return while one remains behind with him. The things which follow him are his family, his wealth and his deeds. His family and his wealth return while his deeds remain.*»[2]

This *Hadith* has also been recorded by Muslim, At-Tirmidhi and An-Nasā'ī.[3] Imām Aḥmad recorded from Anas that the Prophet ﷺ said,

«يَهْرَمُ ابْنُ آدَمَ وَيَبْقَى مِنْهُ اثْنَتَانِ: الْحِرْصُ وَالْأَمَلُ»

«*The Son of Ādam becomes old with senility, but yet two things remain with him: greed and hope.*»[4]

Both of them (Al-Bukhāri and Muslim) recorded this *Ḥadīth* in the Two *Ṣaḥīḥs*.[5]

[1] Muslim 4:2273.

[2] *Fatḥ Al-Bari* 11:369.

[3] Muslim 4:2273, *Tuḥfat Al-Aḥwadhi* 7:50, and An-Nasā'ī in *Al-Kubrā* 6:631.

[4] Aḥmad 3:115.

[5] Al-Bukhāri no. 6421, and Muslim no. 1047.

The Threat of seeing Hell and being questioned about the Delights

﴿كَلَّا سَوْفَ تَعْلَمُونَ ۝ ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ ۝﴾

﴾*Nay! you shall come to know! Again nay! you shall come to know!*﴿

Al-Ḥasan Al-Baṣri said, "This is a threat after a threat."[1] Aḍ-Ḍaḥḥāk said,

﴿كَلَّا سَوْفَ تَعْلَمُونَ ۝﴾

﴾*Nay! you shall come to know!*﴿ "Meaning, 'O you disbelievers.'

﴿ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ ۝﴾

﴾*Again nay! you shall come to know!*﴿ meaning, 'O you believers.' "[2] Then Allāh says,

﴿كَلَّا لَوْ تَعْلَمُونَ عِلْمَ الْيَقِينِ ۝﴾

﴾*Nay! If you knew with a sure knowledge.*﴿

meaning, 'if you knew with true knowledge, you would not be diverted by rivalry for wealth away from seeking the abode of the Hereafter until you reach the graves.' Then Allāh says,

﴿لَتَرَوُنَّ الْجَحِيمَ ۝ ثُمَّ لَتَرَوُنَّهَا عَيْنَ الْيَقِينِ ۝﴾

﴾*Verily, you shall see the blazing Fire! And again you shall see it with certainty of sight!*﴿

This is the explanation of the previous threat which was in Allāh's saying,

﴿كَلَّا سَوْفَ تَعْلَمُونَ ۝ ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ ۝﴾

﴾*Nay! you shall come to know! Again nay! you shall come to know!*﴿

Thus, Allāh threatens them with this situation, which is what the people of the Fire will see. It is a Fire, which if it exhaled one breath, every angel who is near (to Allāh) and every Prophet who was sent would all fall down on their knees due to fear, awe and the sight of its horrors. This is based upon

[1] Al-Baghawi 4:520.

[2] Aṭ-Ṭabari 24:581.

what has been reported in the narrations concerning it. Allāh then says,

﴿ثُمَّ لَتُسْـَٔلُنَّ يَوْمَئِذٍ عَنِ ٱلنَّعِيمِ﴾

﴾*Then on that Day you shall be asked about the delights!*﴿

meaning, 'on that Day you all will be questioned concerning your gratitude towards the favors that Allāh blessed you with, such as health, safety, sustenance and other things. You will be asked did you return His favors by being thankful to Him and worshipping Him.'

Ibn Jarīr recorded that Al-Ḥusayn bin 'Alī As-Sudā'i narrated to him from Al-Walīd bin Al-Qāsim, who reported from Yazīd bin Kaysān, who reported from Abi Ḥāzim, who reported from Abu Hurayrah that he said, "Once while Abu Bakr and 'Umar were sitting, the Prophet ﷺ came to them and said,

«مَا أَجْلَسَكُمَا هٰهُنَا؟»

«*What has caused you two to sit here?*»

They replied, 'By He Who has sent you with the truth, nothing has brought us out of our houses except hunger.' The Prophet ﷺ said,

«وَالَّذِي بَعَثَنِي بِالْحَقِّ مَا أَخْرَجَنِي غَيْرُهُ»

«*By He Who has sent me with the truth, nothing has brought me out other than this.*»

So they went until they came to the house of a man from the Anṣār, and the woman of the house received them. The Prophet ﷺ said to her,

«أَيْنَ فُلَانٌ؟»

«*Where is so-and-so?*»

She replied, 'He went to fetch some drinking water for us.' So the man came carrying his bucket and he said, 'Welcome. Nothing has visited the servants (of Allāh) better than a Prophet who has visited me today.' Then he hung his bucket near a palm tree, and climbed it and returned to them with a cluster of dates. So the Prophet ﷺ said,

«أَلَا كُنْتَ اجْتَنَيْتَ؟»

«Why didn't you pick (some of them)?»

The man replied, 'I wanted you to choose with your own eyes.' Then he took a blade (to slaughter a sheep) and the Prophet ﷺ said,

«إِيَّاكَ وَالْحَلُوبَ»

«Do not slaughter one that gives milk.»

So he slaughtered a sheep for them that day and they all ate. Then the Prophet ﷺ said,

«لَتُسْأَلُنَّ عَنْ هَذَا يَوْمَ الْقِيَامَةِ، أَخْرَجَكُمْ مِنْ بُيُوتِكُمُ الْجُوعُ، فَلَمْ تَرْجِعُوا حَتَّى أَصَبْتُمْ هَذَا، فَهَذَا مِنَ النَّعِيمِ»

«You will be asked about this on the Day of Judgement. Hunger caused you to come out of your homes and you did not return until you had eaten this meal. So this is from the delights.»'[1]

Muslim also recorded this *Hadīth*.[2]

It has been confirmed in *Ṣaḥīḥ Al-Bukhārī* and the *Sunans* of At-Tirmidhi, An-Nasā'ī and Ibn Mājah from Ibn 'Abbās that the Messenger of Allāh ﷺ said,

«نِعْمَتَانِ مَغْبُونٌ فِيهِمَا كَثِيرٌ مِنَ النَّاسِ: الصِّحَّةُ وَالْفَرَاغُ»

«Two favors are treated unjustly by most people: health and free time.»[3]

This means that the people are lacking gratitude for these two favors. They do fulfill their obligations to them. Therefore, whoever does not maintain the right that is obligatory upon him, then he is unjust.

Imām Aḥmad recorded from Abu Hurayrah that the Prophet ﷺ said,

«يَقُولُ اللهُ عَزَّ وَجَلَّ – قال عفان: يَوْمَ الْقِيَامَةِ –: يَا ابْنَ آدَمَ، حَمَلْتُكَ عَلَى الْخَيْلِ وَالْإِبِلِ، وَزَوَّجْتُكَ النِّسَاءَ، وَجَعَلْتُكَ تَرْبَعُ وَتَرْأَسُ، فَأَيْنَ شُكْرُ ذَلِكَ؟»

[1] Aṭ-Ṭabarī 24:583.

[2] Muslim 3:1609.

[3] *Fatḥ Al-Bārī* 11:233, *Tuḥfat Al-Aḥwadhi* 6:589, *Tuḥfat Al-Ashraf* 4:465, and Ibn Mājah 2:1396.

﴾*Allāh the Mighty and Majestic says on the Day of Judgement, "O Son of Ādam! I made you ride upon the horses and camels, I gave you women to marry, and I made you reside and rule (in the earth). So where is the thanks for that?"*﴿[1]

Aḥmad was alone in recording this *Ḥadīth* in this manner.

This is the end of the *Tafsīr* of *Sūrat At-Takāthur*, and all praise and blessings are due to Allāh.

[1] Aḥmad 2:492. See also Muslim no. 7438.

The *Tafsīr* of *Sūrat Al-'Aṣr* (Chapter - 103)

Which was revealed in Makkah

How 'Amr bin Al-'Āṣ was aware of the Qur'ān's Miracle due to this *Sūrah*

They have mentioned that 'Amr bin Al-'Āṣ went to visit Musaylimah Al-Kadhdhāb after the Messenger of Allāh ﷺ was commissioned (as a Prophet) and before 'Amr had accepted Islām. Upon his arrival, Musaylimah said to him, "What has been revealed to your friend (Muḥammad ﷺ) during this time?" 'Amr said, "A short and concise *Sūrah* has been revealed to him." Musaylimah then said, "What is it?" 'Amr replied;

﴿وَالْعَصْرِ ۝ إِنَّ الْإِنسَانَ لَفِي خُسْرٍ ۝ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ ۝﴾

﴾*By Al-'Aṣr. Verily, man is in loss. Except those who believe and do righteous deeds, and recommend one another to the truth, and recommend one another to patience.*﴿

So Musaylimah thought for a while. Then he said, "Indeed something similar has also been revealed to me." 'Amr asked him, "What is it?" He replied, "O *Wabr* (a small, furry mammal; hyrax). O *Wabr*! You are only two ears and a chest, and the rest of you is digging and burrowing." Then he said, "What do you think, O 'Amr?" So 'Amr said to him, "By Allāh! Verily, you know that I know you are lying."[1]

I saw that Abu Bakr Al-Kharā'iṭi mentioned a chain of narration for part of this story, or what was close to its meaning, in volume two of his famous book *Masāwi' ul-Akhlāq*. The *Wabr* is a small animal that resembles a cat, and

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[1] He also mentioned it in *Al-Bidāyah wan-Nihāyah* 6:320, and Al-Ḥāfiẓ mentioned similar to it in *Al-Iṣābah* 3:225.



the largest thing on it is its ears and its torso, while the rest of it is ugly. Musaylimah intended by the composition of these nonsensical verses to produce something which would oppose the Qur'ān. Yet, it was not even convincing to the idol worshipper of that time.

At-Ṭabarāni recorded from 'Abdullāh bin Ḥiṣn Abi Madīnah that he said, "Whenever two men from the Companions of the Messenger of Allāh ﷺ used to meet, they would not part until one of them had recited *Sūrat Al-'Āṣr* in its entirety to the other, and one of them had given the greetings of peace to the other."[1]

Ash-Shāfi'ī said, "If the people were to ponder on this *Sūrah*, it would be sufficient for them."

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

﴿وَالْعَصْرِ ۝ إِنَّ الْإِنسَانَ لَفِي خُسْرٍ ۝ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ ۝﴾

﴾1. By Al-'Aṣr.﴿

﴾2. Verily, man is in loss.﴿

[1] *Al-Mu'jam Al-Awsaṭ* no. 5097, *Majma' Al-Baḥrayn*.

﴾*3. Except those who believe and do righteous deeds, and recommend one another to the truth, and recommend one another to patience.*﴿

Al-'Asr is the time in which the movements of the Children of Ādam occur, whether good or evil. Mālik narrated from Zayd bin Aslam that he said, "It is the evening." However, the first view is the popular opinion. Thus, Allāh swears by this, that man is in *Khusr*, which means in loss and destruction.

﴿إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ﴾

﴾*Except those who believe and do righteous good deeds,*﴿

So Allāh makes an exception, among the species of man being in loss, for those who believe in their hearts and work righteous deeds with their limbs.

﴿وَتَوَاصَوْا بِالْحَقِّ﴾

﴾*And recommend one another to the truth,*﴿ This is to perform acts of obedience and avoid the forbidden things.

﴿وَتَوَاصَوْا بِالصَّبْرِ ٣﴾

﴾*And recommend one another to patience.*﴿ meaning, with the plots, the evils, and the harms of those who harm people due to their commanding them to do good and forbidding them from evil.

This is the end of the *Tafsīr* of *Sūrat Al-'Aṣr*, and all praise and thanks are due to Allāh.

The *Tafsīr* of *Sūrat Al-Humazah* (Chapter - 104)

Which was revealed in Makkah



In the Name of Allāh, the Most Gracious, the Most Merciful.

﴿وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ ﴿١﴾ الَّذِى جَمَعَ مَالًا وَعَدَّدَهُ ﴿٢﴾ يَحْسَبُ أَنَّ مَالَهُ أَخْلَدَهُ ﴿٣﴾ كَلَّا لَيُنۢبَذَنَّ فِى الْحُطَمَةِ ﴿٤﴾ وَمَآ أَدْرَىٰكَ مَا الْحُطَمَةُ ﴿٥﴾ نَارُ اللَّهِ الْمُوقَدَةُ ﴿٦﴾ الَّتِى تَطَّلِعُ عَلَى الْأَفْـِٔدَةِ ﴿٧﴾ إِنَّهَا عَلَيْهِم مُّؤْصَدَةٌ ﴿٨﴾ فِى عَمَدٍ مُّمَدَّدَةٍ ﴿٩﴾﴾

﴾*1. Woe to every Humazah Lumazah.*﴿

﴾*2. Who has gathered wealth and counted it.*﴿

﴾*3. He thinks that his wealth will make him last forever!*﴿

﴾*4. But no! Verily, he will be thrown into Al-Ḥuṭamah.*﴿

﴾*5. And what will make you know what Al-Ḥuṭamah is?*﴿

﴾*6. The fire of Allāh, Al-Muqadah,*﴿

﴾*7. Which leaps up over the hearts.*﴿

﴾*8. Verily, it shall Mu'ṣadah upon them,*﴿

﴾*9. In pillars stretched forth.*﴿

Al-Hammāz refers to (slander) by speech, and *Al-Lammāz* refers to (slander) by action. This means that the person finds fault with people and belittles them. An explanation of this has already preceded in the discussion of Allāh's statement,

﴿هَمَّازٍ مَّشَّآءٍ بِنَمِيمٍ ﴿١١﴾﴾

﴾*Hammaz, going about with slander*﴿ (68:11)

Ibn 'Abbās said, "*Humazah Lumazah* means one who reviles and disgraces (others)."[1] Mujāhid said, "*Al-Humazah* is with the hand and the eye, and *Al-Lumazah* is with the tongue."

[1] Aṭ-Ṭabari 24:596.

Then Allāh says,

﴿الَّذِى جَمَعَ مَالًا وَعَدَّدَهُۥ ﴿٢﴾﴾

﴾Who has gathered wealth and counted it.﴿

meaning, he gathers it piling some of it on top of the rest and he counts it up. This is similar to Allāh's saying,

﴿وَجَمَعَ فَأَوْعَىٰٓ ﴿١٨﴾﴾

﴾*And collect (wealth) and hide it.*﴿ (70:18) This was said by As-Suddi and Ibn Jarīr.[1] Muḥammad bin Ka'b said concerning Allāh's statement,

﴿جَمَعَ مَالًا وَعَدَّدَهُۥ﴾

﴾*gathered wealth and counted it.*﴿ "His wealth occupies his time in the day, going from this to that. Then when the night comes he sleeps like a rotting corpse."

Then Allāh says,

﴿يَحْسَبُ أَنَّ مَالَهُۥٓ أَخْلَدَهُۥ ﴿٣﴾﴾

﴾*He thinks that his wealth will make him last forever!*﴿

meaning, he thinks that gathering wealth will make him last forever in this abode (the worldly life).

﴿كَلَّا﴾

﴾*But no!*﴿ meaning, the matter is not as he claims, nor as he reckons. Then Allāh says,

﴿لَيُنۢبَذَنَّ فِى ٱلْحُطَمَةِ ﴿٤﴾﴾

﴾*Verily, he will be thrown into Al-Ḥuṭamah.*﴿ meaning, the person who gathered wealth and counted it, will be thrown into *Al-Ḥuṭamah*, which is one of the descriptive names of the Hellfire. This is because it crushes whoever is in it. Thus, Allāh says,

﴿وَمَآ أَدْرَىٰكَ مَا ٱلْحُطَمَةُ ﴿٥﴾ نَارُ ٱللَّهِ ٱلْمُوقَدَةُ ﴿٦﴾ ٱلَّتِى تَطَّلِعُ عَلَى ٱلْأَفْـِٔدَةِ ﴿٧﴾﴾

﴾*And what will make you know what Al-Ḥuṭamah is? The fire of Allāh, Al-Muqadah, which leaps up over the hearts.*﴿

Thābit Al-Bunāni said, "It will burn them all the way to their

[1] Aṭ-Ṭabari 24:598, and Al-Qurṭubi 20:138.

hearts while they are still alive." Then he said, "Indeed the torment will reach them." Then he cried. Muḥammad bin Ka'b said, "It (the Fire) will devour every part of his body until it reaches his heart and comes to the level of his throat, then it will return to his body."[1]

Concerning Allāh's statement,

﴿إِنَّهَا عَلَيْهِم مُّؤْصَدَةٌ ۝٨﴾

﴾*Verily, it shall Mu'ṣadah upon them.*﴿ meaning, covering, just as was mentioned in the *Tafsīr* of *Sūrat Al-Balad* (see 90:20). Then Allāh says,

﴿فِى عَمَدٍ مُّمَدَّدَةٍ ۝٩﴾

﴾*In pillars stretched forth.*﴿

"Āṭiyah Al-'Awfi said, "Pillars of Iron." As-Suddi said, "Made of fire." Al-'Awfi reported from Ibn 'Abbās, "He will make them enter pillars stretched forth, meaning there will be columns over them, and they will have chains on their necks, and the gates (of Hell) will be shut upon them."[2]

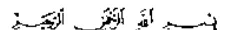
This is the end of the *Tafsir* of *Sūrat Al-Humazah*, and all praise and thanks are due to Allāh.

[1] Al-Qurṭubi 20:185.

[2] Aṭ-Ṭabari 24:600.

The *Tafsīr* of *Sūrat Al-Fīl* (Chapter - 105)

Which was revealed in Makkah



In the Name of Allāh, the Most Gracious, the Most Merciful.

﴿أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَٰبِ ٱلْفِيلِ (١) أَلَمْ يَجْعَلْ كَيْدَهُمْ فِى تَضْلِيلٍ (٢) وَأَرْسَلَ عَلَيْهِمْ
طَيْرًا أَبَابِيلَ (٣) تَرْمِيهِم بِحِجَارَةٍ مِّن سِجِّيلٍ (٤) فَجَعَلَهُمْ كَعَصْفٍ مَّأْكُولٍۭ (٥)﴾

﴾*1. Have you not seen how your Lord dealt with the Owners of the Elephant?*﴿

﴾*2. Did He not make their plot go astray?*﴿

﴾*3. And He sent against them birds, in flocks (Abābīl).*﴿

﴾*4. Striking them with stones of Sijjīl.*﴿

﴾*5. And He made them like 'Asf, Ma'kūl.*﴿

This is one of the favors Allāh did for the Quraysh. He saved them from the People of the Elephant who had tried to tear down the *Ka'bah* and wipe out all traces of its existence. Allāh destroyed them, defeated them, thwarted their plans, made their efforts in vain and sent them back routed.

They were people who were Christians, and thus, their religion was closer to the True Religion (Islam) than the idolatry of the Quraysh. However, this was a means of giving a sign and preparing the way for the coming of the Messenger of Allāh ﷺ. For verily, he was born during that same year according to the most popular opinion. So the tongue of destiny was saying, "We will not help you, O people of Quraysh, because of any status you may have over the Ethiopians (Abyssinians). We are only helping you in order to defend the Ancient House (the *Ka'bah)*, which We will honor, magnify, and venerate by sending the unlettered Prophet, Muhammad ﷺ, the Finality of all Prophets."

A Summary of the Story of the People of the Elephant

This is the story of the people of the Elephant, in brief, and summarized. It has already been mentioned in the story of the People of the Ditch that Dhu Nuwas, the last king of Ḥimyar, a polytheist – was the one who ordered killing the People of the Ditch. They were Christians and their number was approximately twenty thousand. None of them except a man named Daws Dhu Tha'labān escaped. He fled to Ash-Shām where he sought protection from Caesar, the emperor of Ash-Shām, who was also a Christian. Caesar wrote to An-Najāshi, the king of Ethiopia (Abyssinia), who was closer to the home of the man. An-Najāshi sent two governors with him: Aryāṭ and Abrahah bin Aṣ-Ṣabāḥ Abu Yaksūm, along with a great army.

The army entered Yemen and began searching the houses and looting in search of the king of Ḥimyar (Dhu Nuwās). Dhu Nuwās was eventually killed by drowning in the sea. Thus, the Ethiopians were free to rule Yemen, with Aryāṭ and Abrahah as its governors. However, they continually disagreed about matters, attacked each other, fought each other and warred against each other, until one of them said to the other, "There is no need for our two armies to fight. Instead let us fight each other (in a duel) and the one who kills the other will be the ruler of Yemen." So the other accepted the challenge and they held a duel. Behind each man was a channel of water (to keep either from fleeing). Aryāṭ gained the upper hand and struck Abrahah with his sword, splitting his nose and mouth, and slashing his face. But 'Atawdah, Abrahah's guard, attacked Aryāṭ and killed him. Thus, Abrahah returned wounded to Yemen where he was treated for his injuries and recovered. He thus became the commander of the Abyssinian army in Yemen.

Then the king of Abyssinia, An-Najāshi wrote to him, blaming him for what had happened (between him and Aryāṭ) and threatened him, saying that he swore to tread on the soil of Yemen and cut off his forelock. Therefore, Abrahah sent a messenger with gifts and precious objects to An-Najāshi to appease him and flatter him, and a sack containing soil from Yemen and a piece of hair cut from his forelock. He said in his letter to the king, "Let the king walk upon this soil and thus fulfill his oath, and this is my forelock hair that I send to

you." When An-Najāshi received this, he was pleased with Abrahah and gave him his approval. Then Abrahah wrote to An-Najāshi saying that he would build a church for him in Yemen the like of which had never been built before. Thus, he began to build a huge church in Ṣan'a', tall and beautifully crafted and decorated on all sides.

The Arabs called it *Al-Qullays* because of its great height, and because if one looked at it, his cap would be in danger of falling off as he tilted his head back. Then Abrahah Al-Ashram decided to force the Arabs to make their pilgrimage to this magnificent church, just as they had performed pilgrimage to the *Ka'bah* in Makkah. He announced this in his kingdom (Yemen), but it was rejected by the Arab tribes of 'Adnan and Qaḥṭān. The Quraysh were infuriated by it, so much so that one of them journeyed to the church and entered it one night. He then relieved himself in the church and ran away (escaping the people). When its custodians saw what he had done, they reported it to their king, Abrahah, saying: "One of the Quraysh has done this in anger over their House in whose place you have appointed this church." Upon hearing this, Abrahah swore to march to the House of Makkah (the *Ka'bah*) and destroy it stone by stone.

Muqātil bin Sulaymān mentioned that a group of young men from the Quraysh entered the church and started a fire in it on an extremely windy day. So the church caught on fire and collapsed to the ground. Due to this Abrahah prepared himself and set out with a huge and powerful army so that none might prevent him from carrying out his mission. He took along a great, powerful elephant that had a huge body the like of which had never been seen before. This elephant was called Maḥmūd and it was sent to Abrahah from An-Najāshi, the king of Abyssinia, particularly for this expedition. It has also been said that he had eight other elephants with him; their number was also reported to be twelve, plus the large one, Maḥmūd – and Allāh knows best. Their intention was to use this big elephant to demolish the *Ka'bah*. They planned to do this by fastening chains to the pillars of the *Ka'bah* and placing the other ends around the neck of the elephant. Then they would make the elephant pull on them in order to tear down the walls of the *Ka'bah* all at one time. When the Arabs

heard of Abrahah's expedition, they considered it an extremely grave matter. They held it to be an obligation upon them to defend the Sacred House and repel whoever intended a plot against it.

Thus, the noblest man of the people of Yemen and the greatest of their chiefs set out to face him (Abrahah). His name was Dhu Nafr. He called his people, and whoever would respond to his call among the Arabs, to go to war against Abrahah and fight in defense of the Sacred House. He called the people to stop Abrahah's plan to demolish and tear down the *Ka'bah*. So the people responded to him and they entered into battle with Abrahah, but he defeated them. This was due to Allāh's will and His intent to honor and venerate the *Ka'bah*. Dhu Nafr was captured and taken along with the army of Abrahah.

The army continued on its way until it came to the land of Khath'am where it was confronted by Nufayl bin Ḥabīb Al-Kath'ami along with his people, the Shahrān and Nāhis tribes. They fought Abrahah but he defeated them and captured Nufayl bin Ḥabīb. Initially he wanted to kill him, but he forgave him and took him as his guide to show him the way to Al-Ḥijāz.

When they approached the area of Aṭ-Ṭā'if, its people – the people of Thaqīf – went out to Abrahah. They wanted to appease him because they were fearful for their place of worship, which they called Al-Lat. Abrahah was kind to them and they sent a man named Abu Righāl with him as a guide. When they reached a place known as Al-Mughammas, which is near Makkah, they settled there. Then he sent his troops on a foray to capture the camels and other grazing animals of the Makkans, which they did, including about two hundred camels belonging to 'Abdul-Muṭṭalib. The leader of this particular expedition was a man named Al-Aswad bin Mafṣūd. According to what Ibn Isḥāq mentioned, some of the Arabs used to satirize him (because of the part he played in this historical incident).

Then Abrahah sent an emissary named Ḥanāṭah Al-Ḥimyari to enter Makkah, commanding him to bring the head of the Quraysh to him. He also commanded him to inform him that the king will not fight the people of Makkah unless they try to

prevent him from the destruction of the *Ka'bah*. Ḥanāṭah went to the city and he was directed to 'Abdul-Muṭṭalib bin Hāshim, to whom he relayed Abrahah's message.

'Abdul-Muṭṭalib replied, "By Allāh! We have no wish to fight him, nor are we in any position to do so. This is the Sacred House of Allāh, and the house of His *Khalīl*, Ibrāhīm, and if He wishes to prevent him (Abrahah) from (destroying) it, it is His House and His Sacred Place (to do so). And if He lets him approach it, by Allāh, We have no means to defend it from him." So Ḥanāṭah told him, "Come with me to him (Abrahah)." And so 'Abdul-Muṭṭalib went with him.

When Abrahah saw him, he was impressed by him, because 'Abdul-Muṭṭalib was a large and handsome man. So Abrahah descended from his seat and sat with him on a carpet on the ground. Then he asked his translator to say to him, "What do you need?" 'Abdul-Muṭṭalib replied to the translator, "I want the king to return my camels which he has taken from me which are two hundred in number." Abrahah then told his translator to tell him, "I was impressed by you when I first saw you, but now I withdraw from you after you have spoken to me. You are asking me about two hundred camels which I have taken from you and you leave the matter of a house which is (the foundation of) your religion and the religion of your fathers, which I have come to destroy and you do not speak to me about it?"

'Abdul-Muṭṭalib said to him, "Verily, I am the lord of the camels. As for the House, it has its Lord Who will defend it." Abrahah said, "I cannot be prevented (from destroying it)." 'Abdul-Muṭṭalib answered, "Then do so."

It is said that a number of the chiefs of the Arabs accompanied 'Abdul-Muṭṭalib and offered Abrahah a third of the wealth of the tribe of Tihāmah if he would withdraw from the House, but he refused and returned 'Abdul-Muttalib's camels to him. 'Abdul-Muṭṭalib then returned to his people and ordered them to leave Makkah and seek shelter at the top of the mountains, fearful of the excesses which might be committed by the army against them. Then he took hold of the metal ring of the door of the *Ka'bah*, and along with a number of Quraysh, he called upon Allāh to give them victory over Abrahah and his army. 'Abdul-Muṭṭalib said, while hanging on

to the ring of the *Ka'bah's* door, "There is no matter more important to any man right now than the defense of his livestock and property. So, O my Lord! Defend Your property. Their cross and their cunning will not be victorious over your cunning by the time morning comes."

According to Ibn Isḥāq, then 'Abdul-Muṭṭalib let go of the metal ring of the door of the *Ka'bah*, and they left Makkah and ascended to the mountains tops. Muqātil bin Sulaymān mentioned that they left one hundred animals (camels) tied near the *Ka'bah* hoping that some of the army would take some of them without a right to do so, and thus bring about the vengeance of Allāh upon themselves.

When morning came, Abrahah prepared to enter the sacred city of Makkah. He prepared the elephant named Maḥmūd. He mobilized his army, and they turned the elephant towards the *Ka'bah*. At that moment Nufayl bin Ḥabīb approached it and stood next to it, and taking it by its ear, he said, "Kneel, Maḥmūd! Then turn around and return directly to whence you came. For verily, you are in the Sacred City of Allāh." Then he released the elephant's ear and it knelt, after which Nufayl bin Ḥabīb left and hastened to the mountains. Abrahah's men beat the elephant in an attempt to make it rise, but it refused. They beat it on its head with axes and used hooked staffs to pull it out of its resistance and make it stand, but it refused. So they turned him towards Yemen, and he rose and walked quickly. Then they turned him towards Ash-Sham and he did likewise. Then they turned him towards the east and he did the same thing. Then they turned him towards Makkah and he knelt down again.

Then Allāh sent against them the birds from the sea, like swallows and herons. Each bird carried three stones the size of chickpeas and lentils, one in each claw and one in its beak. Everyone who was hit by them was destroyed, though not all of them were hit. They fled in panic along the road asking about the whereabouts of Nufayl that he might point out to them the way home. Nufayl, however, was at the top of the mountain with the Quraysh and the Arabs of the Ḥijāz observing the wrath which Allāh had caused to descend on the people of the elephant. Nufayl then began to say, "Where will they flee when the One True God is the Pursuer? For Al-

Ashram is defeated and not the victor."

Ibn Isḥâq reported that Nufayl said these lines of poetry at that time,

"Didn't you live with continued support? We favored you all with a revolving eye in the morning (i.e., a guide along the way).

If you saw, but you did not see it at the side of the rock covered mountain that which we saw.

Then you will excuse me and praise my affair, and do not grieve over what is lost between us.

I praised Allāh when I saw the birds, and I feared that the stones might be thrown down upon us.

So all the people are asking about the whereabouts of Nufayl, as if I have some debt that I owe the Abyssinians."

'Aṭā' bin Yasār and others have said that all of them were not struck by the torment at this hour of retribution. Rather some of them were destroyed immediately, while others were gradually broken down limb by limb while trying to escape. Abrahah was of those who was broken down limb by limb until he eventually died in the land of Khath'am.

Ibn Isḥāq said that they left (Makkah) being struck down and destroyed along every path and at every water spring. Abrahah's body was afflicted by the pestilence of the stones and his army carried him away with them as he was falling apart piece by piece, until they arrived back in Ṣan'ā'. When they arrived there he was but like the baby chick of a bird. And he did not die until his heart fell out of his chest. So they claim.

Ibn Isḥāq said that when Allāh sent Muḥammad ﷺ with the prophethood, among the things that he used to recount to the Quraysh as blessings that Allāh had favored them with of His bounties, was His defending them from the attack of the Abyssinians. Due to this they (the Quraysh) were allowed to remain (safely in Makkah) for a period of time. Thus, Allāh said,

﴿أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَٰبِ ٱلْفِيلِ ۝١ أَلَمْ يَجْعَلْ كَيْدَهُمْ فِى تَضْلِيلٍ ۝٢ وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ ۝٣ تَرْمِيهِم بِحِجَارَةٍ مِّن سِجِّيلٍ ۝٤ فَجَعَلَهُمْ كَعَصْفٍ مَّأْكُولٍ ۝٥﴾

﴾Have you not seen how your Lord dealt with the Owners of the Elephant? Did He not make their plot go astray? And He

sent against them birds, in flocks (Abābīl). Striking them with stones of Sijjīl. And He made them like 'Aṣf, Ma'kūl.﴾

﴿لِإِيلَٰفِ قُرَيْشٍ ۝ إِيلَٰفِهِمْ رِحْلَةَ الشِّتَاءِ وَالصَّيْفِ ۝ فَلْيَعْبُدُوا رَبَّ هَٰذَا الْبَيْتِ ۝ الَّذِي أَطْعَمَهُم مِّن جُوعٍ وَآمَنَهُم مِّنْ خَوْفٍ﴾

﴾*For the Ilāf of the Quraysh, their Ilāf caravans, in winter and in summer. So, let them worship the Lord of this House, Who has fed them against hunger, and has made them safe from fear.*﴿ (106:1-4)

meaning, that Allâh would not alter their situation because Allāh wanted good for them if they accepted Him.

Ibn Hishâm said, "*Al-Abâbīl* are the groups, as the Arabs do not speak of just one (bird)." He also said, "As for *As-Sijjīl*, Yūnus An-Naḥwi and Abu 'Ubaydah have informed me that according to the Arabs, it means something hard and solid." He then said, "Some of the commentators have mentioned that it is actually two Persian words that the Arabs have made into one word. The two words are *Sanj* and *Jil*, *Sanj* meaning stones, and *Jil* meaning clay. The rocks are of these two types: stone and clay." He continued saying, "*Al-'Aṣf* are the leaves of the crops that are not gathered. One of them is called *'Aṣfah*."[1] This is the end of what he mentioned.

Ḥammād bin Salamah narrated from 'Âṣim, who related from Zirr, who related from 'Abdullāh and Abu Salamah bin 'Abdur-Raḥmān that they said,

﴿طَيْرًا أَبَابِيلَ﴾

﴾*birds Abābīl.*﴿ "In groups." Ibn 'Abbās and Aḍ-Ḍaḥḥāk both said, "*Abâbīl* means some of them following after others." Al-Ḥasan Al-Baṣri and Qatādah both said, "*Abābīl* means many." Mujâhid said, "*Abābīl* means in various, successive groups." Ibn Zayd said, "*Abābīl* means different, coming from here and there. They came upon them from everywhere."[2]

Al-Kasā'ī said, "I heard some of the grammarians saying, "The singular of *Abābīl* is *Ibīl*."

Ibn Jarīr recorded from Isḥāq bin 'Abdullāh bin Al-Ḥārith

[1] Ibn Hishâm 1:51-56.

[2] Aṭ-Ṭabari 24:605, 606.

bin Nawfal that he said concerning Allāh's statement,

﴿وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ﴾

﴿*And He sent against them birds, Abābīl.*﴾ "This means in divisions just as camels march in divisions (in their herds)."[1] It is reported that Ibn 'Abbās said,

﴿وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ﴾

﴿*And He sent against them birds, Abābīl.*﴾ "They had snouts like the beaks of birds and paws like the paws of dogs."[2] It has been reported that 'Ikrimah said commenting on Allāh's statement,

﴿طَيْرًا أَبَابِيلَ﴾

﴿*birds, Abābīl.*﴾ "They were green birds that came out of the sea and they had heads like the heads of predatory animals."[3] It has been reported from 'Ubayd bin 'Umayr that he commented:

﴿طَيْرًا أَبَابِيلَ﴾

﴿*birds, Abābīl.*﴾ "They were black birds of the sea that had stones in their beaks and claws."[4] And the chains of narration (for these statements) are all authentic.

It is reported from 'Ubayd bin 'Umayr that he said, "When Allāh wanted to destroy the People of the Elephant, he sent birds upon them that came from sea swallows. Each of the birds was carrying three small stones – two stones with its feet and one stone in its beak. They came until they gathered in rows over their heads. Then they gave a loud cry and threw what was in their claws and beaks. Thus, no stone fell upon the head of any man except that it came out of his behind (i.e., it went through him), and it did not fall on any part of his body except that it came out from the opposite side. Then Allāh sent a severe wind that struck the stones and increased them in force. Thus, they were all destroyed."

Concerning Allāh's statement,

[1] Aṭ-Ṭabarī 24:606.

[2] Aṭ-Ṭabarī 24:607.

[3] Aṭ-Ṭabarī 24:607.

[4] Aṭ-Ṭabarī 24:607.

﴿فَجَعَلَهُمْ كَعَصْفٍ مَّأْكُولٍ﴾

﴾*And He made them like 'Aṣf, Ma'kūl.*﴿ Sa'īd bin Jubayr said, "This means straw, which the common people call *Habbūr.*" In a report from Sa'īd he said, "The leaves of wheat."[1] He also said, "*Al-'Aṣf* is straw, and *Al-Ma'kūl* refers to the fodder that is cut for animals." Al-Ḥasan Al-Baṣri said the same thing. Ibn 'Abbās said, "*Al-'Aṣf* is the shell of the grain, just like the covering of wheat."[2] Ibn Zayd said, "*Al-'Aṣf* are the leaves of vegetation and produce. When the cattle eat it they defecate it out and it becomes dung."[3]

The meaning of this is that Allāh destroyed them, annihilated them and repelled them in their plan and their anger. They did not achieve any good. He made a mass destruction of them, and not one of them returned (to their land) to relate what happened except that he was wounded. This is just like what happened to their king, Abrahah. For indeed he was split open, exposing his heart when he reached his land of Ṣan'ā'. He informed the people of what happened to them and then he died. His son Yaksūm became the king after him, and then Yaksūm's brother, Masrūq bin Abrahah succeeded him. Then Sayf bin Dhi Yazan Al-Ḥimyari went to Kisrā (the king of Persia) and sought his help against the Abyssinians. Therefore, Kisrā dispatched some of his army with Sayf Al-Ḥimyari to fight with him against the Abyssinians. Thus, Allāh returned their kingdom to them (i.e., the Arabs of Yemen) along with all the sovereignty their fathers possessed. Then large delegations of Arabs came to him (Sayf Al-Ḥimyari) to congratulate him for their victory.[4]

We have mentioned previously in the *Tafsīr* of *Sūrat Al-Fatḥ* that when the Messenger of Allāh ﷺ approached the mountain pass that would lead him to the Quraysh on the Day of Al-Ḥudaybiyyah, his she-camel knelt down. Then the people attempted to make her get up but she refused. So, the people said, "*Al-Qaṣwā'* has become stubborn." The Prophet ﷺ

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[1] *Ad-Durr Al-Manthūr* 8:633.

[2] Al-Baghawi 4:529.

[3] Aṭ-Ṭabari 24:699.

[4] See *Sīrah Ibn Hishām* 1:96-103.

replied,

«مَا خَلَأَتِ الْقَصْوَاءُ، وَمَا ذَاكَ لَهَا بِخُلُقٍ، وَلَكِنْ حَبَسَهَا حَابِسُ الْفِيلِ»

«*Al-Qaṣwā' has not become stubborn, for that is not part of her character. Rather, she has been stopped by He Who restrained the Elephant (of Abrahah).*»

Then he said,

«وَالَّذِي نَفْسِي بِيَدِهِ لَا يَسْأَلُونِي الْيَوْمَ خُطَّةً يُعَظِّمُونَ فِيهَا حُرُمَاتِ اللهِ إِلَّا أَجَبْتُهُمْ إِلَيْهَا»

«*I swear by He in Whose Hand is my soul, they (the Quraysh) will not ask me for any matter (of the treaty) in which the sacred things of Allāh are honored except that I will agree with them on it.*»

Then he beckoned the she-camel to rise and she stood up.[1] This *Ḥadīth* is of those that Al-Bukhārī was alone in recording.

It has been recorded in the Two *Ṣaḥīḥs* that on the Day of the conquest of Makkah, the Messenger of Allāh ﷺ said,

«إِنَّ اللهَ حَبَسَ عَنْ مَكَّةَ الْفِيلَ، وَسَلَّطَ عَلَيْهَا رَسُولَهُ وَالْمُؤْمِنِينَ، وَإِنَّهُ قَدْ عَادَتْ حُرْمَتُهَا الْيَوْمَ كَحُرْمَتِهَا بِالْأَمْسِ، أَلَا فَلْيُبَلِّغِ الشَّاهِدُ الْغَائِبَ»

«*Verily, Allāh restrained the Elephant from Makkah, and He has given His Messenger and the believers authority over it. And indeed its sacredness has returned just as it was sacred yesterday. So, let those who are present inform those who are absent.*»[2]

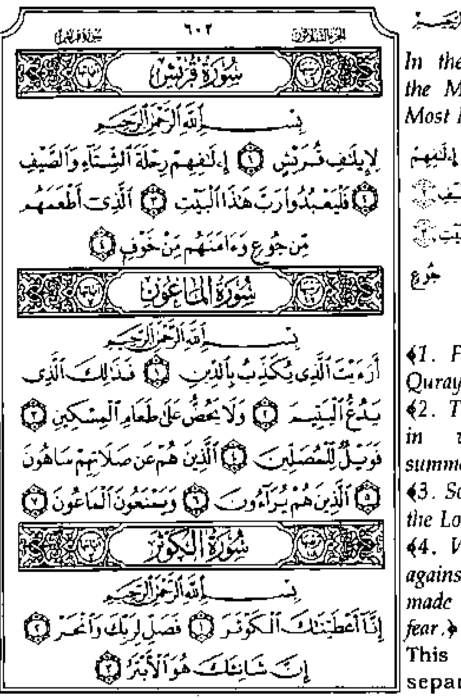
This is the end of the *Tafsīr* of *Sūrat Al-Fīl*, and all praise and thanks are due to Allāh.

[1] *Fatḥ Al-Bārī* 5:388.

[2] *Fatḥ Al-Bārī* 1:248, and Muslim 2:988.

The *Tafsīr* of *Sūrah Quraysh* (Chapter - 106)

Which was revealed in Makkah


٦٠٢

سُورَةُ قُرَيْشٍ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

لِإِيلَٰفِ قُرَيْشٍ ﴿١﴾ إِۦلَٰفِهِمْ رِحْلَةَ ٱلشِّتَآءِ وَٱلصَّيْفِ ﴿٢﴾ فَلْيَعْبُدُوا۟ رَبَّ هَٰذَا ٱلْبَيْتِ ﴿٣﴾ ٱلَّذِىٓ أَطْعَمَهُم مِّن جُوعٍ وَءَامَنَهُم مِّنْ خَوْفٍۭ ﴿٤﴾

سُورَةُ المَاعُونِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

أَرَءَيْتَ ٱلَّذِى يُكَذِّبُ بِٱلدِّينِ ﴿١﴾ فَذَٰلِكَ ٱلَّذِى يَدُعُّ ٱلْيَتِيمَ ﴿٢﴾ وَلَا يَحُضُّ عَلَىٰ طَعَامِ ٱلْمِسْكِينِ ﴿٣﴾ فَوَيْلٌ لِّلْمُصَلِّينَ ﴿٤﴾ ٱلَّذِينَ هُمْ عَن صَلَاتِهِمْ سَاهُونَ ﴿٥﴾ ٱلَّذِينَ هُمْ يُرَآءُونَ ﴿٦﴾ وَيَمْنَعُونَ ٱلْمَاعُونَ ﴿٧﴾

سُورَةُ الكَوْثَرِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

إِنَّآ أَعْطَيْنَٰكَ ٱلْكَوْثَرَ ﴿١﴾ فَصَلِّ لِرَبِّكَ وَٱنْحَرْ ﴿٢﴾ إِنَّ شَانِئَكَ هُوَ ٱلْأَبْتَرُ ﴿٣﴾

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

﴿لِإِيلَٰفِ قُرَيْشٍ ﴿١﴾ إِۦلَٰفِهِمْ رِحْلَةَ ٱلشِّتَآءِ وَٱلصَّيْفِ ﴿٢﴾ فَلْيَعْبُدُوا۟ رَبَّ هَٰذَا ٱلْبَيْتِ ﴿٣﴾ ٱلَّذِىٓ أَطْعَمَهُم مِّن جُوعٍ وَءَامَنَهُم مِّنْ خَوْفٍۭ ﴿٤﴾﴾

﴾1. For the Īlāf of the Quraysh.﴿

﴾2. Their Ilāf caravans, in winter and in summer.﴿

﴾3. So, let them worship the Lord of this House.﴿

﴾4. Who has fed them against hunger, and has made them safe from fear.﴿

This *Sūrah* has been separated from the one that preceded it in the primary *Muṣḥaf* (the original copy of 'Uthmān). They (the Companions) wrote "In the Name of Allāh, the Most Gracious, the Most Merciful" on the line (i.e., the space) between these two *Sūrahs*. They did this even though this *Sūrah* is directly related to the one which precedes it, as Muḥammad bin Isḥāq and 'Abdur-Raḥmān bin Zayd bin

Aslam have both clarified.

This is because the meaning of both of them is, "We have prevented the Elephant from entering Makkah and We have destroyed its people in order to gather (*Īlāf*) the Quraysh, which means to unite them and bring them together safely in their city."

It has also been said that the meaning of this (*Īlāf*) is what they would gather during their journey in the winter to Yemen and in the summer to Ash-Shām through trade and other than that. Then they would return to their city in safety during their journeys due to the respect that the people had for them because they were the residents of Allāh's sanctuary. Therefore, whoever knew them would honor them. Even those who came to them and traveled with them, would be safe because of them. This was their situation during their journeys and travels during their winter and summer. In reference to their living in the city, then it is as Allāh said,

﴿أَوَلَمْ يَرَوْا أَنَّا جَعَلْنَا حَرَمًا آمِنًا وَيُتَخَطَّفُ النَّاسُ مِنْ حَوْلِهِمْ﴾

﴾*Have they not seen that We have made it a secure sanctuary, while men are being snatched away from all around them?*﴿ (29:67)

Thus, Allāh says,

﴿لِإِيلَافِ قُرَيْشٍ ۝ إِيلَافِهِمْ﴾

﴾*For the Īlāf of the Quraysh. Their Īlāf*﴿

This is a subject that has been transferred from the first sentence in order to give it more explanation. Thus, Allāh says,

﴿إِيلَافِهِمْ رِحْلَةَ الشِّتَاءِ وَالصَّيْفِ ۝﴾

﴾*Their Īlāf caravans, in winter and in summer.*﴿ Ibn Jarīr said, "The correct opinion is that the letter *Lām* is a prefix that shows amazement. It is as though He (Allāh) is saying, 'You should be amazed at the uniting (or taming) of the Quraysh and My favor upon them in that.'" He went on to say, "This is due to the consensus of the Muslims that they are two separate and independent *Sūrahs*."

Then Allāh directs them to be grateful for this magnificent favor in His saying,

﴿فَلْيَعْبُدُوا رَبَّ هَٰذَا الْبَيْتِ ۝﴾

﴿*So, let them worship the Lord of this House.*﴾ meaning, then let them single Him out for worship, just as He has given them a safe sanctuary and a Sacred House. This is as Allāh says,

﴿إِنَّمَا أُمِرْتُ أَنْ أَعْبُدَ رَبَّ هَٰذِهِ الْبَلْدَةِ الَّذِي حَرَّمَهَا وَلَهُ كُلُّ شَيْءٍ وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ﴾

﴿*I have been commanded only to worship the Lord of this city, Who has sanctified it and to Whom belongs everything. And I am commanded to be from among the Muslims.*﴾ (27:91)

Then Allāh says,

﴿الَّذِي أَطْعَمَهُم مِّن جُوعٍ﴾

﴿*Who has fed them against hunger,*﴾ meaning, He is the Lord of the House and He is the One Who feeds them against hunger.

﴿وَآمَنَهُم مِّنْ خَوْفٍ﴾

﴿*And has made them safe from fear.*﴾ meaning, He favors them with safety and gentleness, so they should single Him out for worship alone, without any partner. They should not worship any idol, rival or statue besides Him. Therefore, whoever accepts this command, Allāh will give him safety in both this life and the Hereafter. However, whoever disobeys Him, He will remove both of them from him. This is as Allāh says,

﴿وَضَرَبَ اللَّهُ مَثَلًا قَرْيَةً كَانَتْ آمِنَةً مُّطْمَئِنَّةً يَأْتِيهَا رِزْقُهَا رَغَدًا مِّن كُلِّ مَكَانٍ فَكَفَرَتْ بِأَنْعُمِ اللَّهِ فَأَذَاقَهَا اللَّهُ لِبَاسَ الْجُوعِ وَالْخَوْفِ بِمَا كَانُوا يَصْنَعُونَ ۝ وَلَقَدْ جَاءَهُمْ رَسُولٌ مِّنْهُمْ فَكَذَّبُوهُ فَأَخَذَهُمُ الْعَذَابُ وَهُمْ ظَالِمُونَ﴾

﴿*And Allāh puts forward the example of a township, that dwelt secure and well-content: its provision coming to it in abundance from every place, but it denied the favors of Allāh. So, Allāh made it taste extreme of hunger and fear, because of that which they used to do. And verily, there had come unto them a Messenger from among themselves, but they denied him, so the torment overtook them while they were wrongdoers.*﴾ (16:112-113)

This is the end of the *Tafsīr* of *Sūrah Quraysh*, and all praise and thanks are due to Allāh.

The *Tafsīr* of *Sūrat Al-Mā'ūn* (Chapter - 107)

Which was revealed in Makkah

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

﴿أَرَءَيْتَ ٱلَّذِى يُكَذِّبُ بِٱلدِّينِ ﴿١﴾ فَذَٰلِكَ ٱلَّذِى يَدُعُّ ٱلْيَتِيمَ ﴿٢﴾ وَلَا يَحُضُّ عَلَىٰ طَعَامِ ٱلْمِسْكِينِ ﴿٣﴾ فَوَيْلٌ لِّلْمُصَلِّينَ ﴿٤﴾ ٱلَّذِينَ هُمْ عَن صَلَاتِهِمْ سَاهُونَ ﴿٥﴾ ٱلَّذِينَ هُمْ يُرَآءُونَ ﴿٦﴾ وَيَمْنَعُونَ ٱلْمَاعُونَ ﴿٧﴾﴾

﴾1. Have you seen him who denies Ad-Dīn?﴿

﴾2. That is he who repulses the orphan,﴿

﴾3. And urges not the feeding of Al-Miskīn.﴿

﴾4. So, woe unto those performers of Ṣalāh,﴿

﴾5. Those who with their Ṣalāh are Sāhūn.﴿

﴾6. Those who do good deeds only to be seen,﴿

﴾7. And withhold Al-Mā'ūn.﴿

Allāh says, "O Muḥammad! Have you seen the one who denies the *Dīn*?" Here the word *Dīn* means the Hereafter, the Recompense and the Final Reward.

﴿فَذَٰلِكَ ٱلَّذِى يَدُعُّ ٱلْيَتِيمَ ﴿٢﴾﴾

﴾That is he who repulses the orphan,﴿ meaning, he is the one who oppresses the orphan and does not give him his just due. He does not feed him, nor is he kind to him.

﴿وَلَا يَحُضُّ عَلَىٰ طَعَامِ ٱلْمِسْكِينِ ﴿٣﴾﴾

﴾And urges not the feeding of Al-Miskīn.﴿ This is as Allāh says,

﴿كَلَّا بَل لَّا تُكْرِمُونَ ٱلْيَتِيمَ ﴿١٧﴾ وَلَا تَحَٰٓضُّونَ عَلَىٰ طَعَامِ ٱلْمِسْكِينِ ﴿١٨﴾﴾

﴾Nay! But you treat not the orphans with kindness and generosity! And urge not one another on the feeding of Al-

Miskīn!﴾ (89:17-18)

meaning, the poor man who has nothing to sustain him and suffice his needs. Then Allāh says,

﴿فَوَيْلٌ لِّلْمُصَلِّينَ ۝ الَّذِينَ هُمْ عَن صَلَاتِهِمْ سَاهُونَ ۝﴾

﴿*So, woe unto those performers of Ṣalāh, those who with their Ṣalāh are Sāhūn.*﴾

Ibn 'Abbās and others have said, "This means the hypocrites who pray in public but do not pray in private."[1]

Thus, Allāh says,

﴿لِّلْمُصَلِّينَ﴾

﴿*unto those performers of Ṣalāh,*﴾ They are those people who pray and adhere to the prayer, yet they are mindless of it. This may either be referring to its act entirely, as Ibn 'Abbās said, or it may be referring to performing it in its stipulated time that has been legislated Islāmically. This means that the person prays it completely outside of its time. This was said by Masrūq and Abu Aḍ-Ḍuḥa.[2]

'Aṭā' bin Dinār said, "All praise is due to Allāh, the One Who said,

﴿عَن صَلَاتِهِمْ سَاهُونَ﴾

﴿*with their Ṣalāh are Sāhūn.*﴾ and He did not say, 'those who are absent minded in their prayer.' "[3]

It could also mean the first time of the prayer, which means they always delay it until the end of its time, or they usually do so. It may also refer to not fulfilling its pillars and conditions, and in the required manner. It could also mean performing it with humility and contemplation of its meanings. The wording of the *Āyah* comprises all of these meanings. However, whoever has any characteristic of this that we have mentioned then a portion of this *Āyah* applies to him. And whoever has all of these characteristics, then he has completed his share of this *Āyah*, and the hypocrisy of actions is fulfilled in him. This is just as is confirmed in the Two

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[1] Aṭ-Ṭabari 24:632.

[2] Aṭ-Ṭabari 24:631.

[3] Al-Qurṭubi 20:212.

Ṣaḥīḥs that the Messenger of Allāh ﷺ said,

«تِلْكَ صَلَاةُ الْمُنَافِقِ، تِلْكَ صَلَاةُ الْمُنَافِقِ، تِلْكَ صَلَاةُ الْمُنَافِقِ، يَجْلِسُ يَرْقُبُ الشَّمْسَ، حَتَّى إِذَا كَانَتْ بَيْنَ قَرْنَيِ الشَّيْطَانِ قَامَ فَنَقَرَ أَرْبَعًا، لَا يَذْكُرُ اللهَ فِيهَا إِلَّا قَلِيلًا»

«This is the prayer of the hypocrite, this is the prayer of the hypocrite, this is the prayer of the hypocrite. He sits watching the sun until it is between the two horns of Shayṭān. Then he stands and pecks four (Rak'ahs) and he does not remember Allāh (in them) except very little.»[1]

This *Ḥadīth* is describing the end of the time for the 'Aṣr prayer, which is the middle prayer as is confirmed by a text (*Ḥadīth*). This is the time in which it is disliked to pray. Then this person stands to pray it, pecking in it like the pecking of a crow. He does not have tranquility or humility in it at all. Thus, the Prophet ﷺ said,

«لَا يَذْكُرُ اللهَ فِيهَا إِلَّا قَلِيلًا»

«He does not remember Allāh (in them) except very little.»

He probably only stands to pray it so that the people will see him praying, and not seeking the Face of Allāh. This is just as if he did not pray at all. Allāh says,

﴿إِنَّ الْمُنَافِقِينَ يُخَادِعُونَ اللَّهَ وَهُوَ خَادِعُهُمْ وَإِذَا قَامُوا إِلَى الصَّلَوٰةِ قَامُوا كُسَالَىٰ يُرَاءُونَ النَّاسَ وَلَا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا﴾

﴾Verily, the hypocrites seek to deceive Allāh, but it is He Who deceives them. And when they stand up with laziness and to be seen of men, and they do not remember Allāh but little.﴿ (4:142)

and Allāh says here,

﴿الَّذِينَ هُمْ يُرَاءُونَ﴾

﴾Those who do good deeds only to be seen,﴿

Imām Aḥmad recorded from 'Amr bin Murrah that he said, "We were sitting with Abu 'Ubaydah when the people mentioned showing-off. A man known as Abu Yazīd said, "I

[1] *Fatḥ Al-Bāri* 6:386, and Muslim 1:434.

heard 'Abdullāh bin 'Amr saying that the Messenger of Allāh ﷺ said,

«مَنْ سَمَّعَ النَّاسَ بِعَمَلِهِ، سَمَّعَ اللهُ بِهِ سَامِعَ خَلْقِهِ، وَحَقَّرَهُ وَصَغَّرَهُ»

«Whoever tries to make the people hear of his deed, Allāh, the One Who hears His creation, will hear it and make him despised and degraded.»[1]

from what is related to his statement,

﴿ٱلَّذِينَ هُمْ يُرَآءُونَ ۝٦﴾

﴿Those who do good deeds only to be seen.﴾

is that whoever does a deed solely for Allāh, but the people come to know about it, and he is pleased with that, then this is not considered showing off.

Allâh said:

﴿وَيَمْنَعُونَ ٱلْمَاعُونَ ۝٧﴾

﴿And withhold Al-Mā'ūn.﴾ This means that they do not worship their Lord well, nor do they treat His creation well. They do not even lend that which others may benefit from and be helped by, even though the object will remain intact and be returned to them. These people are even stingier when it comes to giving *Zakāh* and different types of charity that bring one closer to Allāh.

Al-Mas'ūdi narrated from Salamah bin Kuhayl who reported from Abu Al-'Ubaydīn that he asked Ibn Mas'ūd about *Al-Mā'ūn* and he said, "It is what the people give to each other, like an axe, a pot, a bucket and similar items."[2]

This is the end of the *Tafsīr* of *Sūrat Al-Mā'ūn*, and all praise and thanks are due to Allāh.

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[1] Aḥmad 2:212.

[2] Aṭ-Ṭabari 24:639.

The *Tafsīr* of *Sūrat Al-Kawthar* (Chapter - 108)

Which was revealed in Al-Madīnah and They also say in Makkah

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

﴿إِنَّآ أَعْطَيْنَٰكَ ٱلْكَوْثَرَ ۝ فَصَلِّ لِرَبِّكَ وَٱنْحَرْ ۝ إِنَّ شَانِئَكَ هُوَ ٱلْأَبْتَرُ ۝﴾

﴿*1. Verily, We have granted you Al-Kawthar.*﴾

﴿*2. Therefore turn in prayer to your Lord and sacrifice.*﴾

﴿*3. For he who hates you, he will be cut off.*﴾

Muslim, Abu Dāwud and An-Nasā'ī, all recorded from Anas[1] that he said, "While we were with the Messenger of Allah ﷺ in the *Masjid,* he dozed off into a slumber. Then he lifted his head smiling. We said, 'O Messenger of Allah! What has caused you to laugh?' He said,

«لَقَدْ أُنْزِلَتْ عَلَيَّ آنِفًا سُورَةٌ»

«*Verily, a Sūrah was just revealed to me.*»

Then he recited,

﴿إِنَّآ أَعْطَيْنَٰكَ ٱلْكَوْثَرَ ۝ فَصَلِّ لِرَبِّكَ وَٱنْحَرْ ۝ إِنَّ شَانِئَكَ هُوَ ٱلْأَبْتَرُ ۝﴾

﴿*Verily, We have granted you Al-Kawthar. Therefore turn in prayer to your Lord and sacrifice. For he who hates you, he will be cut off.*﴾

Then he said,

«أَتَدْرُونَ مَا الْكَوْثَرُ؟»

«*Do you all know what is Al-Kawthar?*»

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[1] Muslim 1:300, Abu Dāwud 5:110, and An-Nasā'ī in *Al-Kubrā* 6:533.

We said, 'Allâh and His Messenger know best.' He said,

«فَإِنَّهُ نَهْرٌ وَعَدَنِيهِ رَبِّي عَزَّ وَجَلَّ، عَلَيْهِ خَيْرٌ كَثِيرٌ، هُوَ حَوْضٌ تَرِدُ عَلَيْهِ أُمَّتِي يَوْمَ الْقِيَامَةِ، آنِيَتُهُ عَدَدُ النُّجُومِ فِي السَّمَاءِ، فَيُخْتَلَجُ الْعَبْدُ مِنْهُمْ فَأَقُولُ: رَبِّ إِنَّهُ مِنْ أُمَّتِي، فَيَقُولُ: إِنَّكَ لَا تَدْرِي مَا أَحْدَثَ بَعْدَكَ»

«Verily, it is a river that my Lord, the Mighty and Majestic, has promised me and it has abundant goodness. It is a pond where my Ummah will be brought to on the Day of Judgement. Its containers are as numerous as the stars in the sky. Then a servant of Allāh from among them will be (prevented from it) and I will say: "O Lord! Verily, he is from my Ummah (followers)." Then He (Allāh) will say: "Verily, you do not know what he introduced (or innovated) after you."»[1]

This is the wording of Muslim.

Aḥmad recorded this *Ḥadīth* from Muḥammad bin Fuḍayl, who reported from Al-Mukhtār bin Fulful, who reported it from Anas bin Mālik.[2]

Imām Aḥmad also recorded from Anas that the Messenger of Allāh ﷺ said,

«دَخَلْتُ الْجَنَّةَ فَإِذَا أَنَا بِنَهْرٍ حَافَتَاهُ خِيَامُ اللُّؤْلُؤِ، فَضَرَبْتُ بِيَدِي إِلَى مَا يَجْرِي فِيهِ الْمَاءُ، فَإِذَا مِسْكٌ أَذْفَرُ، قُلْتُ: مَا هَذَا يَا جِبْرِيلُ؟ قَالَ: هَذَا الْكَوْثَرُ الَّذِي أَعْطَاكَهُ اللهُ عَزَّ وَجَلَّ»

«I entered Paradise and I came to a river whose banks had tents made of pearls. So I thrust my hand into its flowing water and found that it was the strongest (smell) of musk. So I asked, "O Jibrīl! What is this?" He replied, "This is Al-Kawthar which Allāh, the Mighty and Majestic has given you."»[3]

Al-Bukhāri recorded this in his *Ṣaḥīḥ*, and so did Muslim, on the authority of Anas bin Mālik. In their version Anas said, "When the Prophet ﷺ was taken up to the heaven, he said,

«أَتَيْتُ عَلَى نَهْرٍ حَافَتَاهُ قِبَابُ اللُّؤْلُؤِ الْمُجَوَّفِ فَقُلْتُ: مَا هَذَا يَا جِبْرِيلُ؟ قَالَ: هَذَا

[1] Muslim 1:300.

[2] Aḥmad 3:102.

[3] Aḥmad 3:103.

الْكَوْثَرُ»

«*I came to a river whose banks had domes of hollowed pearl. I said: "O Jibrîl! What is this?" He replied: "This is Al-Kawthar."*»"[1] This is the wording of Al-Bukhâri.

Ahmad recorded from Anas that a man said, "O Messenger of Allâh! What is *Al-Kawthar*?" He replied,

«هُوَ نَهْرٌ فِي الْجَنَّةِ أَعْطَانِيهِ رَبِّي، لَهُوَ أَشَدُّ بَيَاضًا مِنَ اللَّبَنِ، وَأَحْلَى مِنَ الْعَسَلِ، فِيهِ طُيُورٌ أَعْنَاقُهَا كَأَعْنَاقِ الْجُزُرِ»

«*It is a river in Paradise which my Lord has given me. It is whiter than milk and sweeter than honey. There are birds in it whose necks are (long) like carrots.*»

'Umar said, "O Messenger of Allâh! Verily, they (the birds) will be beautiful." The Prophet ﷺ replied,

«آكِلُهَا أَنْعَمُ مِنْهَا يَا عُمَرُ»

«*The one who eats them (i.e., the people of Paradise) will be more beautiful than them, O 'Umar.*»[2]

Al-Bukhâri recorded from Sa'îd bin Jubayr that Ibn 'Abbâs said about *Al-Kawthar*, "It is the good which Allâh gave to him (the Prophet)." Abu Bishr said, "I said to Sa'îd bin Jubayr, 'Verily, people are claiming that it is a river in Paradise.'" Sa'îd replied, 'The river which is in Paradise is part of the goodness which Allâh gave him.' "[3]

Al-Bukhâri also recorded from Sa'îd bin Jubayr that Ibn 'Abbâs said, "*Al-Kawthar* is the abundant goodness."[4] This explanation includes the river and other things as well. Because the word *Al-Kawthar* comes from the word *Kathrah* (abundance) and it (*Al-Kawthar*) linguistically means an abundance of goodness. So from this goodness is the river (in Paradise).

Imâm Ahmad recorded from Ibn 'Umar that the Messenger of Allâh ﷺ said,

[1] *Al-Bukhâri* no. 4946.

[2] Ahmad 3:220.

[3] *Fath Al-Bâri* 8:603.

[4] At-Tabari 24:647.

«الْكَوْثَرُ نَهْرٌ فِي الْجَنَّةِ حَافَتَاهُ مِنْ ذَهَبٍ، وَالْمَاءُ يَجْرِي عَلَى اللُّؤْلُؤِ، وَمَاؤُهُ أَشَدُّ بَيَاضًا مِنَ اللَّبَنِ، وَأَحْلَى مِنَ الْعَسَلِ»

«*Al-Kawthar is a river in Paradise whose banks are of gold and it runs over pearls. Its water is whiter than milk and sweeter than honey.*»[1]

This *Hadīth* was recorded in this manner by At-Tirmidhi, Ibn Mājah, Ibn Abi Ḥātim and Ibn Jarir. At-Tirmidhi said, "*Hasan Ṣaḥīḥ.*"[2]

Then Allāh says,

﴿فَصَلِّ لِرَبِّكَ وَٱنْحَرْ ۝٢﴾

﴾*Therefore turn in prayer to your Lord and sacrifice.*﴿

meaning, 'just as We have given you the abundant goodness in this life and the Hereafter – and from that is the river that has been described previously – then make your obligatory and optional prayer, and your sacrifice (of animals) solely and sincerely for your Lord. Woship Him alone and do not associate any partner with him. And sacrifice pronouncing His Name alone, without ascribing any partner to Him.' This is as Allāh says,

﴿قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ ۝١٦٢ لَا شَرِيكَ لَهُۥ ۖ وَبِذَٰلِكَ أُمِرْتُ وَأَنَا۠ أَوَّلُ ٱلْمُسْلِمِينَ ۝١٦٣﴾

﴾*Say: "Verily, my Ṣalāh, my sacrifice, my living, and my dying are for Allāh, the Lord of all that exists. He has no partner. And of this I have been commanded, and I am the first of the Muslims."*﴿ (6:162-163)

Ibn 'Abbās, 'Aṭā,' Mujāhid, 'Ikrimah and Al-Ḥasan all said, "This means with this the *Budn* should be sacrificed."[3] Qatādah, Muḥammad bin Ka'b Al-Quraẓi, Aḍ-Ḍaḥḥāk, Ar-Rabi', 'Aṭā' Al-Khurāsāni, Al-Ḥakam, Ismā'īl bin Abi Khālid and others from the Salaf have all said the same.[4] This is the

[1] Aḥmad 2:67. See Al-Bukhāri 4965.

[2] *Tuḥfat Al-Aḥwadhi* 9:294, Ibn Mājah 2:1450, and Aṭ-Ṭabari 24:650.

[3] Aṭ-Ṭabari 24:653.

[4] Aṭ-Ṭabari 24:654.

opposite of the way of the idolators, prostrating to other than Allāh and sacrificing in other than His Name. Allāh says,

﴿وَلَا تَأْكُلُوا مِمَّا لَمْ يُذْكَرِ اسْمُ اللَّهِ عَلَيْهِ وَإِنَّهُ لَفِسْقٌ﴾

﴾*And do not eat from what Allāh's Name has not been pronounced over, indeed that is Fisq.*﴿ (6:121)

The Enemy of the Prophet ﷺ is Cut Off

Allāh says,

﴿إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ﴾

﴾*For he who hates you, he will be cut off.*﴿ meaning, 'indeed he who hates you, O Muḥammad, and he hates what you have come with of guidance, truth, clear proof and manifest light, he is the most cut off, meanest, lowliest person who will not be remembered.'

Ibn 'Abbās, Mujahid, Sa'īd bin Jubayr and Qatādah all said, "This *Āyah* was revealed about Al-'Āṣ bin Wā'il.[1] Whenever the Messenger of Allāh ﷺ would be mentioned (in his presence) he would say, 'Leave him, for indeed he is a man who is cut off having no descendants. So when he dies he will not be remembered.' Therefore, Allāh revealed this *Sūrah*."[2] Shamir bin 'Aṭiyah said, "This *Sūrah* was revealed concerning 'Uqbah bin Abi Mu'ayṭ."[3]

Ibn 'Abbās and 'Ikrimah have both said, "This *Sūrah* was revealed about Ka'b bin Al-Ashraf and a group of the disbelievers of the Quraysh."[4]

Al-Bazzār recorded that Ibn 'Abbās said, "Ka'b bin Al-Ashraf came to Makkah and the Quraysh said to him, 'You are the leader of them (the people). What do you think about this worthless man who is cut off from his people? He claims that he is better than us while we are the people of the place of pilgrimage, the people of custodianship (of the *Ka'bah*), and the people who supply water to the pilgrims.' He replied, 'You

[1] Aṭ-Ṭabari 24:656, and 657.

[2] Ibn Hisham 2:7.

[3] Aṭ-Ṭabari 24:657.

[4] Aṭ-Ṭabari 24:657.

all are better than him.' So Allāh revealed,

﴿إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ﴾

﴾For he who hates you, he will be cut off.﴿"

This is how Al-Bazzār recorded this incident and its chain of narration is authentic.[1]

It has been reported that 'Aṭā' said, "This *Sūrah* was revealed about Abu Lahab when a son of the Messenger of Allāh ﷺ died. Abu Lahab went to the idolators and said, 'Muḥammad has been cut off (i.e., from progeny) tonight.' So concerning this Allāh revealed,

﴿إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ﴾

﴾For he who hates you, he will be cut off.﴿" As-Suddi said, "When the male sons of a man died the people used to say, 'He has been cut off.' So, when the sons of the Messenger of Allāh ﷺ died they said, 'Muḥammad has been cut off.' Thus, Allāh revealed,

﴿إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ﴾

﴾For he who hates you, he will be cut off.﴿"

So they thought in their ignorance that if his sons died, his remembrance would be cut off. Allāh forbid! To the contrary, Allāh preserved his remembrance for all the world to see, and He obligated all the servants to follow his Law. This will continue for all of time until the Day of Gathering and the coming of the Hereafter. May the blessings of Allāh and His peace be upon him forever until the Day of Assembling.

This is the end of the *Tafsīr* of *Sūrat Al-Kawthar*, and all praise and blessings are due to Allāh.

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[1] *Kashf Al-Astār* 3:83.

The *Tafsīr* of *Sūrah* *Qul yā Ayyuhal-Kāfirūn* (Chapter - 109)

Which was revealed in Makkah

The Recitation of these *Sūrahs* in the Optional Prayers

It has been confirmed in *Ṣaḥīḥ Muslim* from Jābir that the Messenger of Allāh ﷺ recited this *Sūrah* (*Al-Kāfirūn*) and

﴿قُلْ هُوَ ٱللَّهُ أَحَدٌ﴾

﴿*Say: "He is Allāh One."*﴾ (112:1) in the two *Rak'ahs* of *Ṭawāf*.[1] It is also recorded in *Ṣaḥīḥ Muslim* in a *Ḥadīth* of Abu Hurayrah that the Messenger of Allāh ﷺ recited these two *Sūrahs* in the two *Rak'ahs* (optional prayer) of the Morning prayer.[2]

Imām Aḥmad recorded from Ibn 'Umar that the Messenger of Allāh ﷺ recited in the two *Rak'ahs* before the Morning prayer and the two *Rak'ahs* after the Sunset prayer on approximately ten or twenty different occasions,

﴿قُلْ يَـٰٓأَيُّهَا ٱلْكَـٰفِرُونَ﴾

﴿*Say: "O Al-Kāfirūn!"*﴾ and

﴿قُلْ هُوَ ٱللَّهُ أَحَدٌ﴾

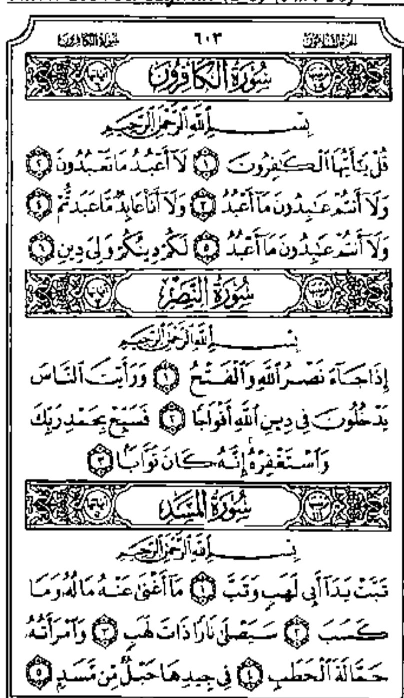
﴿*Say: " He is Allāh One."*﴾ (112:1)[3]

Aḥmad also recorded that Ibn 'Umar said, "I watched the Prophet ﷺ twenty-four or twenty-five times reciting in the two *Rak'ahs* before the Morning prayer and the two *Rak'ahs* after the Sunset prayer,

[1] Muslim 2:888 in a lengthy *Ḥadīth*.

[2] Muslim 1:502.

[3] Aḥmad 2:24 and 58.



﴿قُلْ يَـٰٓأَيُّهَا ٱلْكَـٰفِرُونَ﴾

﴿*Say*: "*O Al-Kāfirūn!*"﴾ and

﴿قُلْ هُوَ ٱللَّهُ أَحَدٌ﴾

﴿*Say*: "*He is Allāh One.*"﴾ (112:1)"[1]

Aḥmad recorded that Ibn 'Umar said, "I watched the Prophet ﷺ for a month and he would recite in the two *Rak'ahs* before the Morning prayer,

﴿قُلْ يَـٰٓأَيُّهَا ٱلْكَـٰفِرُونَ﴾

﴿*Say*: "*O Al-Kāfirūn.*"﴾ and

﴿قُلْ هُوَ ٱللَّهُ أَحَدٌ﴾

﴿*Say*: "*He is Allāh One.*"﴾ (112:1)"[2]

This was also recorded by At-Tirmidhi, Ibn Mājah and An-Nasā'ī. At-Tirmidhi said, "*Ḥasan*."[3] It has already been mentioned previously in a *Ḥadīth* that it (*Sūrat Al-Kāfirūn*) is equivalent to a fourth of the Qur'ān and *Az-Zalzalah* is equivalent to a fourth of the Qur'ān.

بِسْمِ ٱللَّهِ ٱلرَّحْمَـٰنِ ٱلرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

﴿قُلْ يَـٰٓأَيُّهَا ٱلْكَـٰفِرُونَ ۝١ لَآ أَعْبُدُ مَا تَعْبُدُونَ ۝٢ وَلَآ أَنتُمْ عَـٰبِدُونَ مَآ أَعْبُدُ ۝٣ وَلَآ أَنَا۠ عَابِدٌ مَّا عَبَدتُّمْ ۝٤ وَلَآ أَنتُمْ عَـٰبِدُونَ مَآ أَعْبُدُ ۝٥ لَكُمْ دِينُكُمْ وَلِىَ دِينِ ۝٦﴾

[1] Aḥmad 2:99.

[2] Aḥmad 2:94.

[3] *Tuḥfat Al-Aḥwadhi* 2:470, Ibn Mājah 1:363, and An-Nasā'ī 2:170.

﴾*1. Say: "O disbelievers!"*﴿

﴾*2. "I worship not that which you worship."*﴿

﴾*3. "Nor will you worship whom I worship."*﴿

﴾*4. "And I shall not worship that which you are worshipping."*﴿

﴾*5. "Nor will you worship that which I worship."*﴿

﴾*6. "To you be your religion, and to me my religion."*﴿

The Declaration of Innocence from *Shirk*

This *Sūrah* is the *Sūrah* of disavowal from the deeds of the idolators. It commands a complete disavowal of that. Allāh's statement,

﴿قُلْ يَا أَيُّهَا الْكَافِرُونَ ﴾

﴾*Say: "O disbelievers!"*﴿ includes every disbeliever on the face of the earth, however, this statement is particularly directed towards the disbelievers of the Quraysh. It has been said that in their ignorance they invited the Messenger of Allāh ﷺ to worship their idols for a year and they would (in turn) worship his God for a year. Therefore, Allāh revealed this *Sūrah* and in it He commanded His Messenger ﷺ to disavow himself from their religion completely. Allāh said,

﴿لَا أَعْبُدُ مَا تَعْبُدُونَ ﴾

﴾*I worship not that which you worship.*﴿ meaning, statues and rival gods.

﴿وَلَا أَنتُمْ عَابِدُونَ مَا أَعْبُدُ ﴾

﴾*Nor will you worship whom I worship.*﴿ and He is Allāh Alone, Who has no partner. So the word *Ma* (what) here means *Man* (who). Then Allāh says,

﴿وَلَا أَنَا عَابِدٌ مَّا عَبَدتُّمْ ۝ وَلَا أَنتُمْ عَابِدُونَ مَا أَعْبُدُ ﴾

> ﴾*And I shall not worship that which you are worshipping. Nor will you worship whom I worship.*﴿

meaning, 'I do not worship according to your worship, which means that I do not go along with it or follow it. I only worship Allāh in the manner in which He loves and is pleased with.' Thus, Allāh says,

﴿ولا أنتم عابدون ما أعبد﴾

﴿*Nor will you worship whom I worship.*﴾ meaning, 'you do not follow the commands of Allāh and His Legislation in His worship. Rather, you have invented something out of the promptings of your own souls.' This is as Allāh says,

﴿إن يتبعون إلا الظن وما تهوى الأنفس ولقد جاءهم من ربهم الهدى﴾

> ﴿*They follow but a guess and that which they themselves desire, whereas there has surely come to them the guidance from their Lord!*﴾ (53:23)

Therefore, the disavowal is from all of what they are involved. For certainly the worshipper must have a god whom he worships and set acts of worship that he follows to get to him. So the Messenger ﷺ and his followers worship Allāh according to what He has legislated. This is why the statement of Islām is "There is no God worthy of being worshipped except Allāh, and Muḥammad is the Messenger of Allāh." This means that there is no (true) object of worship except Allāh and there is no path to Him (i.e., way of worshipping Him) other than that which the Messenger came with. The idolators worship other than Allāh, with acts of worship that Allāh has not allowed. This is why the Messenger ﷺ said to them,

﴿لكم دينكم ولي دين﴾

﴿*To you be your religion, and to me my religion.*﴾

This is similar to Allāh's statement,

﴿وإن كذبوك فقل لي عملي ولكم عملكم أنتم بريئون مما أعمل وأنا بريء مما تعملون﴾

> ﴿*And if they belie you, say: "For me are my deeds and for you are your deeds! You are innocent of what I do, and I am innocent of what you do!"*﴾ (10:41)

and He said,

﴿لنا أعمالنا ولكم أعمالكم﴾

﴿*To us our deeds, and to you your deeds.*﴾ (28:55)

Al-Bukhāri said, "It has been said,

﴿لكم دينكم﴾

﴿*To you be your religion.*﴾ means disbelief.

﴿وَلِيَ دِينِ﴾

﴿*and to me my religion.*﴾ means, Islām.[1]

This is the end of the *Tafsīr* of *Sūrat Qul yā Ayyuhal-Kāfirūn.*

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[1] *Fatḥ Al-Bārī* 8:604.

The *Tafsīr* of *Sūrat An-Naṣr* (Chapter - 110)

Which was revealed in Al-Madīnah

The Virtues of *Sūrat An-Naṣr*

It has been mentioned previously that it (*Sūrat An-Naṣr*) is equivalent to one-fourth of the Qur'ān and that *Sūrat Az-Zalzalah* is equivalent to one-fourth of the Qur'ān.

An-Nasā'ī recorded from 'Ubaydullāh bin 'Abdullāh bin 'Utbah that Ibn 'Abbās said to him, "O Ibn 'Utbah! Do you know the last *Sūrah* of the Qur'ān that was revealed?" He answered, "Yes, it was

﴿إِذَا جَآءَ نَصْرُ ٱللَّهِ وَٱلْفَتْحُ﴾

﴿*When there comes the help of Allāh and the Conquest.*﴾ (110:1)"

He (Ibn 'Abbās) said, "You have spoken truthfully."[1]

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

﴿إِذَا جَآءَ نَصْرُ ٱللَّهِ وَٱلْفَتْحُ ۝ وَرَأَيْتَ ٱلنَّاسَ يَدْخُلُونَ فِى دِينِ ٱللَّهِ أَفْوَاجًا ۝ فَسَبِّحْ بِحَمْدِ رَبِّكَ وَٱسْتَغْفِرْهُ إِنَّهُۥ كَانَ تَوَّابًۢا ۝﴾

﴿*1. When there comes the help of Allāh and the Conquest.*﴾

﴿*2. And you see that the people enter Allāh's religion in crowds.*﴾

﴿*3. So, glorify the praises of your Lord, and ask His forgiveness. Verily, He is the One Who accepts the repentance and Who forgives.*﴾

[1] An-Nasā'ī in *Al-Kubrā* 6:525.

This *Sūrah* informs of the Completion of the Life of Allāh's Messenger ﷺ

Al-Bukhari recorded from Ibn 'Abbās that he said, "Umar used to bring me into the gatherings with the old men of (the battle of) Badr. However, it was as if one of them felt something in himself (against my attending). So he said, 'Why do you ('Umar) bring this (youth) to sit with us when we have children like him (i.e., his age)?' So 'Umar replied, 'Verily, he is among those whom you know.'

Then one day he called them and invited me to sit with them, and I do not think that he invited me to be among them that day except to show them. So he said, 'What do you say about Allāh's statement,

﴿إِذَا جَآءَ نَصْرُ ٱللَّهِ وَٱلْفَتْحُ ۝١﴾

﴾When there comes the help of Allāh and the Conquest.﴿?'

Some of them said, 'We were commanded to praise Allāh and seek His forgiveness when He helps us and gives us victory.' Some of them remained silent and did not say anything. Then he ('Umar) said to me, 'Is this what you say, O Ibn 'Abbās?' I said, 'No.' He then said, 'What do you say?' I said, 'It was the end of the life of Allāh's Messenger ﷺ that Allāh was informing him of. Allāh said,

﴿إِذَا جَآءَ نَصْرُ ٱللَّهِ وَٱلْفَتْحُ ۝١﴾

﴾When there comes the help of Allāh and the Conquest.﴿

which means, that is a sign of the end of your life.

﴿فَسَبِّحْ بِحَمْدِ رَبِّكَ وَٱسْتَغْفِرْهُ إِنَّهُۥ كَانَ تَوَّابًۢا ۝٣﴾

﴾So, glorify the praises of your Lord, and ask His forgiveness. Verily, He is the One Who accepts the repentance and Who forgives.﴿'

So, 'Umar bin Al-Khaṭṭab said, 'I do not know anything about it other than what you have said.'"[1] Al-Bukhāri was alone in recording this *Ḥadith*.

Imām Aḥmad recorded from Ibn 'Abbās that he said, "When

[1] *Fatḥ Al-Bari* 8:606.

﴿إِذَا جَآءَ نَصْرُ ٱللَّهِ وَٱلْفَتْحُ﴾

﴾*When there comes the help of Allāh and the Conquest.*﴿

was revealed, the Messenger of Allāh ﷺ said,

«نُعِيَتْ إِلَيَّ نَفْسِي»

«*My death has been announced to me.*»

And indeed he died during that year."[1] Aḥmad was alone in recording this *Ḥadīth*.

Al-Bukhāri recorded that 'Ā'ishah said, "The Messenger of Allāh ﷺ used to say often in his bowing and prostrating,

«سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ اللَّهُمَّ اغْفِرْ لِي»

«*Glory to You, O Allāh, our Lord, and praise be to You. O Allāh, forgive me.*»[2]

He did this as his interpretation of the Qur'ān (i.e., showing its implementation)." The rest of the group has also recorded this *Ḥadīth* except for At-Tirmidhi.[3]

Imām Aḥmad recorded from Masrūq that 'Ā'ishah said, "The Messenger of Allāh ﷺ used to often say towards the end of his life,

«سُبْحَانَ اللهِ وَبِحَمْدِهِ، أَسْتَغْفِرُ اللهَ وَأَتُوبُ إِلَيْهِ»

«*Glory to Allāh, and praise be unto Him. I seek Allāh's forgiveness and I repent to Him.*»

And he ﷺ said,

«إِنَّ رَبِّي كَانَ أَخْبَرَنِي أَنِّي سَأَرَى عَلَامَةً فِي أُمَّتِي، وَأَمَرَنِي إِذَا رَأَيْتُهَا أَنْ أُسَبِّحَ بِحَمْدِهِ وَأَسْتَغْفِرَهُ، إِنَّهُ كَانَ تَوَّابًا، فَقَدْ رَأَيْتُهَا: ﴿إِذَا جَآءَ نَصْرُ ٱللَّهِ وَٱلْفَتْحُ ۝ وَرَأَيْتَ ٱلنَّاسَ يَدْخُلُونَ فِى دِينِ ٱللَّهِ أَفْوَاجًا ۝ فَسَبِّحْ بِحَمْدِ رَبِّكَ وَٱسْتَغْفِرْهُ إِنَّهُۥ كَانَ تَوَّابًا﴾»

[1] Aḥmad 1:217. This narration has a deficiency but its general meaning is supported what is before it.

[2] *Fatḥ Al-Bāri* 8:605.

[3] Muslim 1:350, Abu Dāwud 1:546, An-Nasā'ī in *Al-Kubrā* 6:525, and Ibn Mājah 1:287.

«Verily, my Lord has informed me that I will see a sign in my Ummah and He has commanded me that when I see it, I should glorify His praises and seek His forgiveness, for He is the One Who accepts repentance. And indeed I have seen it (i.e., the sign). ﴾When there comes the help of Allāh and the Conquest (Al-Fatḥ). And you see that the people enter Allāh's religion in crowds. So glorify the praises of your Lord, and ask His forgiveness. Verily, He is the One Who accepts the repentance and Who forgives.﴿»"[1] Muslim also recorded this *Ḥadīth*.[2]

The meaning of *Al-Fatḥ* here is the conquest of Makkah, and there is only one view concerning it. For indeed the different areas of the Arabs were waiting for the conquest of Makkah before they would accept Islām. They said, "If he (Muḥammad ﷺ) is victorious over his people, then he is a (true) Prophet." So when Allāh gave him victory over Makkah, they entered into the religion of Allāh (Islām) in crowds. Thus, two years did not pass (after the conquest of Makkah) before the peninsula of the Arabs was laden with faith. And there did not remain any of the tribes of the Arabs except that they professed (their acceptance) of Islām. And all praise and blessings are due to Allāh.

Al-Bukhārī recorded in his *Ṣaḥīḥ* that 'Amr bin Salamah said, "When Makkah was conquered, all of the people rushed to the Messenger of Allāh ﷺ to profess their Islām. The various regions were delaying their acceptance of Islām until Makkah was conquered. The people used to say, 'Leave him and his people alone. If he is victorious over them he is a (true) Prophet.' "[3]

We have researched the war expedition for conquest of Makkah in our book *As-Sīrah*. Therefore, whoever wishes he may review it there. And all praise and blessings are due to Allāh.

Imām Aḥmad recorded from Abu 'Ammār that a neighbor of Jābir bin 'Abdullāh told him, "I returned from a journey and Jābir bin 'Abdullāh came and greeted me. So I began to talk

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[1] Aḥmad 6:35.

[2] Muslim 1:351.

[3] *Fatḥ Al-Bārī* 7:616.

with him about the divisions among the people and what they had started doing. Thus, Jābir began to cry and he said, 'I heard the Messenger of Allāh ﷺ saying,

«إِنَّ النَّاسَ دَخَلُوا فِي دِينِ اللهِ أَفْوَاجًا، وَسَيَخْرُجُونَ مِنْهُ أَفْوَاجًا»

«*Verily, the people have entered into the religion of Allāh in crowds and they will also leave it in crowds.*»'[1]

This is the end of the *Tafsīr* of *Sūrat An-Naṣr*, and all praise and blessings are due to Allāh.

[1] Aḥmad 3:343.

The *Tafsīr* of *Sūrah Tabbat*[1] (Chapter - 111)

Which was revealed in Makkah



In the Name of Allāh, the Most Gracious, the Most Merciful.

﴿تَبَّتْ يَدَآ أَبِى لَهَبٍ وَتَبَّ (١) مَآ أَغْنَىٰ عَنْهُ مَالُهُۥ وَمَا كَسَبَ (٢) سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ (٣) وَٱمْرَأَتُهُۥ حَمَّالَةَ ٱلْحَطَبِ (٤) فِى جِيدِهَا حَبْلٌ مِّن مَّسَدٍۭ (٥)﴾

﴿1. Perish the two hands of Abū Lahab and perish he!﴾

﴿2. His wealth and his children will not benefit him!﴾

﴿3. He will enter a Fire full of flames!﴾

﴿4. And his wife too, who carries wood.﴾

﴿5. In her neck is a twisted rope of Masad.﴾

The Reason for the Revelation of this *Sūrah* and the Arrogance of Abu Lahab toward the Messenger of Allāh ﷺ

Al-Bukhāri recorded from Ibn 'Abbās that the Prophet ﷺ went out to the valley of Al-Batḥa and he ascended the mountain. Then he cried out,

«يَا صَبَاحَاه»

«O people, come at once!»

So the Quraysh gathered around him. Then he said,

«أَرَأَيْتُمْ إِنْ حَدَّثْتُكُمْ أَنَّ الْعَدُوَّ مُصَبِّحُكُمْ، أَوْ مُمَسِّيكُمْ أَكُنْتُمْ تُصَدِّقُونِي؟»

«If I told you all that the enemy was going to attack you in the morning, or in the evening, would you all believe me?»

They replied, "Yes." Then he said,

[1] This is known also as *Sūrat Al-Masad*.

«فَإِنِّي نَذِيرٌ لَكُمْ بَيْنَ يَدَيْ عَذَابٍ شَدِيدٍ»

«*Verily, I am a warner (sent) to you all before the coming of a severe torment.*»

Then Abu Lahab said, "Have you gathered us for this? May you perish!" Thus, Allāh revealed,

﴿تَبَّتْ يَدَآ أَبِي لَهَبٍ وَتَبَّ﴾

﴿*Perish the two hands of Abu Lahab and perish he!*﴾

to the end of the *Sūrah*.[1]

In another narration it states that he stood up dusting of his hands and said, "Perish you for the rest of this day! Have you gathered us for this?" Then Allāh revealed,

﴿تَبَّتْ يَدَآ أَبِي لَهَبٍ وَتَبَّ﴾

﴿*Perish the two hands of Abu Lahab and perish he!*﴾

The first part is a supplication against him and the second is information about him. This man Abu Lahab was one of the uncles of the Messenger of Allāh ﷺ. His name was 'Abdul-'Uzzā bin Abdul-Muṭṭalib. His surname was Abu 'Utaybah and he was only called Abu Lahab because of the brightness of his face. He used to often cause harm to the Messenger of Allāh ﷺ. He hated and scorned him and his religion.

Imām Aḥmad recorded from Abu Az-Zinād that a man called Rabī'ah bin 'Abbād from the tribe of Bani Ad-Dīl, who was a man of pre-Islāmic ignorance who accepted Islām, said to him, "I saw the Prophet ﷺ in the time of pre-Islāmic ignorance in the market of Dhul-Majāz and he was saying,

«يَا أَيُّهَا النَّاسُ، قُولُوا: لَا إِلَهَ إِلَّا اللهُ تُفْلِحُوا»

«*O people! Say there is no god worthy of worship except Allāh and you will be successful.*»

The people were gathered around him and behind him there was a man with a bright face, squint (or cross) eyes and two braids in his hair. He was saying, "Verily, he is an apostate (from our religion) and a liar!" This man was following him (the Prophet ﷺ) around wherever he went. So, I asked who was he and

[1] *Fatḥ Al-Bāri* 8:609.

they (the people) said, "This is his uncle, Abu Lahab."[1]

Aḥmad also recorded this narration from Surayj, who reported it from Ibn Abu Az-Zinād, who reported it from his father (Abu Zinâd) who mentioned this same narration. However in this report, Abu Zinād said, "I said to Rabī'ah, 'Were you a child at that time?' He replied, 'No. By Allāh, that day I was most intelligent, and I was the strongest blower of the flute (for music).'"[2] Aḥmad was alone in recording this *Ḥadīth*.

Concerning Allāh's statement,

﴿مَآ أَغْنَىٰ عَنْهُ مَالُهُۥ وَمَا كَسَبَ ﴿٢﴾﴾

﴿*His wealth and his children (Kasab) will not benefit him!*﴾

Ibn 'Abbās and others have said,

﴿وَمَا كَسَبَ﴾

﴿*and his children (Kasab) will not benefit him!*﴾

"*Kasab* means his children."[3] A similar statement has been reported from 'Ā'ishah, Mujāhid, 'Aṭā', Al-Ḥasan and Ibn Sīrīn.[4]

It has been mentioned from Ibn Mas'ūd that when the Messenger of Allāh ﷺ called his people to faith, Abu Lahab said, "Even if what my nephew says is true, I will ransom myself (i.e., save myself) from the painful torment on the Day of Judgement with my wealth and my children." Thus, Allāh revealed,

﴿مَآ أَغْنَىٰ عَنْهُ مَالُهُۥ وَمَا كَسَبَ ﴿٢﴾﴾

﴿*His wealth and his children will not benefit him!*﴾

Then Allāh says,

﴿سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ ﴿٣﴾﴾

﴿*He will enter a Fire full of flames!*﴾ meaning, it has flames, evil and severe burning.

[1] Aḥmad 4:341.

[2] Aḥmad 4:341.

[3] Aṭ-Ṭabari 24:677.

[4] Aṭ-Ṭabari 24:677.

The Destiny of Umm Jamil, the Wife of Abu Lahab

﴿وَٱمۡرَأَتُهُۥ حَمَّالَةَ ٱلۡحَطَبِ﴾

﴾*And his wife too, who carries wood.*﴿ His wife was among the leading women of the Quraysh and she was known as Umm Jamil. Her name was 'Arwah bint Ḥarb bin Umayyah and she was the sister of Abu Sufyân. She was supportive of her husband in his disbelief, rejection and obstinacy. Therefore, she will be helping to administer his punishment in the fire of Hell on the Day of Judgement. Thus, Allâh says,

﴿حَمَّالَةَ ٱلۡحَطَبِ فِي جِيدِهَا حَبۡلٌ مِّن مَّسَدِۭ﴾

﴾*Who carries wood. In her neck is a twisted rope of Masad.*﴿

meaning, she will carry the firewood and throw it upon her husband to increase that which he is in (of torment), and she will be ready and prepared to do so.

﴿فِي جِيدِهَا حَبۡلٌ مِّن مَّسَدِۭ﴾

﴾*In her neck is a twisted rope of Masad.*﴿

Mujâhid and 'Urwah both said, "From the palm fiber of the Fire."[1]

Al-'Awfi narrated from Ibn 'Abbâs, 'Aṭiyah Al-Jadali, Aḍ-Ḍaḥḥâk and Ibn Zayd that she used to place thorns in the path of the Messenger of Allâh ﷺ. Al-Jawhari said, "*Al-Masad* refers to fibers, it is also a rope made from fibers or palm leaves. It is also made from the skins of camels or their furs. It is said (in Arabic) *Masadtul-Ḥabla* and *Amsaduhu Masadan*, when you tightly fasten its twine."

Mujâhid said,

﴿فِي جِيدِهَا حَبۡلٌ مِّن مَّسَدِۭ﴾

﴾*In her neck is a twisted rope of Masad.*﴿ "This means a collar of iron."[2] Don't you see that the Arabs call a pulley cable a *Masad*?

[1] *Ad-Durr Al-Manthur* 8:667.

[2] At-Ṭabari 24:681.

A Story of Abu Lahab's Wife harming the Messenger of Allāh ﷺ

Ibn Abi Ḥātim said that his father and Abu Zur'ah both said that 'Abdullāh bin Az-Zubayr Al-Ḥumaydi told them that Sufyān informed them that Al-Walīd bin Kathīr related from Ibn Tadrus who reported that Asmā' bint Abi Bakr said, "When

﴿تَبَّتْ يَدَآ أَبِى لَهَبٍ﴾

﴾Perish the two hands of Abu Lahab and perish he)!﴿

was revealed, the one-eyed Umm Jamīl bint Ḥarb came out wailing, and she had a stone in her hand. She was saying, 'He criticizes our father, and his religion is our scorn, and his command is to disobey us.' The Messenger of Allāh ﷺ was sitting in the *Masjid* (of the *Ka'bah)* and Abu Bakr was with him. When Abu Bakr saw her he said, 'O Messenger of Allāh! She is coming and I fear that she will see you.' The Messenger of Allāh ﷺ replied,

«إِنَّهَا لَنْ تَرَانِي»

«Verily, she will not see me.»

Then he recited some of the Qur'ān as a protection for himself. This is as Allāh says,

﴿وَإِذَا قَرَأْتَ ٱلْقُرْءَانَ جَعَلْنَا بَيْنَكَ وَبَيْنَ ٱلَّذِينَ لَا يُؤْمِنُونَ بِٱلْءَاخِرَةِ حِجَابًا مَّسْتُورًا﴾

﴾And when you recite the Qur'ān, We put between you and those who believe not in the Hereafter, an invisible veil.﴿ (17:45)

So she advanced until she was standing in front of Abu Bakr and she did not see the Messenger of Allāh ﷺ. She then said, 'O Abu Bakr! Verily, I have been informed that your friend is making defamatory poetry about me.' Abu Bakr replied, 'Nay! By the Lord of this House (the *Ka'bah)* he is not defaming you.' So she turned away saying, 'Indeed the Quraysh know that I am the daughter of their leader.' "

Al-Walīd or another person said in a different version of this *Ḥadīth*, "So Umm Jamīl stumbled over her waist gown while she was making circuits *(Ṭawāf)* around the House (the *Ka'bah)* and she said, 'Cursed be the reviler.' Then Umm

Ḥakīm bint 'Abdul-Muṭṭalib said, 'I am a chaste woman so I will not speak abusively and I am refined so I do not know. Both of us are children of the same uncle. And after all the Quraysh know best.'[1]

This is the end of the *Tafsir* of this *Sūrah*, and all praise and blessings are due to Allāh.

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[1] *Fatḥ Al-Bāri* 8:610.

The *Tafsīr* of *Sūrat Al-Ikhlāṣ* (Chapter - 112)

Which was revealed in Makkah

The Reason for the Revelation of this *Sūrah* and its Virtues

Imām Aḥmad recorded from Ubayy bin Ka'b that the idolators said to the Prophet ﷺ, "O Muḥammad! Tell us the lineage of your Lord." So Allāh revealed

﴿قُلْ هُوَ اللَّهُ أَحَدٌ - اللَّهُ الصَّمَدُ - لَمْ يَلِدْ وَلَمْ يُولَدْ - وَلَمْ يَكُن لَّهُ كُفُواً أَحَدٌ ﴾

﴾*Say: "He is Allāh, One. Allāh He begets not, nor was He begotten. And there is non comparable to Him."*﴿[1]

Similar was recorded by At-Tirmidhi and Ibn Jarīr and they added in their narration that he said,

﴿الصَّمَدُ﴾

"﴾*Aṣ-Ṣamad*﴿ is One Who does not give birth, nor was He born, because there is nothing that is born except that it will die, and there is nothing that dies except that it leaves behind inheritance, and indeed Allāh does not die and He does not leave behind any inheritance.

﴿وَلَمْ يَكُن لَّهُ كُفُواً أَحَدٌ ﴾

﴾*And there is none comparable to Him.*﴿

This means that there is none similar to Him, none equal to Him and there is nothing at all like Him."[2]

Ibn Abi Ḥātim also recorded it and At-Tirmidhi mentioned it as a *Mursal* narration. Then At-Tirmidhi said, "And this is the

[1] Aḥmad 5:133.

[2] *Tuḥfat Al-Aḥwadhi* 9:299, and At-Ṭabari 24:691.

most correct."[1]

A *Ḥadīth* on its Virtues

Al-Bukhāri reported from 'Amrah bint 'Abdur-Raḥmān, who used to stay in the apartment of 'Ā'ishah, the wife of the Prophet ﷺ, that 'Ā'ishah said, "The Prophet ﷺ sent a man as the commander of a war expedition and he used to lead his companions in prayer with recitation (of the Qur'ān). And he would complete his recitation with the recitation of 'Say: He is Allāh, One.' So when they returned they mentioned that to the Prophet ﷺ and he said,

«سَلُوهُ لِأَيِّ شَيْءٍ يَصْنَعُ ذَلِكَ؟»

«*Ask him why does he do that.*»

So they asked him and he said, 'Because it is the description of Ar-Raḥmān and I love to recite it. So the Prophet ﷺ said,

«أَخْبِرُوهُ أَنَّ اللهَ تَعَالَى يُحِبُّهُ»

«*Inform him that Allāh the Most High loves him.*»"

This is how Al-Bukhāri recorded this *Ḥadīth* in his Book of *Tawḥīd*.[2] Muslim and An-Nasā'ī also recorded it.[3]

In his Book of *Ṣalāh*, Al-Bukhāri recorded that Anas said, "A man from the Anṣār used to lead the people in prayer in the *Masjid* of Qubā'. Whenever he began a *Sūrah* in the recitation of the prayer that he was leading them, he would start by reciting 'Say: He is Allāh, One' until he completed the entire *Sūrah*.

Then he would recite another *Sūrah* along with it (after it). And used to do this in every *Rak'ah*. So his companions spoke to him about this saying; 'Verily, you begin the prayer with this *Sūrah*. Then you think that it is not sufficient for you unless you recite another *Sūrah* as well. So you should either recite it or leave it and recite another *Sūrah* instead.'

The man replied, 'I will not leave it off. If you want me to continue leading you (in prayer), I will do this; and if you all do not like it, I will leave you (i.e., I will stop leading you).'

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[1] That is, the narration that is *Mursal*. *Tuḥfat Al-Aḥwadhi* 9:301.

[2] *Fatḥ Al-Bāri* 13:360.

[3] Muslim 1:557, and An-Nasā'ī in *Al-Kubrā* 6:177.

They used to consider him to be of the best of them to lead them in prayer and they did not want anyone else to lead them other than him. So, when the Prophet ﷺ came they informed him of this information and he said,

«يَا فُلَانُ، مَا يَمْنَعُكَ أَنْ تَفْعَلَ مَا يَأْمُرُكَ بِهِ أَصْحَابُكَ، وَمَا حَمَلَكَ عَلَى لُزُومِ هَذِهِ السُّورَةِ فِي كُلِّ رَكْعَةٍ؟»

«O so-and-so! What prevents you from doing what your companions are commanding you to do, and what makes you adhere to the recitation of this Sūrah in every Rak'ah?»

The man said, 'Verily, I love it.' The Prophet ﷺ replied,

«حُبُّكَ إِيَّاهَا أَدْخَلَكَ الْجَنَّةَ»

«Your love of it will cause you to enter Paradise.»

This was recorded by Al-Bukhārī, with a disconnected chain, but in a manner indicating his approval.[1]

A *Ḥadīth* that mentions this *Sūrah* is equivalent to a Third of the Qur'ān

Al-Bukhārī recorded from Abu Sa'īd that a man heard another man reciting

﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾

﴾*Say: "He is Allāh, One."*﴿ and he was repeating over and over. So when morning came, the man went to the Prophet ﷺ and mentioned that to him, and it was as though he was belittling it. The Prophet ﷺ said,

«وَالَّذِي نَفْسِي بِيَدِهِ إِنَّهَا لَتَعْدِلُ ثُلُثَ الْقُرْآنِ»

«By He in Whose Hand is my soul, verily it is equivalent to a third of the Qur'ān.»[2] Abu Dāwud and An-Nasā'ī also recorded it.[3]

Another *Ḥadīth*

Al-Bukhārī recorded from Abu Sa'īd, may Allāh be pleased

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[1] *Fatḥ Al-Bārī* 2:298.

[2] *Fatḥ Al-Bārī* 8:676.

[3] Abu Dāwud 2:152, and An-Nasā'ī in *Al-Kubrā* 5:16.

with him, that the Messenger of Allāh ﷺ said to his Companions,

«أَيَعْجِزُ أَحَدُكُمْ أَنْ يَقْرَأَ ثُلُثَ الْقُرْآنِ فِي لَيْلَةٍ؟»

«*Is one of you not able to recite a third of the Qur'ān in a single night?*»

This was something that was difficult for them and they said, "Which of us is able to do that, O Messenger of Allāh?" So he ﷺ replied,

«اللهُ الْوَاحِدُ الصَّمَدُ ثُلُثُ الْقُرْآنِ»

«*"Allāh is the One, Aṣ-Ṣamad" is a third of the Qur'ān.*»[1]

Al-Bukhāri was alone in recording this *Ḥadīth*.

Another *Ḥadīth* that its Recitation necessitates Admission into Paradise

Imām Malik bin Anas recorded from 'Ubayd bin Ḥunayn that he heard Abu Hurayrah saying, "I went out with the Prophet ﷺ and he heard a man reciting 'Say: He is Allāh, the One.' So the Messenger of Allāh ﷺ said,

«وَجَبَتْ»

«*It is obligatory.*» I asked, 'What is obligatory?' He replied,

«الْجَنَّةُ»

«*Paradise.*»"[2]

At-Tirmidhi and An-Nasā'ī also recorded it by way of Mālik, and At-Tirmidhi said, "*Ḥasan Ṣaḥīḥ Gharīb*. We do not know of it except as a narration of Mālik."[3]

The *Ḥadīth* in which the Prophet ﷺ said,

«حُبُّكَ إِيَّاهَا أَدْخَلَكَ الْجَنَّةَ»

«*Your love of it will cause you to enter Paradise.*»

has already been mentioned.[4]

[1] *Fatḥ Al-Bāri* 8:676.

[2] *Muwaṭṭa'* 1:208.

[3] *Tuḥfat Al-Aḥwadhi* 8:209, and An-Nasā'ī in *Al-Kubra* 6:177.

[4] *Fatḥ Al-Bāri* 2:298.

A *Ḥadīth* about repeating this *Sūrah*

'Abdullāh bin Imām Aḥmad recorded from Mu'ādh bin 'Abdullāh bin Khubayb, who reported that his father said, "We became thirsty and it had become dark while we were waiting for the Messenger of Allāh ﷺ to lead us in prayer. Then, when he came out he took me by my hand and said,

«قُلْ»

«*Say.*» Then he was silent. Then he said again,

«قُلْ»

«*Say.*» So I said, 'What should I say?' He said,

«﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾ وَالْمُعَوِّذَتَيْنِ حِينَ تُمْسِي وَحِينَ تُصْبِحُ ثَلَاثًا، تَكْفِيكَ كُلَّ يَوْمٍ مَرَّتَيْنِ»

«*Say: "He is Allāh, One," and the two Sūrahs of Refuge (Al-Falaq and An-Nās) when you enter upon the evening and the morning three times (each). They will be sufficient for you two times every day.*»"[1]

This *Ḥadīth* was also recorded by Abu Dāwud, At-Tirmidhi and An-Nasā'ī. At-Tirmidhi said, "*Ḥasan Ṣaḥīḥ Gharīb.*"[2] An-Nasā'ī also recorded through another chain of narrators with the wording,

«يَكْفِيكَ كُلَّ شَيْءٍ»

«*They will suffice you against everything.*»[3]

Another *Ḥadīth* about supplicating with it by Allāh's Names

In his Book of *Tafsīr*, An-Nasā'ī recorded from 'Abdullāh bin Buraydah, who reported from his father that he entered the *Masjid* with the Messenger of Allāh ﷺ, and there was a man praying and supplicating saying, "O Allāh! Verily, I ask you by

[1] Aḥmad 5:312.

[2] Abu Dāwud 5:320, *Tuḥfat Al-Aḥwadhi* 10:28, and An-Nasā'ī 8:250.

[3] An-Nasā'ī 8:251.

my testifying that there is no God worthy of worship except You. You are the One, the Self-Sufficient Sustainer of all, Who does not give birth, nor were You born, and there is none comparable to Him." The Prophet ﷺ said,

«وَالَّذِي نَفْسِي بِيَدِهِ لَقَدْ سَأَلَهُ بِاسْمِهِ الْأَعْظَمِ، الَّذِي إِذَا سُئِلَ بِهِ أَعْطَى، وَإِذَا دُعِيَ بِهِ أَجَابَ»

«*By He in Whose Hand is my soul, verily he has asked Him by His Greatest Name. It is His Name that if He is asked by it He will give, and if He is called upon by it He will answer.*»[1]

The other *Sunan* compilers have also recorded this *Hadīth*.[2] At-Tirmidhi said, "*Hasan Gharīb.*"

A *Hadīth* about seeking a Cure by these *Sūrahs*

Al-Bukhāri recorded from 'Ā'ishah that whenever the Prophet ﷺ would go to bed every night, he would put his palms together and blow into them. Then he would recite into them (his palms), 'Say: He is Allāh, One', 'Say: I seek refuge with the Lord of *Al-Falaq*', and 'Say: I seek refuge with the Lord of mankind.' Then he would wipe whatever he was able to of his body with them (his palms). He would begin wiping his head and face with them and the front part of his body. He would do this (wiping his body) three times.[3] The *Sunan* compilers also recorded this same *Hadīth*.[4]

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

﴿قُلْ هُوَ اللَّهُ أَحَدٌ ۝ اللَّهُ الصَّمَدُ ۝ لَمْ يَلِدْ وَلَمْ يُولَدْ ۝ وَلَمْ يَكُن لَّهُ كُفُوًا أَحَدٌ ۝﴾

﴾1. *Say: "He is Allāh, One."*﴿

﴾2. *"Allāh Aṣ-Ṣamad."*﴿

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[1] An-Nasā'ī in *Al-Kubrā*, *Tuhfat Al-Ashrāf* 2:90.

[2] Abu Dawud no. 1493, At-Tirmidhi no. 3475, and Ibn Mājah no. 3857.

[3] *Fath Al-Bāri* 8:679.

[4] Abu Dāwud 5:303, *Tuhfat Al-Ahwadhi* 9:347, An-Nasa'ī in *Al-Kubrā* 6:197, and Ibn Mājah 2:1275.

﴾3. *"He begets not, nor was He begotten."*﴿

﴾4. *"And there is none comparable to Him."*﴿

The reason for the revelation of this *Sūrah* has already been mentioned. 'Ikrimah said, "When the Jews said, 'We worship 'Uzayr, the son of Allāh,' and the Christians said, 'We worship the Messiah ('Īsā), the son of Allāh,' and the Zoroastrians said, 'We worship the sun and the moon,' and the idolators said, 'We worship idols,' Allāh revealed to His Messenger ﷺ,

﴿قُلْ هُوَ ٱللَّهُ أَحَدٌ ۝١﴾

﴾*Say: "He is Allāh, One."*﴿[1]

meaning, He is the One, the Singular, Who has no peer, no assistant, no rival, no equal and none comparable to Him. This word *(Al-Aḥad)* cannot be used for anyone in affirmation except Allāh the Mighty and Majestic, because He is perfect in all of His attributes and actions. Concerning His saying,

﴿ٱللَّهُ ٱلصَّمَدُ ۝٢﴾

﴾*Allāh Aṣ-Ṣamad.*﴿ 'Ikrimah reported that Ibn 'Abbās said, "This means the One Who all of the creation depends upon for their needs and their requests." 'Ali bin Abi Ṭalḥah reported from Ibn 'Abbās, "He is the Master Who is perfect in His sovereignty, the Most Noble Who is perfect in His nobility, the Most Magnificent Who is perfect in His magnificence, the Most Forbearing Who is perfect in His forbearance, the All-Knowing Who is perfect in His knowledge, and the Most Wise Who is perfect in His wisdom. He is the One Who is perfect in all aspects of nobility and authority. He is Allāh, glory be unto Him. These attributes are not befitting anyone other than Him. He has no coequal and nothing is like Him. Glory be to Allāh, the One, the Irresistible."[2] Al-A'mash reported from Shaqīq, who said that Abu Wā'il said,

﴿ٱلصَّمَدُ﴾

﴾*Aṣ-Ṣamad.*﴿ is the Master Whose control is complete."[3]

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[1] If this is an actual quote, we are not aware of where it came from.

[2] Aṭ-Ṭabari 24:692.

[3] Aṭ-Ṭabari 24:692.

Allāh is Above having Children and procreating

Then Allāh says,

﴿لَمْ يَلِدْ وَلَمْ يُولَدْ ﴿٣﴾ وَلَمْ يَكُن لَّهُ كُفُوًا أَحَدٌ ﴿٤﴾﴾

﴿He begets not, nor was He begotten. And there is none comparable to Him.﴾

meaning, He does not have any child, parent or spouse. Mujāhid said,

﴿وَلَمْ يَكُن لَّهُ كُفُوًا أَحَدٌ ﴿٤﴾﴾

﴿And there is none comparable to Him.﴾ "This means He does not have a spouse." This is as Allāh says,

﴿بَدِيعُ السَّمَاوَاتِ وَالْأَرْضِ أَنَّىٰ يَكُونُ لَهُ وَلَدٌ وَلَمْ تَكُن لَّهُ صَاحِبَةٌ وَخَلَقَ كُلَّ شَيْءٍ﴾

﴿He is the Originator of the heavens and the earth. How can He have children when He has no wife? He created all things.﴾ (6:101)

meaning, He owns everything and He created everything. So how can He have a peer among His creatures who can be equal to Him, or a relative who can resemble Him? Glorified, Exalted and far removed is Allāh from such a thing.

Allāh says,

﴿وَقَالُوا اتَّخَذَ الرَّحْمَٰنُ وَلَدًا ﴿٨٨﴾ لَّقَدْ جِئْتُمْ شَيْئًا إِدًّا ﴿٨٩﴾ تَكَادُ السَّمَاوَاتُ يَتَفَطَّرْنَ مِنْهُ وَتَنشَقُّ الْأَرْضُ وَتَخِرُّ الْجِبَالُ هَدًّا ﴿٩٠﴾ أَن دَعَوْا لِلرَّحْمَٰنِ وَلَدًا ﴿٩١﴾ وَمَا يَنبَغِي لِلرَّحْمَٰنِ أَن يَتَّخِذَ وَلَدًا ﴿٩٢﴾ إِن كُلُّ مَن فِي السَّمَاوَاتِ وَالْأَرْضِ إِلَّا آتِي الرَّحْمَٰنِ عَبْدًا ﴿٩٣﴾ لَّقَدْ أَحْصَاهُمْ وَعَدَّهُمْ عَدًّا ﴿٩٤﴾ وَكُلُّهُمْ آتِيهِ يَوْمَ الْقِيَامَةِ فَرْدًا ﴿٩٥﴾﴾

﴿And they say: Ar-Rahmān has begotten a son. Indeed you have brought forth (said) a terrible evil thing. Whereby the heavens are almost torn, and the earth is split asunder, and the mountains fall in ruins, that they ascribe a son to Ar-Raḥmān. But it is not suitable for Ar-Raḥmān that He should beget a son. There is none in the heavens and the earth but comes unto Ar-Raḥmān as a slave. Verily, He knows each one of them, and has counted them a full counting. And all of them will come to Him alone on the Day of Resurrection.﴾ (19:88-95)

And Allāh says,

﴿وَقَالُوا اتَّخَذَ الرَّحْمَٰنُ وَلَدًا سُبْحَانَهُ بَلْ عِبَادٌ مُكْرَمُونَ ۝ لَا يَسْبِقُونَهُ بِالْقَوْلِ وَهُم بِأَمْرِهِ يَعْمَلُونَ ۝﴾

﴾And they say: "Ar-Raḥmān has begotten a son. Glory to Him! They are but honored servants. They speak not until He has spoken, and they act on His command.﴿ (21:26-27)

Allāh also says,

﴿وَجَعَلُوا بَيْنَهُ وَبَيْنَ الْجِنَّةِ نَسَبًا وَلَقَدْ عَلِمَتِ الْجِنَّةُ إِنَّهُمْ لَمُحْضَرُونَ ۝ سُبْحَانَ اللَّهِ عَمَّا يَصِفُونَ ۝﴾

﴾And they have invented a kinship between Him and the Jinn, but the Jinn know well that they have indeed to appear before Him. Glorified is Allāh! (He is free) from what they attribute unto Him!﴿ (37:158-159)

In *Ṣaḥīḥ Al-Bukhāri*, it is recorded (that the Prophet ﷺ said),

«لَا أَحَدَ أَصْبَرُ عَلَى أَذًى سَمِعَهُ مِنَ اللهِ، يَجْعَلُونَ لَهُ وَلَدًا، وَهُوَ يَرْزُقُهُمْ وَيُعَافِيهِمْ»

«There is no one more patient with something harmful that he hears than Allāh. They attribute a son to Him, while it is He Who gives them sustenance and cures them.»[1]

Al-Bukhāri also recorded from Abu Hurayrah that the Prophet ﷺ said,

«قَالَ اللهُ عَزَّ وَجَلَّ: كَذَّبَنِي ابْنُ آدَمَ وَلَمْ يَكُنْ لَهُ ذَلِكَ، وَشَتَمَنِي وَلَمْ يَكُنْ لَهُ ذَلِكَ، فَأَمَّا تَكْذِيبُهُ إِيَّايَ فَقَوْلُهُ: لَنْ يُعِيدَنِي كَمَا بَدَأَنِي، وَلَيْسَ أَوَّلُ الْخَلْقِ بِأَهْوَنَ عَلَيَّ مِنْ إِعَادَتِهِ، وَأَمَّا شَتْمُهُ إِيَّايَ فَقَوْلُهُ: اتَّخَذَ اللهُ وَلَدًا، وَأَنَا الْأَحَدُ الصَّمَدُ، لَمْ أَلِدْ وَلَمْ أُولَدْ، وَلَمْ يَكُنْ لِي كُفُوًا أَحَدٌ»

«Allāh the Mighty and Majestic says, "The Son of Ādam denies Me and he has no right to do so, and he abuses Me and he has no right to do so. In reference to his denial of Me, it is his saying: 'He (Allāh) will never re-create me like He created me before.' But the re-creation of him is easier than his original creation. As for his cursing Me, it is his saying: 'Allāh has taken a son.' But I am the One, the Self-Sufficient Master. I do

[1] *Fatḥ Al-Bāri* 13:372.

not give birth, nor was I born, and there is none comparable to Me."[1]

This is the end of the *Tafsīr* of *Sūrat Al-Ikhlāṣ*, and all praise and blessings are due to Allāh.

[1] *Fatḥ Al-Bārī* 8:611, 612.

The *Tafsīr* of *Al-Mu'awwidhatayn* (*Sūrahs Al-Falaq* and *An-Nās*)

(Chapters 113-114)

Which were revealed in Al-Madīnah

The Position of Ibn Mas'ūd concerning *Al-Mu'awwidhatayn*

Imām Aḥmad recorded from Zirr bin Ḥubaysh that Ubayy bin Ka'b told him that Ibn Mas'ūd did not record the *Mu'awwidhatayn* in his *Muṣḥaf* (copy of the Qur'ān). So Ubayy said, "I testify that the Messenger of Allāh ﷺ informed me that Jibrīl said to him,

﴿قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ﴾

﴾*Say: "I seek refuge with the Lord of Al-Falaq."*﴿(113:1)

So he said it. And Jibrīl said to him,

﴿قُلْ أَعُوذُ بِرَبِّ النَّاسِ﴾

﴾*Say: "I seek refuge with the Lord of mankind."*﴿ (114:1)

So he said it. Therefore, we say what the Prophet ﷺ said."[1]

The Virtues of *Sūrahs Al-Falaq* and *An-Nās*

In his *Ṣaḥīḥ*, Muslim recorded on the authority of 'Uqbah bin 'Āmir that the Messenger of Allāh ﷺ said,

«أَلَمْ تَرَ آيَاتٍ أُنْزِلَتْ هٰذِهِ اللَّيْلَةَ لَمْ يُرَ مِثْلُهُنَّ قَطُّ:

«*Do you not see that there have been Āyāt revealed to me tonight the like of which has not been seen before?*» They are

﴿قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ﴾»

﴾*Say: "I seek refuge with, the Lord of Al-Falaq."*﴿(113:1)

[1] Aḥmad 5:129.

and;

﴿قُلْ أَعُوذُ بِرَبِّ ٱلنَّاسِ﴾

﴾*Say: "I seek refuge with the Lord of mankind."*﴿ (114:1)»[1]

This *Hadith* was recorded by Aḥmad, At-Tirmidhi and An-Nasā'ī. At-Tirmidhi said, "*Hasan Ṣaḥīḥ.*"[2]

Another Narration

Imām Aḥmad recorded from 'Uqbah bin 'Āmir that he said, "While I was leading the Messenger of Allāh ﷺ along one of these paths he said,

«يَا عُقْبَةُ أَلَا تَرْكَبُ؟»

«*O 'Uqbah! Will you not ride?*»

I was afraid that this might be considered an act of disobedience. So the Messenger of Allāh ﷺ got down and I rode for a while. Then he rode. Then he ﷺ said,

«يَا عُقَيْبُ، أَلَا أُعَلِّمُكَ سُورَتَيْنِ مِنْ خَيْرِ سُورَتَيْنِ قَرَأَ بِهِمَا النَّاسُ؟»

«*O 'Uqbah! Should I not teach you two Sūrahs that are of the best two Sūrahs that the people recite?*»

I said, 'Of course, O Messenger of Allāh.' So he taught me to recite

﴿قُلْ أَعُوذُ بِرَبِّ ٱلْفَلَقِ﴾

﴾*Say: "I seek refuge with the Lord of Al-Falaq."*﴿ (113:1)

and

﴿قُلْ أَعُوذُ بِرَبِّ ٱلنَّاسِ﴾

﴾*Say: "I seek refuge with the Lord of mankind."*﴿ (114:1)

Then the call was given to begin the prayer and the Messenger of Allāh ﷺ went forward (to lead the people), and he recited them in the prayer. Afterwards he passed by me and said,

«كَيْفَ رَأَيْتَ يَا عُقَيْبُ، اقْرَأْ بِهِمَا كُلَّمَا نِمْتَ وَكُلَّمَا قُمْتَ»

«*What do you think, O 'Uqayb?*[3] *Recite these two Sūrahs*

[1] Muslim 1:558.

[2] Aḥmad 4:144, *Tuḥfat Al-Aḥwadhi* 9:303, and An-Nasā'ī 8:254.

[3] 'Uqayb means, "little 'Uqbah."

whenever you go to sleep and whenever you get up.»"[1]

An-Nasā'ī and Abu Dāwud both recorded this *Hadīth*.[2]

Another Narration

An-Nasā'ī recorded from 'Uqbah bin 'Āmir that the Messenger of Allāh ﷺ said,

«إِنَّ النَّاسَ لَمْ يَتَعَوَّذُوا بِمِثْلِ هَذَيْنِ:

«*Verily, the people do not seek protection with anything like these two:*

﴿قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ﴾

﴾*Say: "I seek refuge with the Lord of Al-Falaq."*﴿(113:1) and;

﴿قُلْ أَعُوذُ بِرَبِّ النَّاسِ﴾»

﴾*Say: "I seek refuge with (Allāh) the Lord of mankind."*﴿» (114:1)[3]

Another Narration

An-Nasā'ī recorded that 'Uqbah bin 'Āmir said, "I was walking with the Messenger of Allāh ﷺ when he said,

«يَا عُقْبَةُ قُلْ»

«*O 'Uqbah! Say!*» I replied, 'What should I say?' So he was silent and did not respond to me. Then he ﷺ said,

«قُلْ»

«*Say!*» I replied, 'What should I say, O Messenger of Allāh?' He said,

«﴿قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ﴾»

﴾*Say: "I seek refuge with the Lord of Al-Falaq."*﴿

So, I recited it until I reached its end. Then he said,

«قُلْ»

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[1] Ahmad 4:144.

[2] Abu Dāwud 2:152 and An-Nasā'ī 8:252, 253.

[3] *Al-Kunā* by Ad-Dūlābī 1:106.

«*Say!*» I replied, 'What should I say O Messenger of Allāh?' He said,

«﴿قُلْ أَعُوذُ بِرَبِّ ٱلنَّاسِ﴾»

﴾*Say: "I seek refuge with the Lord of mankind."*﴿

So, I recited it until I reached its end. Then the Messenger of Allāh ﷺ said,

«مَا سَأَلَ سَائِلٌ بِمِثْلِهَا، وَلَا اسْتَعَاذَ مُسْتَعِيذٌ بِمِثْلِهَا»

«*No person beseeches with anything like these, and no person seeks refuge with anything like these.*»"[1]

Another Ḥadīth

An-Nasā'ī recorded that Ibn 'Ābis Al-Juhani said that the Prophet ﷺ said to him,

«يَا ابْنَ عَابِسٍ أَلَا أَدُلُّكَ - أَوْ أَلَا أُخْبِرُكَ - بِأَفْضَلِ مَا يَتَعَوَّذُ بِهِ الْمُتَعَوِّذُونَ؟»

«*O Ibn 'Ābis! Shall I guide you to – or inform you – of the best thing that those who seek protection use for protection?*»

He replied, "Of course, O Messenger of Allāh!" The Prophet ﷺ said,

«﴿قُلْ أَعُوذُ بِرَبِّ ٱلْفَلَقِ﴾ وَ﴿قُلْ أَعُوذُ بِرَبِّ ٱلنَّاسِ﴾ هَاتَانِ السُّورَتَانِ»

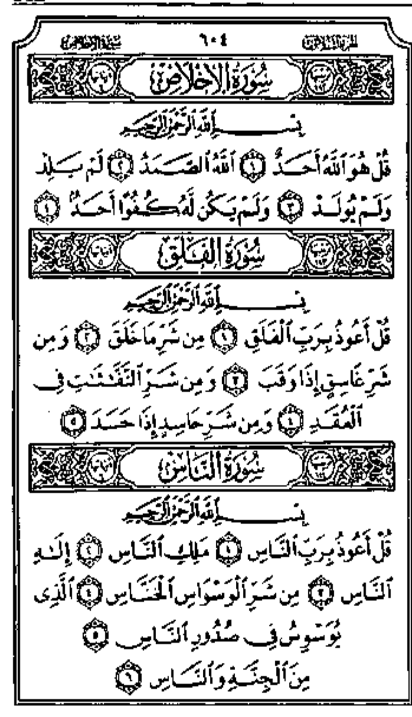
«﴾*Say: "I seek refuge with the Lord of Al-Falaq."*﴿ *and* ﴾*Say: "I seek refuge with the Lord of mankind."*﴿ *These two Sūrahs (are the best protection).*»[2]

Imām Mālik recorded from 'Ā'ishah that whenever the Messenger of Allāh ﷺ was suffering from an ailment, he would recite the *Mu'awwidhatayn* over himself and blow (over himself). Then if his pain became severe, 'A'ishah said that she would recite the *Mu'awwidhatayn* over him and take his hand and wipe it over himself seeking the blessing of those *Sūrahs*.[3] Al-Bukhāri, Abu Dāwud, An-Nasā'ī and Ibn Mājah

[1] An-Nasā'ī 8:253.

[2] An-Nasā'ī 8:251.

[3] *Muwaṭṭa'* 2:942.



all recorded this *Hadith*.[1]

It has been reported from Abu Sa'id that the Messenger of Allāh ﷺ used to seek protection against the evil eyes of the *Jinns* and mankind. But when the *Mu'awwidhatayn* were revealed, he used them (for protection) and abandoned all else besides them. At-Tirmidhi, An-Nasā'ī and Ibn Mājah recorded this. At-Tirmidhi said, "This *Hadith* is *Hasan Sahih*."[2]

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

﴿قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ۝ مِن شَرِّ مَا خَلَقَ ۝ وَمِن شَرِّ غَاسِقٍ إِذَا وَقَبَ ۝ وَمِن شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ ۝ وَمِن شَرِّ حَاسِدٍ إِذَا حَسَدَ ۝﴾

﴾1. *Say: "I seek refuge with the Lord of Al-Falaq,"*﴿

﴾2. *"From the evil of what He has created,"*﴿

﴾3. *"And from the evil of the Ghāsiq when Waqab,"*﴿

﴾4. *"And from the evil of the blowers in knots,"*﴿

[1] *Fath Al-Bāri* 8:679, Muslim 4:1723, Abu Dāwud 4:220, An-Nasā'ī in *Al-Kubrā* 4:867, 368, and Ibn Mājah 2:1166.

[2] *Tuhfat Al-Ahwadhi* 6:218, An-Nasā'ī 8:271, and Ibn Mājah 2:1161.

﴾5. *"And from the evil of the envier when he envies."*﴿

Ibn Abi Ḥātim recorded that Jābir said, "*Al-Falaq* is the morning."[1] Al-'Awfi reported from Ibn 'Abbās, "*Al-Falaq* is the morning."[2] The same has been reported from Mujāhid, Sa'īd bin Jubayr, 'Abdullāh bin Muḥammad bin 'Aqil, Al-Ḥasan, Qatādah, Muḥammad bin Ka'b Al-Quraẓi and Ibn Zayd. Mālik also reported a similar statement from Zayd bin Aslam.[3] Al-Quraẓi, Ibn Zayd and Ibn Jarīr all said, "This is like Allāh's saying,

﴿فَالِقُ الْإِصْبَاحِ﴾

﴾*He is the Cleaver of the daybreak.*﴿." (6:96)[4]

Allāh said,

﴿مِن شَرِّ مَا خَلَقَ﴾

﴾*From the evil of what He has created,*﴿ This means from the evil of all created things. Thābit Al-Bunāni and Al-Ḥasan Al-Baṣri both said, "Hell, Iblīs and his progeny, from among that which He (Allāh) created."

﴿وَمِن شَرِّ غَاسِقٍ إِذَا وَقَبَ﴾

﴾*And from the evil of the Ghāsiq when Waqab,*﴿

Mujāhid said, "*Ghāsiq* is the night, and 'when it *Waqab*' refers to the setting of the sun." Al-Bukhāri mentioned this from him.[5] Ibn Abi Najīḥ also reported a similar narration from him (Mujāhid).

The same was said by Ibn 'Abbās, Muḥammad bin Ka'b Al-Quraẓi, Aḍ-Ḍaḥḥāk, Khuṣayf, Al-Ḥasan and Qatādah. They said, "Verily, it is the night when it advances with its darkness."[6] Az-Zuhri said,

﴿وَمِن شَرِّ غَاسِقٍ إِذَا وَقَبَ﴾

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[1] Aṭ-Ṭabari 24:700.

[2] Aṭ-Ṭabari 24:701.

[3] Aṭ-Ṭabari 24:700, 701.

[4] Aṭ-Ṭabari 24:701.

[5] *Fatḥ Al-Bāri* 8:613.

[6] Aṭ-Ṭabari 12:748, 749.

﴾And from the evil of the Ghāsiq when Waqab,﴿

"This means the sun when it sets." Abu Al-Muhazzim reported that Abu Hurayrah said,

﴿وَمِن شَرِّ غَاسِقٍ إِذَا وَقَبَ﴾

﴾And from the evil of the Ghāsiq when Waqab,﴿

"This means the star."[1] Ibn Zayd said, "The Arabs used to say, '*Al-Ghāsiq* is the declination (of the position) of the heavenly body known as Pleiades. The number of those who were ill and stricken with plague would increase whenever it would decline, and their number would lessen whenever it rose.' "[2]

Ibn Jarīr said, "Others have said that it is the moon."

The support for the people who hold this position (that it means the moon) is a narration that Imām Aḥmad recorded from Al-Ḥārith bin Abi Salamah. He said that 'Ā'ishah said, "The Messenger of Allāh ﷺ took me by my hand and showed me the moon when it rose, and he said,

«تَعَوَّذِي بِاللهِ مِنْ شَرِّ هَذَا الْغَاسِقِ إِذَا وَقَبَ»

«*Seek refuge with Allāh from the evil of this Ghāsiq when it becomes dark.*»"[3]

At-Tirmidhi and An-Nasā'ī both recorded this *Ḥadīth* in their Books of *Tafsīr* in their *Sunans*.[4]

Allāh said,

﴿وَمِن شَرِّ النَّفَّـٰثَـٰتِ فِى الْعُقَدِ﴾

﴾And from the evil of the blowers in knots,﴿

Mujāhid, 'Ikrimah, Al-Ḥasan, Qatādah and Aḍ-Ḍaḥḥāk all said, "This means the witches."[5] Mujāhid said, "When they perform their spells and blow into the knots."

In another *Ḥadīth* it has been reported that Jibrīl came to the Prophet ﷺ and said, "Are you suffering from any ailment,

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[1] Aṭ-Ṭabari 12:149.

[2] Aṭ-Ṭabari 12:149.

[3] Aḥmad 6:61.

[4] At-Tirmidhi no. 3366.

[5] Aṭ-Ṭabari 12:750, 751.

O Muḥammad?" The Prophet ﷺ replied,

«نَعَمْ»

«*Yes.*» So Jibrīl said, "In the Name of Allāh, I recite prayer *(Ruqyah)* over you, from every illness that harms you, from the evil of every envious person and evil eye. May Allāh cure you."[1]

Discussion of the Bewitchment of the Prophet ﷺ

In the Book of Medicine of his *Ṣaḥīḥ*, Al-Bukhārī recorded that 'Ā'ishah said, "The Messenger of Allāh ﷺ was bewitched until he thought that he had relations with his wives, but he had not had relations with them." Sufyān said, "This is the worst form of magic when it reaches this stage." So the Prophet ﷺ said,

«يَا عَائِشَةُ، أَعَلِمْتِ أَنَّ اللهَ قَدْ أَفْتَانِي فِيمَا اسْتَفْتَيْتُهُ فِيهِ؟ أَتَانِي رَجُلَانِ فَقَعَدَ أَحَدُهُمَا عِنْدَ رَأْسِي وَالْآخَرُ عِنْدَ رِجْلَيَّ، فَقَالَ الَّذِي عِنْدَ رَأْسِي لِلْآخَرِ: مَا بَالُ الرَّجُلِ؟ قَالَ: مَطْبُوبٌ، قَالَ: وَمَنْ طَبَّهُ، قَالَ: لَبِيدُ بْنُ أَعْصَمَ: رَجُلٌ مِنْ بَنِي زُرَيْقٍ حَلِيفٌ لِيَهُودَ، كَانَ مُنَافِقًا، قَالَ: وَفِيمَ؟ قَالَ: فِي مُشْطٍ وَمُشَاطَةٍ، قَالَ: وَأَيْنَ؟ قَالَ: فِي جُفِّ طَلْعَةٍ ذَكَرٍ، تَحْتَ رَاعُوفَةٍ فِي بِئْرِ ذَرْوَانَ»

«*O 'Ā'ishah! Do you know that Allāh has answered me concerning that which I asked Him? Two men came to me and one of them sat by my head while the other sat by my feet. The one who was sitting by my head said to the other one, 'What is wrong with this man?' The other replied, 'He is bewitched.' The first one said, 'Who bewitched him?' The other replied, 'Labīd bin A'ṣam. He is a man from the tribe of Banu Zurayq who is an ally of the Jews, and a hypocrite.' The first one asked, 'With what (did he bewitch him)?' The other replied, 'With a comb and hair from the comb.' The first one asked, 'Where (is the comb)?' The other answered, 'In the dried bark of a male date palm under a rock in a well called Dharwān.'*»

'Ā'ishah said, "So he went to the well to remove it (the comb with the hair). Then he said,

[1] Muslim no. 2186.

«هَذِهِ الْبِئْرُ الَّتِي أُرِيتُهَا، وَكَأَنَّ مَاءَهَا نُقَاعَةُ الْحِنَّاءِ، وَكَأَنَّ نَخْلَهَا رُؤُوسُ الشَّيَاطِينِ»

‹This is the well that I saw. It was as if its water had henna soaked in it and its palm trees were like the heads of devils.›

So he removed it (of the well). Then I ('Ā'ishah) said, 'Will you not make this public?' He replied,

«أَمَّا اللهُ فَقَدْ شَفَانِي، وَأَكْرَهُ أَنْ أُثِيرَ عَلَى أَحَدٍ مِنَ النَّاسِ شَرًّا»

‹Allāh has cured me and I hate to spread (the news of) wickedness to any of the people.›'[1]

[1] *Fath Al-Bārī* 10:243.

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

﴿قُلْ أَعُوذُ بِرَبِّ النَّاسِ ۝ مَلِكِ النَّاسِ ۝ إِلَٰهِ النَّاسِ ۝ مِن شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ۝ الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ ۝ مِنَ الْجِنَّةِ وَالنَّاسِ ۝﴾

﴾*1. Say: "I seek refuge with the Lord of An-Nās,"*﴿

﴾*2. "The King of An-Nās,"*﴿

﴾*3. "The God of An-Nās,"*﴿

﴾*4. "From the evil of the whisperer who withdraws."*﴿

﴾*5. "Who whispers in the breasts of An-Nās."*﴿

﴾*6. "Of Jinn and An-Nās."*﴿

These are three attributes from the attributes of the Lord, the Mighty and Majestic. They are lordship, sovereignty and divinity. Thus, He is the Lord of everything, the King of everything and the God of everything. All things are created by Him, owned by Him, and subservient to Him. Therefore, He commands whoever is seeking protection to seek refuge with the One Who has these attributes from the evil of the whisperer who withdraws. This (the whisperer) is the devil that is assigned to man. For verily, there is not any of the Children of Ādam except that he has a companion that beautifies wicked deeds for him. This devil will go to any lengths to confuse and confound him. The only person who is safe is He Whom Allāh protects.

It is confirmed in the *Sahīh* that he (the Prophet ﷺ) said,

«مَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا قَدْ وُكِّلَ بِهِ قَرِينُهُ»

«*There is not a single one of you except that his companion (a devil) has been assigned to him.*»

They (the Companions) said, "What about you, O Messenger of Allāh?" He replied,

«نَعَمْ، إِلَّا أَنَّ اللهَ أَعَانَنِي عَلَيْهِ فَأَسْلَمَ، فَلَا يَأْمُرُنِي إِلَّا بِخَيْرٍ»

«*Yes. However, Allāh has helped me against him and he has*

accepted Islām. Thus, he only commands me to do good.»[1]

It is also confirmed in the Two *Ṣaḥīḥs* from Anas, who reported the story of Ṣafiyyah when she came to visit the Prophet ﷺ while he was performing *I'tikāf*, that he went out with her during the night to walk her back to her house. So, two men from the Anṣār met him (on the way). When they saw the Prophet ﷺ, they began walking swiftly. So, the Messenger of Allāh ﷺ said,

«عَلَى رِسْلِكُمَا، إِنَّهَا صَفِيَّةُ بِنْتُ حُيَيٍّ»

«*Slow down! This is Ṣafiyyah bint Ḥuyay!*»

They said, "Glory be to Allāh, O Messenger of Allāh!" He said,

«إِنَّ الشَّيْطَانَ يَجْرِي مِنِ ابْنِ آدَمَ مَجْرَى الدَّمِ، وَإِنِّي خَشِيتُ أَنْ يَقْذِفَ فِي قُلُوبِكُمَا شَيْئًا، أَوْ قَالَ: شَرًّا»

«*Verily, Shayṭān runs in the Son of Ādam like the running of the blood. And verily, I feared that he might cast something into your hearts – or he said – evil.*»[2]

Sa'īd bin Jubayr reported that Ibn 'Abbās said concerning Allāh's statement,

﴿ٱلْوَسْوَاسِ ٱلْخَنَّاسِ﴾

﴾*The whisperer (Al-Waswās) who withdraws.*﴿ "The devil who is squatting (perched) upon the heart of the Son of Ādam. So when he becomes absentminded and heedless he whispers. Then, when he remembers Allāh he withdraws."[3] Mujāhid and Qatādah also said this.[4]

Al-Mu'tamir bin Sulaymān reported that his father said, "It has been mentioned to me that *Shayṭān* is *Al-Waswās*. He blows into the heart of the Son of Ādam when he is sad and when he is happy. But when he (man) remembers Allāh, *Shayṭān* withdraws."[5] Al-'Awfī reported from Ibn 'Abbās;

[1] Muslim no. 2167.

[2] *Fatḥ Al-Bārī* 4:326.

[3] Aṭ-Ṭabarī 24:709.

[4] Aṭ-Ṭabarī 24:710.

[5] Aṭ-Ṭabarī 24:710.

﴿ٱلْوَسْوَاسِ﴾

﴾The whisperer.﴿

"He is *Shaytan*. He whispers and then when he is obeyed, he withdraws."[1]

As for Allāh's saying;

﴿ٱلَّذِى يُوَسْوِسُ فِى صُدُورِ ٱلنَّاسِ﴾

﴾*Who whispers in the breasts of An-Nās.*﴿ Is this specific for the Children of Ādam as is apparent, or is it general, including both mankind and *Jinns*?

There are two views concerning this. This is because they (the *Jinns*) are also included in the usage of the word *An-Nās* (the people) in most cases.

Ibn Jarīr said, "The phrase *Rijālun min Al-Jinn*[2] (Men from the *Jinns*) has been used in reference to them, so it is not strange for the word *An-Nās* to be applied to them also."[3] Then Allāh says,

﴿مِنَ ٱلْجِنَّةِ وَٱلنَّاسِ﴾

﴾*Of Jinn and An-Nās.*﴿ Is this explanatory of Allāh's statement,

﴿ٱلَّذِى يُوَسْوِسُ فِى صُدُورِ ٱلنَّاسِ﴾

﴾*Who whispers in the breasts of An-Nās.*﴿?

Then, Allāh explains this by saying,

﴿مِنَ ٱلْجِنَّةِ وَٱلنَّاسِ﴾

﴾*Of Jinn and An-Nās.*﴿ This is supportive of the second view. It has also been said that Allāh's saying,

﴿مِنَ ٱلْجِنَّةِ وَٱلنَّاسِ﴾

﴾*Of Jinn and An-Nās*﴿ is an explanation of who is it that whispers into the breasts of mankind from the devils of mankind and *Jinns*. This is similar to Allāh's saying,

﴿وَكَذَٰلِكَ جَعَلْنَا لِكُلِّ نَبِىٍّ عَدُوًّا شَيَٰطِينَ ٱلْإِنسِ وَٱلْجِنِّ يُوحِى بَعْضُهُمْ إِلَىٰ بَعْضٍ زُخْرُفَ ٱلْقَوْلِ

[1] At-Tabari 24:710.

[2] He is referring to *Sūrat Al-Jinn* 72:6.

[3] At-Tabari 24:711.

﴿غُرُورًا﴾

﴿And so We have appointed for every Prophet enemies – Shayāṭīn among mankind and Jinn, inspiring one another with adorned speech as a delusion.﴾ (6:112)

Imām Aḥmad recorded that Ibn 'Abbās said, "A man came to the Prophet ﷺ and said, 'O Messenger of Allāh! Sometimes I say things to myself that I would rather fall from the sky than say (aloud openly).' The Prophet ﷺ said,

«اللهُ أَكْبَرُ، اللهُ أَكْبَرُ الْحَمْدُ للهِ الَّذِي رَدَّ كَيْدَهُ إِلَى الْوَسْوَسَةِ»

«Allāh is Most Great! Allāh is Most Great! All praise is due to Allāh Who sent his (Shayṭān's) plot back as only a whisper.»"[1] Abu Dāwud and An-Nasā'ī also recorded this *Ḥadīth*.[2]

This is the end of the *Tafsīr*. All praise and thanks are due to Allāh, the Lord of all that exists.

[Every effort has been made to assure the accuracy of this publication. If, however, any errors are noticed by the reader, we would kindly request notification to be corrected in future editions.]

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[1] Aḥmad 1:235.

[2] Abu Dāwud 5:336, and An-Nasā'ī in *Al-Kubrā* 6:1710

INDEX OF SELECTED TOPICS[1] VOLUMES 1–10

THE MEANING OR EXPLANATION OF

[1] Entries are followed by the volume number, then the page number. Entries were selected based upon existing section headings, not the occurance of the term or subject.

BATTLES

THE COMMAND TO (OR FOR)

THE PROHIBITION OF